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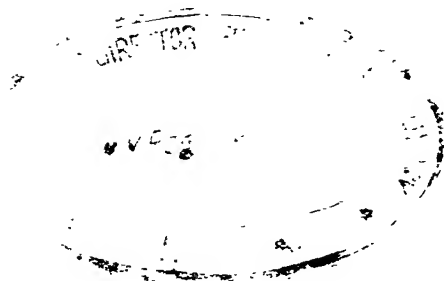
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INDO-ARYAN FAMILY

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SPECIMENS OF THE PAHĀRĪ LANGUAGES AND  
GUJURĪ



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VOL. IX

## INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

## SPECIMENS OF THE PAHĀRĪ LANGUAGES AND GUJURĪ

COLLECTED AND EDITED BY

SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (RETD.),

HONORARY FELLOW OF THE ASIATIC SOCIETY OF BENGAL; HONORARY MEMBER OF THE NĀGARĪ PRACHĀRINĪ SABHĀ, THE AMERICAN  
ORIENTAL SOCIETY, THE SOCIÉTÉ FINNO-UGRIENNE, AND THE ASSOCIATION PHONÉTIQUE INTERNATIONALE; FOREIGN  
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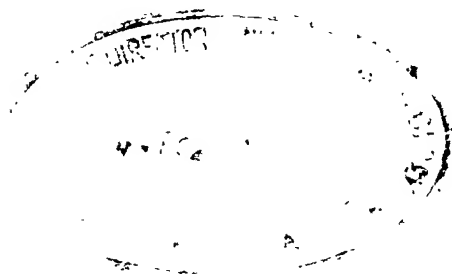
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**Subject to subsequent revision, the following is the proposed list of volumes  
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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.  
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- „ IV. Muṇḍā and Dravidian languages.
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 „ II. Bihārī and Oṛiyā.
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- „ VII. Indo-Aryan languages, Southern group (Marāthī).
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- „ IX. Indo-Aryan languages, Central group.  
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# CONTENTS.

SYSTEM OF TRANSLITERATION . . . . .	PAGE ix
-------------------------------------	------------

## PAHĀRĪ.

### GENERAL INTRODUCTION—

Name of the Language and where spoken . . . . .	1
The three main divisions . . . . .	1
Number of speakers . . . . .	1
Gujarī . . . . .	1
The Language . . . . .	2
The Khasā Tribe . . . . .	2
The Gurjaras . . . . .	8
General Results . . . . .	14
Results on the Language . . . . .	14
Gujarī and Rājasthānī . . . . .	15
<b>KHAS-KURĀ OR NAIPALĪ</b> . . . . .	17
Where spoken . . . . .	17
Name of Language . . . . .	18
Dialects . . . . .	18
Number of speakers . . . . .	19
Literature . . . . .	20
Authorities . . . . .	20
Grammar . . . . .	21
Alphabet . . . . .	21
Pronunciation . . . . .	21
Accidence . . . . .	23
Specimens . . . . .	56
<b>PALPA DIALECT</b> . . . . .	75
<b>LIST OF STANDARD WORDS AND SENTENCES</b> . . . . .	81
<b>CENTRAL PAHĀRĪ</b> . . . . .	101
Where spoken . . . . .	101
The speakers . . . . .	101
Languages of the Group . . . . .	102
Central Pahārī and Rājasthānī . . . . .	103
<b>KUMAUNĪ</b> . . . . .	108
Where spoken . . . . .	108
Name of Language . . . . .	108
The speakers . . . . .	108
Origin of the Language . . . . .	108
Dialects and number of speakers . . . . .	109
Literature . . . . .	111
Authorities . . . . .	112
Grammar of Standard Dialect . . . . .	112
Specimens . . . . .	158
<b>KHASPARJIYĀ</b> . . . . .	180
<b>PHALDAKŌṬIYĀ</b> . . . . .	202
<b>PACHHĀĪ</b> . . . . .	206
<b>KUMAUNI OF NAINI TAL</b> . . . . .	218
<b>KUMAIYĀ</b> . . . . .	224
<b>CHAUGARKHIYĀ</b> . . . . .	227
<b>GAṆGŌLĀ</b> . . . . .	230
<b>DĀNPURIYĀ</b> . . . . .	234

	PAGE
<b>KUMAUNĪ—<i>contd.</i></b>	
SŌBIYĀLĪ . . . . .	238
ASKŌṬĪ . . . . .	244
SIRĀLĪ . . . . .	246
JŌHĀRĪ . . . . .	248
Kumauni-English Vocabulary . . . . .	253
English-Kumauni Vocabulary . . . . .	267
<b>GAṚHWĀLĪ . . . . .</b>	279
Where spoken . . . . .	279
Dialects and Number of Speakers . . . . .	279
Literature . . . . .	280
Authorities . . . . .	281
Grammar of Standard Dialect . . . . .	281
Specimens . . . . .	298
<b>RĀṬHĪ OR RĀṬHWĀLĪ . . . . .</b>	311
<b>LŌHBYĀ . . . . .</b>	325
<b>BADHĀNĪ . . . . .</b>	326
<b>DABAULYĀ . . . . .</b>	330
<b>MĀJH-KUMAIYĀ . . . . .</b>	332
<b>NAGPURIYĀ . . . . .</b>	334
<b>SALĀNĪ . . . . .</b>	336
<b>TEHĪ GAṚHWĀLĪ OR GAṆGAPARIYĀ . . . . .</b>	342
<b>LIST OF STANDARD WORDS AND PHRASES IN CENTRAL PAHĀRĪ . . . . .</b>	353
<b>WESTERN PAHĀRĪ . . . . .</b>	373
Where spoken . . . . .	373
The speakers . . . . .	373
Groups of Dialects . . . . .	374
Written character . . . . .	375
Pronunciation . . . . .	376
Declension . . . . .	378
Adjectives . . . . .	380
Pronouns . . . . .	380
Conjugation . . . . .	381
Authorities . . . . .	382
<b>JAUNŚĀRĪ . . . . .</b>	383
Written character . . . . .	383
Accidence . . . . .	385
Specimens . . . . .	401
Jaunsāri-English Vocabulary . . . . .	413
English-Jaunsāri Vocabulary . . . . .	436
<b>SIRMAURĪ . . . . .</b>	456
Where spoken . . . . .	456
Name of Language . . . . .	456
Sirmur Dialects . . . . .	456
Jubbal Dialects . . . . .	456
Authorities and Literature . . . . .	457
<b>SIRMAURĪ DHĀRṬHĪ . . . . .</b>	458
Written character . . . . .	459
Accidence . . . . .	460
Specimens . . . . .	468
<b>SIRMAURĪ GIRIPĀRĪ . . . . .</b>	477
Vocabulary . . . . .	477
Accidence . . . . .	478
Specimens . . . . .	487
<b>BIŚŚĀU . . . . .</b>	493
Specimen . . . . .	493
<b>BAGHĀṬĪ . . . . .</b>	495
Accidence . . . . .	495
Specimens . . . . .	506

# CONTENTS.

vii

	PAGE
<b>BAGHĀṬĪ—contd.</b>	
<b>PATIALA BAGHĀṬĪ</b>	513
Pinjaur Dialects	514
Dharampur Dialect	522
<b>LIST OF STANDARD WORDS AND PHRASES IN JALNSĀRĪ, SIRMĀURĪ, AND BAGHĀṬĪ</b>	529
<b>THE KIṬṬHALĪ GROUP</b>	549
<b>KIṬṬHALĪ</b>	550
Vocabulary	550
Accidence	559
Specimens	575
<b>PATIALA KIṬṬHALĪ</b>	582
Specimens	583
<b>HANḌŪRĪ</b>	586
Accidence	586
Specimen	588
<b>SIMLA SIBĀJĪ</b>	593
Accidence	593
Specimen	596
<b>BABĀRĪ</b>	599
Accidence	599
Specimen	600
<b>ŠŌRĀCHŌLĪ</b>	602
Vocabulary	602
Accidence	602
Specimen	605
<b>KIRNĪ</b>	610
Specimen	611
<b>KŌCHĪ</b>	613
Written character	614
Accidence	615
Vocabulary	616
Specimen	618
<b>LIST OF STANDARD WORDS AND PHRASES FOR THE KIṬṬHALĪ GROUP</b>	627
<b>THE SATLAJ GROUP</b>	647
<b>ŠŌDŌCHĪ</b>	647
Vocabulary	648
Accidence	652
Specimen	658
<b>LIST OF STANDARD WORDS AND PHRASES IN ŠŌDŌCHĪ</b>	663
<b>THE KULU GROUP</b>	669
<b>KULŪĪ</b>	670
Special peculiarities	670
Authorities	670
Written character	670
Vocabulary	672
Accidence	673
Specimens	680
<b>INNER SIBĀJĪ</b>	688
Vocabulary	688
Accidence	689
Specimen	696
<b>ŠAINJĪ</b>	701
Accidence	701
<b>LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP</b>	705
<b>MANDI GROUP</b>	715
Where spoken	715
Dialects	715
Number of speakers	715
Vocabulary	716

	PAGE
<b>MANDI GROUP—<i>contd.</i></b>	
Written character . . . . .	718
Position as regards the Simla and Kulu Dialects . . . . .	720
<b>MAṆḌĀĪ</b> . . . . .	721
Accidence . . . . .	721
Specimens . . . . .	730
<b>MAṆḌĀĪ PAHĀRĪ</b> . . . . .	746
Specimens . . . . .	748
<b>SUKĒTĪ</b> . . . . .	757
Specimen . . . . .	758
LIST OF STANDARD WORDS AND PHRASES FOR THE MANDI GROUP . . . . .	759
<b>CHAMĀĪ</b> . . . . .	769
Dialects . . . . .	769
Position in regard to neighbouring Languages . . . . .	770
Authorities . . . . .	771
<b>STANDARD DIALECT</b> . . . . .	772
Written and printed characters . . . . .	772
Vocabulary . . . . .	773
Accidence . . . . .	776
Specimen . . . . .	785
<b>GĀDĪ</b> . . . . .	792
The speakers . . . . .	792
Peculiarities of the Dialect . . . . .	792
Vocabulary . . . . .	793
Authorities . . . . .	795
Accidence . . . . .	796
Specimens . . . . .	804
<b>CHURĀHĪ</b> . . . . .	817
General . . . . .	817
Vocabulary . . . . .	817
Written character . . . . .	821
Accidence . . . . .	821
Specimens . . . . .	830
<b>PAṆGWĀĪ</b> . . . . .	846
General . . . . .	846
Vocabulary . . . . .	846
Accidence . . . . .	848
Specimen . . . . .	855
LIST OF STANDARD WORDS AND PHRASES IN THE CHAMĀĪ DIALECTS . . . . .	862
<b>BHADRAWAH GROUP</b> . . . . .	881
General . . . . .	881
<b>BHADRAWĀHĪ AND BHĀḌĒSĪ</b> . . . . .	888
<b>PAḌĀRĪ</b> . . . . .	903
LIST OF STANDARD WORDS AND PHRASES FOR THE BHADRAWAH GROUP . . . . .	915

## GUJURĪ.

General . . . . .	925
Gujurī and Mēwāṭī . . . . .	925
Gujurī of Hazara . . . . .	930
Gujurī of Swat . . . . .	941
Gujurī of Kashmir . . . . .	953
Gujurī of the sub-montane Panjab . . . . .	959
Gujrat . . . . .	960
Gurdaspur . . . . .	961
Kangra . . . . .	962
Hoshiarpur . . . . .	963
LIST OF STANDARD WORDS AND PHRASES IN THE VARIOUS FORMS OF GUJURĪ . . . . .	964

## MAPS.

Map illustrating the Central Pahārī Languages and Dialects . . . . .	To face page 101
Map illustrating the Western Pahārī Languages and Dialects . . . . .	To face page 373



# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ē,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña		
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na		
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व ra or wa			
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha				

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	چ ch	ḍ ḍ	ژ ʒ	ش sh	غ gh
پ p	ح h	ز z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض ẓ	ق q
ث t̤				ط ṭ	ک k
ث s				ظ ẓ	گ g
				ل l	
				م m	
				ن n	
				و when representing <i>anunāsika</i>	
				in Dēva-nāgarī, by ~ over	
				nasalized vowel.	
				و w or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَة *banda*. When pronounced, it is written,—thus گُنَا *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बल *lan*, not *lana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ts'h*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhathī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣṭō (چ), Kāshmīrī (च्), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ج), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmīrī (ञ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣṭō (چ) or (ج) are represented by *n*.
- (e) The following are letters peculiar to Puṣṭō :—  
 ټ *t*; ټ *ts* or *dz*, according to pronunciation; ځ *q*; ځ *r*; ځ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ښ or ښ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb*; ٻ *bh*; ٺ *th*; ٺ *t*; ٺ *th*; ڀ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;  
 ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *q*; ڄ *q*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;  
 ڄ *n*; ڄ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>á</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ã</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i> .
<i>õ</i> ,	„ „ „ <i>o</i> in <i>hot</i> .
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„ „ „ <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„ „ „ <i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



ERRATA IN VOLUME IX, PART IV.

Page 356, No. 35, Col. 2, for 'Ākhà' (corrected by hand), read 'Ākhà.'

Page 618, L. 4 from the bottom, insert a word as shown in the proof returned herewith.

35

Page 664, No. 75, Col. 2, for 'Ut,' read 'Ūt.' No. 95, Col. 2 (Col. 4 of page), the letter Ā is defaced.

Page 806, L. 3, for  read .

Page 823, L. 17, for 'maĩ' (corrected by hand), read 'maĩ.'

Page 968, No. 54, Col. 4, for 'Nāṇḍo,' read 'Nāṇḍo.'



1

## PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.* :—in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The Pahārī languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahārī, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahārī languages, Kumaunī and Garhwālī. Finally in the West we have the Western Pahārī languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahārī there are in its proper home. Many persons (especially Gōrkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahārī, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahārī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahārī speakers in British India are therefore as follows :—

Eastern Pahārī (1901)	.	.	.	.	.	.	.	.	.	.	.	143,721
Central Pahārī (1891)	.	.	.	.	.	.	.	.	.	.	.	1,107,612
Western Pahārī (1891)	.	.	.	.	.	.	.	.	.	.	.	816,181
TOTAL											.	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahārī who inhabit Nepal.

To these speakers of Western Pahārī must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindōstānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujurī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pañjābī, Western and Eastern Hindī, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gurjaras of Sanskrit literature. The Sanskrit Khaśa and Gurjara are represented in modern Indian tongues by the words Khas, and Gūjar, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,<sup>1</sup> I believe to be of Gurjara descent.

Sanskrit literature contains frequent<sup>2</sup> references to a tribe whose name is usually spelt Khaśa (खश), with variants such as Khasa (खस),  
 The Khaśa Tribe. Khasha (खष), and Khaśīra (खशिर).<sup>3</sup> The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,<sup>4</sup> but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmīr, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśītāśis or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,<sup>5</sup> and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.<sup>6</sup> Another legend makes the Piśāchas the children of Kapiśā, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.<sup>7</sup> That the Piśāchas were

<sup>1</sup> See p. 13, note <sup>5</sup>.

<sup>2</sup> Authorities on Kanēt and Khas:—

CUNNINGHAM, SIR ALEXANDER,—*Archæological Survey of India*, Vol. XIV, pp. 125 ff.

IBBETSON, SIR DENZIL,—*Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATKINSON, E. T.,—*The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 268-70, 375-81, 439-42, etc. (see Index).

STEIN, SIR AUREL,—Translation of the *Rāja-Taraṅgiṇī*, London, 1900, Note to i, 317; II, 430, and elsewhere (see Index).

HODGSON, B. H.,—*Origin and Classification of the Military Tribes of Népāl*. *Journal of the Asiatic Society of Bengal*, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of Part II of *Essays on the Languages, Literature and Religion of Népāl and Tibet* (London, 1874).

VANSITTART, E.,—*The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN,—*Le Népal*, Paris, 1905. Vol. I, pp. 257 ff., 261-267, 276 ff.; Vol. II, pp. 216 ff., etc. (see Index).

<sup>3</sup> E.g. Mahābhārata, VI, 375:—*Daradāḥ Kāśmīrāḥ . . . Khaśīrāḥ*, Dards, Kāśhmīris, and Khaśīnas. Regarding the equation of the last named with Khasās, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

<sup>4</sup> Wilson, II, 74 ff.

<sup>5</sup> Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brahmā himself!

<sup>6</sup> So Kalhana, *Rājatarāṅgiṇī*, i, 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation.

<sup>7</sup> Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.<sup>1</sup> Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark<sup>2</sup> about the same locality,—‘next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khaśīras), an Indian people who look towards the Scythians and feed on human flesh.’

Numerous passages in Sanskrit literature give further indications as to the locality of the Khaśas. The Mahābhārata<sup>3</sup> gives a long account of the various rarities presented to Yudhishthira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Mēru and Mandara, *i.e.* in Western Tibet.<sup>4</sup> These are the Khasas . . . the Pāradas (? the people beyond the Indus), the Kulindas<sup>5</sup> and the Taṅgaṇas.<sup>6</sup> Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipīlika*, or ant-gold, recorded by Herodotus<sup>7</sup> and many other classical writers, as being dug out of the earth by ants.

In another passage<sup>8</sup> the Khasas are mentioned together with the Kāśmīras (Kāsh-mīris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas<sup>9</sup> (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duṣśāsana leads a forlorn hope consisting of Śakas,<sup>10</sup> Kāmbōjas,<sup>10</sup> Bāhlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,<sup>10</sup> Kuliṅgas (a tribe on the banks of the Satlaj<sup>11</sup>), the Taṅgaṇas,<sup>10</sup> Ambaśthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy<sup>12</sup>), Piśāchas, Barbarians, and mountaineers.<sup>13</sup> Amongst them,<sup>14</sup>

<sup>1</sup> J. R. A. S., 1905, pp. 285 ff.

<sup>2</sup> XVI, 17; McCrindle, — *Ancient India as described in Classical Literature*, p. 113. Is it possible that ‘Thuni and Forcari’ represent ‘Hūṇa and Tukhāra’?

<sup>3</sup> II, 1822 ff.

<sup>4</sup> II, 1858. Cf. Pargiter, *Mārkaṇḍeya Purāṇa*, p. 351.

<sup>5</sup> *Vide post.*

<sup>6</sup> The *Τάγγαροι* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅgaṇapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukēśvara near Badrināth (Atkinson, *op. cit.* p. 357).

<sup>7</sup> III, 104.

<sup>8</sup> VII, 399.

<sup>9</sup> According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śavati*, he goes, a verb which is not used in Sanskrit. Now this verb *śavati*, although not Sanskrit, happens to be good Eranian, and occurs in the Avesta, with this meaning of ‘to go.’ We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Eranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śava*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that ‘the northerners’ use the word *dātra* to mean ‘a sickle.’ Now we shall see that in Western Pahlāvi and in the Piśācha languages generally, *tr* continually becomes *ch* or *sh*. Thus the Sanskrit word *putra*, a son, becomes *puch* or *push* in Shīnā. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dās*, but the only relation of it that has been noted in the Piśācha dialects is the Kāshmīrī *drōt*, which is really the same word as *dātra*, with metathesis of the *r*.

<sup>10</sup> See above.

<sup>11</sup> *I.e.*, if they are the same as the Kuliṅgas of Mārka. P., LVII, 37.

<sup>12</sup> VII, 1, 66.

<sup>13</sup> VII, 4818.

<sup>14</sup> VII, 4848.

armed with swords and pikes were Daradas,<sup>1</sup> Taṅgaṇas,<sup>1</sup> Khaśas, Lampākas (now Kāfirs of the Hindū Kush),<sup>2</sup> and Pulindas<sup>3</sup>.

We have already seen that the Khaśas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karna describes the Bahikas in the 8th book, they are again given a bad character.<sup>4</sup> Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvati (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlam), and the Sindhu (Indus) issue from the hills, is the region of the Āraṭṭas, a land whose religion has been destroyed.<sup>5</sup> There live the Bāhikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśā (Bias). They are without the Vēda and without knowledge. The Prasthalas,<sup>6</sup> the Madras,<sup>7</sup> the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āraṭṭas, the Khaśas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.<sup>8</sup>

In the supplement to the Mahābhārata, known as the Harivaṁśa, we also find references to the Khaśas. Thus it is said<sup>9</sup> that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaśas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhāristān of Muslim writers.

In another place,<sup>10</sup> the Harivaṁśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,<sup>11</sup> Daradas (Dards), Pāradas,<sup>11</sup> Taṅgaṇas,<sup>11</sup> Khaśas, Pahlavas (Parthians), and other barbarians (Mlēcchhas) of the Himālaya.

Many references to the Khaśas occur in the Purāṇas. The most accessible are those in the Viṣṇu and Mārkaṇḍeya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Viṣṇu Purāṇa<sup>12</sup> tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

<sup>1</sup> See above.

<sup>2</sup> Mārka. P., LVII. 40, and Pargiter's note thereon.

<sup>3</sup> There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Viṣṇu P., Vol. II, p. 159

<sup>4</sup> VIII, 2032 ff. A clan of the Bahikas is the Jartikas (2031), who perhaps represent the modern Jatts. If they do, the passage is the oldest mention of the Jatts in Indian literature.

<sup>5</sup> Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āraṭṭas are mentioned in verses 2056, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

<sup>6</sup> Locality not identified.

<sup>7</sup> In the Panjab, close to the Ambashthas (see above). Their capital was Śākala, the Sagala of Ptolemy. In verse 2049 of the passage quoted, we have a song celebrating the luxury of Śākala.—“When shall I next sing the songs of the Bāhikas in this Śākala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?”

<sup>8</sup> At the time that the Śatapatha Brāhmaṇa was written, the Bāhikas were not altogether outside the Aryan pale. It is there (I, vii, iii, 8) said that they worship Agni under the name of Bhava.

<sup>9</sup> 721.

<sup>10</sup> 6440

<sup>11</sup> See above.

<sup>12</sup> I, xxi.



story of Sagara, but does not mention the Khaśas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vāyu Purāṇa, on the other hand, in telling the story mentions the Khaśas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khaśas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhīras,<sup>1</sup> the Kaṅkas,<sup>2</sup> the Yavanas, and the Khasas (*c. l.* Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēcchha) kings, who had no Brāhmanas. These were the kings of the Kirātas, Hūpas, Yavanas, Andhras, Kaṅkas, Khaśas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khaśas had already reached Nepal and Darjeeling, where they are still a numerous body.<sup>3</sup>

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khaśas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 11), after mentioning some south Indian tribes he says that Kāmbōjas,<sup>4</sup> Yavanas,<sup>4</sup> Śakas,<sup>4</sup> Pāradas,<sup>4</sup> Pahlavas,<sup>4</sup> Chīnas,<sup>5</sup> Kirātas,<sup>6</sup> Daradas<sup>4</sup> and Khasas are those who became outcast through having neglected their religious duties,<sup>7</sup> and, whether they speak a barbarous (Mlēcchha) or Aryan language, are called Dasyus. Here again we see the Khaśas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Saṃhitā* of Varāhamihira. The former<sup>8</sup> in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.<sup>9</sup> Here again we have the Khaśas referred to the north-west.

<sup>1</sup> On the Indus, the Abiria of Ptolemy.

<sup>2</sup> Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhishthira already mentioned (Mahābhārata, II, 1850) they are mentioned together with the Śakas, Tukhāras, and Rōmas (? Romans), *i.e.* as coming from the north-west.

<sup>3</sup> *Ide* post.

<sup>4</sup> See above.

<sup>5</sup> Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Shin race, still surviving in Gilgit and the vicinity.

<sup>6</sup> At present mostly in Nepal.

<sup>7</sup> So Kullūka.

<sup>8</sup> xvii, 52. *Bāhlikābhāṣāślokaśāstrīnām Khasīnām cha svadīpājā*. I am indebted to Prof. Konow for this reference.

<sup>9</sup> Lakṣmīdhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlika (Balkh), Kēkava (N. W. Panjab), Nepal, Gandhāra (the country round Peshawar), and Bhōta (for Bhōṭa, *i.e.* Tibet), together with certain countries in South India is said by the ancients to have been Pāśāchī. See Lassen, *Institutiones Linguae Pracriticae*, p. 13, and Pischel, *Grammatik der Prakrit-Sprachen*, § 27.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāshmiris). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.<sup>1</sup> The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭotpala, in his commentary to the *Bṛihatsamhitā*, quotes Parāśara as saying the same thing.<sup>2</sup>

In the section dealing with those men who are technically known as 'swans,'<sup>3</sup> Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gāndhāra (Peshawar country), and the Gangetic Dōāb. This passage does not give much help.

Kalhana's famous chronicle of Kashmīr, the *Rājatarāṅgīnī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmīr rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pīr Pāntśāl range, between the middle course of the Vitastā (or Jehlam) on the west, and Kāshṭavāṭa (Kishtwār) on the east.

In numerous passages of the *Rājatarāṅgīnī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Āns River, now called *Panjgabbār* . . . as a habitation of Khasas. Further to the east lies *Bāṇasāla*, the modern *Bān'hāl*, below the pass of the same name, where the pretender Bhikshāchāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, 1,074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Bichhlāri' and which in the chronicle bears the name of *Vishalāṭā*, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khaisāl (marked on the map as 'Kasher') which leads from the Marbal Pass on the south-east corner of Kashmīr down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parṇōtsa or Prūṇṭs mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Simharāja, the ruler of Lōhara or Lōh\*rin, is designated a Khasa, . . . and his descendants, who after Diddā occupied the Kashmīr throne, were looked upon as Khasas.—That

<sup>1</sup> The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*nashṭarājya*), the nomads (*paśupālas*,? worshippers of Paśupati), the Kīras (a tribe near Kashmīr, Stein, *Rāja Taraṅgīnī*, trans. II, 217), the Kāśmīras, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kulu), Sairindhras (not identified), Forest men, Brahmapuras (Bharmaur in Chamba), Darvas (close to Abhisāra), Dāmaras (apparently a Kashmīr tribe, Stein II, 304 ff.), Foresters, Kirātas, Chīnas (Ships of Gilgit, see above, or Chinese), Kaupindas (see below), Bhallas (not identified), Paṭōlas (not identified), Jaṭāsuras (? Jaṭts), Kunaṭas (see below), Khasas, Ghōshas and Kuchikas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaupindas or Kupindas, it may be mentioned that Cunningham (Rep. Arch. Surv. India, XIV, 125) identified them with the Kanēts of the Simla Hill States, whose name he wrongly spells "Kunet." The change from 'Kupinda' to 'Kanēt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanēts with Varāhamihira's Kunaṭas, but here again there are difficulties, for the *t* in 'Kanēt' is dental, not cerebral. Such changes are, however, not uncommon in the 'Piśācha' languages.

<sup>2</sup> A similar but fuller list is also given in Varāhamihira's *Samāsasamhitā*, in which the Khasas are classed with Daradas, Abhisāras and Chīnas.

<sup>3</sup> LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Virānaka as 'a seat of Khaśas' . . . . . Of this locality it has been shown . . . that it was situated in the ancient *Dwāravātī*, the present Dwārbidī, a portion of the Vitastā valley between Kathai and Muẓaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmir belong. The name *Khakha* (Pahāri; in Kāshmirī sing. *Khokh*\*, plur. *Khakh*\*) is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *kh* or *h* (compare Kāshmirī *h* < Sanscrit *ś*).

The Khakha chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the Khaśas was Khaśiras. The name Kāsmīra (Kashmīr) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that Khaśa and Khaśira are more probable etymologies. At the present day, the Kāshmirī word for 'Kashmīr' is '*kashīr*,' a word which is strongly reminiscent of Khaśira.<sup>1</sup>

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśiras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's Achasia regio as indicating the same locality, and this word not impossibly also represents 'Khaśa'. Perhaps more certain identifications from Ptolemy are the *Kάσιοι* Mountains and the country of *Kάσια*.<sup>2</sup>

In other places<sup>3</sup> he tells us that the land of the *Ὀττοροκόρροι* (Uttarakurus) and the city of *Ὀττοροκόρρα* lay along the Emodic and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.<sup>4</sup>

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjāb there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Mlēchchhas, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmīr, Kashgar in Central Asia, and the Kashgar

<sup>1</sup> The change of initial *kh* to *k* is not uncommon in Piśācha languages. Thus, the Sanskrit *khara*, an ass, is *kur* in Bashgali Kāfir, and in Shīnā, a language very closely connected with Kāshmirī, the root of the verb meaning 'to eat' is *ka*, not *khā*.

<sup>2</sup> *Serica* VI, 15, 16, in Lassen I.A. I<sup>2</sup>, 28.

<sup>3</sup> VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., I<sup>2</sup>, 1018.

<sup>4</sup> According to Lassen, p. 1020, the *Kάσια ὄρη* of Ptolemy are the mountains of Kashgar, i.e. 'Khaśa-gairi', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khōnar is also called the Khashgar. For further speculations on the subject the reader is referred to St.-Martin, *Mém. de l'Acad. des Inscr. Sav. Étrang.* I série vi., i. pp. 264 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmīr.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khaśas, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khaśas, they claim to be of impure Rājput (*i.e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.<sup>1</sup> There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khaśas by descent. In fact, as we shall see, the principal dialect of Kumaunī is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.<sup>2</sup>

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khaśas of the Mahābhārata.

While Sanskrit literature<sup>3</sup> commencing with the Mahābhārata contains many references to the Khaśas, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishṇu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

<sup>1</sup> Ibbetson, op. cit., § 487. Regarding the Rāos, see p. 13, note <sup>2</sup>, post.

<sup>2</sup> Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, op. cit.

<sup>3</sup> Authorities on the connexion of Rājputs and Gurjaras or Gūjars:—

TOD, J.,—*Annals and Antiquities of Rajast'han*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Beames. London, 1859. I. 99 ff., etc. (see Index).

IBBETSON, SIR DENZIL, K.C.S.I.,—*Outlines of Panjāb Ethnography*. Calcutta, 1883. pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I., App. III. (by A. M. T. J.), Account of Bhinmāl, esp. pp. 463 ff.

SMITH, VINCENT A.,—*The Gurjaras of Rajputana and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

BHANDARKAR, D. R.,—*Foreign elements in the Hindu Population*. *Indian Antiquary*, XL (1911), pp. 7 ff. esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūnas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.<sup>1</sup> The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmanas as equivalent to Kshatriyas and were called Rājputas, and some were even admitted to the equality with Brāhmanas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.<sup>2</sup>

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.<sup>3</sup> The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hiuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.<sup>4</sup>

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.<sup>5</sup>

<sup>1</sup> See Mr. V. Smith's note below.

<sup>2</sup> *India* (Sachau's translation, I, 202). Mr. Bhandarkar (l.c. p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mēwātī spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

<sup>3</sup> *Rājatarāṅgini*, v. 143-150, and Stein's translation, I, 99.

<sup>4</sup> *Bombay Gazetteer* (1896), Vol. I, Part I, pp. 3, 4.

<sup>5</sup> The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājput̃s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form  $13\frac{1}{2}$  per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Pañjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, *i.e.* throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajar̃s who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Puṣhtō or Kāshmīrī, though there are also spoken various Piśācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Piśācha dialect of its own, but employing Puṣhtō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Puṣhtō, Kāshmīrī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̃s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewat (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūṇas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rajputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajar̃ shepherds, who roam over the lower Himalayan ranges from the Afghān frontier to Kumāon and Garhwāl, speak a dialect of 'Hindī,' quite distinct from the Puṣhtō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjāb and on the North-Western Frontier.<sup>1</sup> In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swāt Valley is almost identical with that of the Rājput̃s of Mēwāt and Mēwār in Rājputānā, distant some 600 miles in a direct line.<sup>2</sup> In the intervening space totally different languages are spoken. Why, then, do the

<sup>1</sup> Ibbetson, *Outlines of Panjāb Ethnography* (1883), p. 265.

<sup>2</sup> *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewat and Mewar.—G. A. G.]



Muhammadan Gujur herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindī Rājput̃s of Mēwār? The question is put concerning the Gujurs of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Mēwātī and Mēwārī varieties of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chambā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:—‘Why do certain tribes of the lower Himālaya, in Swāt, and also from Chambā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mēwātī, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?’

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archæological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gūjars or Gujurs and the Jāts or Jātts, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajaṛs, Ahīrs and many more, are racially indistinguishable from the Jātts and Gūjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjaras. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājput̃s, or, in other words, local enquiry proves that persons now known as Rājput̃s may be descended from the same ancestors as are other persons known as Gūjars.<sup>1</sup> Mr. Baden Powell observed that ‘there is no doubt that a great majority of the clan-names in the Panjāb belong both to the “Rājput̃” and the “Jāt” sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūṇa tribes settled, the leading military and princely houses were accepted as “Rājput̃,” while those who took frankly to cultivation, became “Jāt.”’<sup>2</sup> Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rāṇās of Udaipur (Mēwār) were originally classed as Brāhmañs, and were not recognised as Rājput̃s until they became established as a ruling family.<sup>3</sup> In fact, there is abundant evidence to prove that the term ‘Rājput̃’ signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput̃ were treated by the Brāhmañs as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput̃ being descended from a Brāhmañ, a Gūjar, a Jāt, or in fact from a man of any decent caste. Consequently the Gujur herdsmen and Ajaṛ shepherds of Swāt may well be the poor relations of the Rājput̃ chivalry of Mēwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujurs and the Mēwāt and Mēwār Rājput̃s come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chambā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājput̃s of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jātts, Gūjars, Ajaṛs, etc., related in blood to the Rājput̃s, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūṇas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihār (Pratihāra) Rājput̃s were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other ‘fire-born’ Rājput̃ clans—Pawār (Pramār), Solankī (Chaulukya), and Chauhān (Chāhamāna)—were descended like the Parihārs, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.<sup>4</sup> Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūṇas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū

<sup>1</sup> Ibbetson, *op. cit.*, p. 265.

<sup>2</sup> ‘Notes on . . . the Rājput̃ Clans’ (*J. R. A. S.*, 1899, p. 534).

<sup>3</sup> ‘Guhilots’ (*J. Proc., A. S. B.*, New Ser., Vol. V. (1909), pp. 167-187); ‘Āṭpur Inscription of Śaktikumār.’ *Ind. Ant.*, Vol. XXXIX (1910, p. 186). [So, in Mahābhārata VIII, 2076, a Bahika Brāhmaṇa may, if he choose, become a Kshatriya.—G. A. G.]

<sup>4</sup> I have a suspicion that they may have been Iranians, perhaps from Sistān, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmāl (Śrīmāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjaras. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūṇa coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwālik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūṇa-Gurjara rule. Early in the eighth century, Nāgabhaṭa I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhaṭa's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhaṭa II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that imperial city. For more than a century, and especially during the reigns of Mihira-Bhōja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshṭra (Kāthiāwār) within its limits, as well as Karnāl now under the Government of the Panjāb.

I take it that the Gurjaras and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujurs and Ajaṛs of Swāt, and the similar tribes in the lower Himalayas to the east of Chambā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajaṛs took up various languages, Puṣhṭō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.<sup>1</sup> I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjaras, etc., came *via* Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhōja and his son, Mahēndrapāla (*cir.* 840-908 A.D.), included the Karnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.<sup>2</sup>

Turning now to the other explanation, we may premise by stating that the Gurjaras may possibly have entered Rajputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

<sup>1</sup> [As a matter of fact Gujuri is more archaic in its forms than its nearest congener, modern Mēwātī. See the Gujuri section in this volume, below.—G. A. G.]

<sup>2</sup> For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjaras of Rājputāna and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7—37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.



Janjūās, and Pathāns being too strong for them.<sup>1</sup> But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāniās (traders), Gūjar and simple Sutārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāṭs (masons).<sup>2</sup>

Gūjars, as distinct from Rājput̥s, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājput̥s.<sup>3</sup> These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput̥ tribes, such as the Chālukyās, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar<sup>4</sup> has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājput̥s there are no Gūjars. The main population is, as we have seen, Khaśa, in which the non-military Gūjars must have been merged.<sup>5</sup> The Sapādalaksha Gūjar-Rājput̥s, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.<sup>6</sup>

We have seen that there were originally many Rājput̥s in Sapādalaksha. In the times of the Musalmān rule of India many more Rājput̥s from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahārī languages and Rājasthānī.

<sup>1</sup> Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmāl, North-West of Mount Ābū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sistān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

<sup>2</sup> Bhandarkar, l.c., p. 22.

<sup>3</sup> In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 46,046 were enumerated in Alwar, 184,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

<sup>4</sup> l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sawā-lākh*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Sicālik' hills.

<sup>5</sup> We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khasiā and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khaśas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājput̥s.

<sup>6</sup> The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahārī tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasās, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.<sup>1</sup> Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasā population. Others were fighting men, and were identified by the Brāhmaṇs with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājput̥s, the great Rājput̥ states of Rajputana.<sup>2</sup>

The Khasās were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have

Results on the language.

elsewhere contended, and I believe proved, that the wild tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmīrī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahārī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasās, whom Sanskrit tradition makes to be related to the Piśāchas.<sup>3</sup> But the Pahārī languages, although with this Khasā basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājput̥s from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājput̥s of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

<sup>1</sup> It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājput̥s and the Gujars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

<sup>2</sup> It is interesting, on this point, to note that the Central Pahārī of Kumaun and Garhwal (*i.e.* of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *ko* and the verb substantive derived from the *√achh*, while in the Western Pahārī of the Simla Hills (*i.e.* Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *ro*, while one of the verbs substantive (*ā*, is) is probably of the same origin as the Western Rājasthānī *hāi*. As for Gujarātī, the genitive ends in *no*, and the verb substantive belongs to the *√achh* group. West of Western Pahārī we have the Pōthwārī dialect of Labndā. Here also the genitive termination is *no*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahndā dialects in one very remarkable point, *viz.* the formation of the future by means of a sibilant. We thus see that right along the lower Hīrālāya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

<sup>3</sup> Attention will frequently be called to these Khasā traces in dealing with each language in the following pages. See especially the section devoted to Western Pahārī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.<sup>1</sup>

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khaśas and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khaśa-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khaśas of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.<sup>2</sup>

The question of the language spoken by the Gujurs of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *chhañ*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindī. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

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<sup>1</sup> For details, see the Introductions to each of the three Pahārī Groups.

<sup>2</sup> See p. 26.

Now the Gujurs of Swat speak this mixed Mēwāti Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujurī therefore must be a form of Mēwāti Rājasthānī, and we cannot describe the latter as a form of Swat Gujurī, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.<sup>1</sup> The use of Hindōstānī forms in this mongrel submontane Gujarī, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

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<sup>1</sup> See the section on Gujurī, below.

## KHAS-KURĀ OR NAIPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.<sup>1</sup> We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Kάριοι* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.<sup>2</sup> For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jehlam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasā, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.<sup>3</sup> Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.<sup>4</sup>

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this :—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

<sup>1</sup> These are described in Volume III, Part I.

<sup>2</sup> For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1884.

<sup>3</sup> A drama in the language of those days called the *Harīṣchandraṇṛitya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

<sup>4</sup> According to tradition the Khasas came into Nepal with Rājā Mukunda Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Mēwārī-Mārwarī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khaśa-speech.' In other words, the Khaśas, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhattrīs and Khattrīs from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāṇḍū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak bad Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.* :—Dahī, Daḍhī, or Daḥī; Dēnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.<sup>1</sup> The following Table shows the number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars . . . . .	95	2
Assam . . . . .	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States) . . . . .	5,037	81,313
Bombay (and States) . . . . .	.....	2
Burma . . . . .	.....	5,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,983
Punjab (and States) . . . . .	.....	7,641
United Provinces of Agra and Oudh (and States) . . . . .	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
TOTAL . . . . .	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

<sup>1</sup> In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domiciled Naipālīs, who speak a corrupt form of their native language mixed with Kumaunī, the language of the district. It is locally called 'Sōriyālī Gorkhālī' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide* p. 238.



I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Hariśchandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century ; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjīwan Pustakālaya*. The most important of these is a version of the *Rāmāyaṇa* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gōpīnāth Lōhanī's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachīsī*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

## AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammhanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows :— "*Bengalensis, Tourutiana (i.e. Maithilī), Nepalensis, Marathica, Peguana, Singalaea, Telugica, Tamulica.*" Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāthmāṇḍū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāthmāṇḍū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205 : Vol. iv, pp. 66, 488.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HODGSON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HODGSON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].



- HODGSON, B. H.—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xxvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Dahi, Daḍhi, or Daḍhi, of Denwar, and of Kuswar].
- CAMPBELL, [SIR] G.—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) . . . . Khas of Nepal.
- CAMPBELL, [SIR] G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL,—*History of Nepal, translated from the Parbatīyā by Munshī Shew Shunker Singh and Pandit Shri Gunānand : with an Introductory Sketch of the Country and People of Nepāl by the Editor*. Cambridge, London, 1877. [P. 300 a 'Parbatīyā' Vocabulary.]
- TURNBULL, A.—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary . . . . . designed for the use of Missionaries, Tea-planters, and Military Officers*. Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.—*A Grammar of the Hindī Language, in which are treated the High Hindī . . . . . etc., with copious Philological Notes*. 2nd edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOPPING-HEPENSTAL AND KUSHAL SING BURATHOKI,—*Khās Gurkhālī Grammar and Vocabulary*. Calcutta, 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Pachīsī*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāṇḍū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of °, as the sign of *Anunāsika* or nasalization. Thus, *hāmi* is sometimes written हामि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given °, not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign , or *virāma*. Thus, *bhāṅ* (sing.), a share, must be written भाग, and *mānis*, a man, must be written मानिस्. If the *virāma* were omitted मानिस् would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālīs, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *ī* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरि instead of गरि for *gari*, having done, and घुस् instead of घूस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,<sup>1</sup> the following characters will be employed in this work :—

Initial.	Non-initial.	
ए	८	<i>e</i>
ए	८	<i>ē</i>
ओ	९	<i>o</i>
ओ	९	<i>ō</i>

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yāk* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeotā* or *yōtā*, one; while the plural termination हरु *haru*, is often written हेरु for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sārhyā* or *sārhyē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thiyā*, *sārhyā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस् *hos* or हवस् *hawas*, thou art.

<sup>1</sup> See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *ī*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nārī* is नारि *nāri* or नारी *nārī*. The shortening of a final *ī* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmi* or *hāmī*, we; *chhu* or *chhū*, I am. When a word ends in a nasalized short *ī*, it is usually written *ñi*. Thus, *tapāñi*, Your Honour, is written तपाञि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ṅ*. Thus, संग *sāga* or सङ *saṅa*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ṅ*, instead of by *anunāsika*. Thus, *hōñ*, I may be, is written either होँ *hōñ* or (incorrectly) होङ *hōṅ*.

**Article.**—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sāga*, literally, with one person city-dwelling man, *i.e.*, with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chāñ*, *chāhi* or *chāñhī* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *tī madhyē kāñchhā-chāhi-lē bābu sāga bhandā*, on the younger of them saying to his father; *tes-kō jēthā-chāhi chhōrā* (Bible Society's version,—*tyes-kō jēthō chāñ chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

**Declension: Gender.**—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

**Number.**—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēṭō*, a boy; *kēṭā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōṛā-mā̃*, not *gōṛā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvī Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanaujī dialect of Western Hindī at the beginning of the last century.<sup>1</sup> It is also connected with the termination *har*, used in the Chhattīsgarhī dialect of Eastern Hindī to give definiteness to a noun.<sup>2</sup> The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

**Case.**—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

<sup>1</sup> See Vol. IX, Part I, p. 83, and Part II, p. 55.

<sup>2</sup> See Vol. VI, p. 28.

*hāt*, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *wa* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāwa*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (i.e., the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versā*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chaī chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachīsī* commences *ēkā Ujjayanī nivāsi dvij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhmaṇ who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

*Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni*, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

*bābu-kā ghar*, in the house of a father.

*jō putra dhan-lē śarīr-lē samartha bhāi āmā-bābā-lāi ānanda dīdai-na*, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhandā* (nom. *bhandō*), on saying; *ṭārḥā* (nom. *ṭārḥō*) *pardēs gai*, having gone to a far country; *pardā*, in (i.e. while) happening; *pugdā*, on arriving; *sōdhā*, on asking; (Specimen III) *chhāḍā*, on (i.e. while) being, while Specimen II has *chhāḍā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khāḍai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them; (Specimen II) *farakai*, at a distance, far; (Specimen II) *aunē* (nom. *āunu*), on coming. So (Luke ii, 33) *na rōṭi khāḍai na dākh-ras piūḍai āyō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piṭṭai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēṭō*, a servant-boy, is always *kēṭō*, and never *kēṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> ( <i>chhōrā</i> ), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> ( <i>chhōrō-lē</i> ), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> ( <i>chhōrō-lāi</i> ), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> ( <i>chhōrō-lē</i> ), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> ( <i>chhōrō-lāi</i> ), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāṭa</i> ( <i>chhōrō-bāṭa</i> ), from a son.	Abl. <i>chhōrā-haru-bāṭa</i> , from sons.
Gen. <i>chhōrā-kō</i> ( <i>chhōrō-kō</i> ), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> ( <i>chhōrō-mā</i> ), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> ( <i>hē chhōrō hō</i> ), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diyō*, he gave the share; *dhan baṭuli*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jāni*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyē*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Īśwar-kō rāj kailē āṇḍa chha? Īśwar-kō rāj rūp dēkhñē garī āṇḍai-na*,

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *kati chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhi, dayā gari, ḍauri gai, tes-kō gardan-mā ankamāl gari, mīcāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā būbu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeuṭi strī-lē pachhāri-bāṭō chhēu āyē-ra as-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardārī gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uṭhi āphnā būbu chheū gai . . . . bhanūlā*, I, arising, going near my father . . . . will say, and for the present, *ma timi-lāi kāl-dēkhi bachāūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhitra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhuṭō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *ma* (nominative) *kuṭ-lā* and *mai-lē* (agent) *kuṭ-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipāli New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikkhay-mā bhandā-chha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharu-mā-kō ek-janā-lē mā-lāi pakarāi dinchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharu-mā*, and the whole sentence would mean ' (I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Īśwar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhi*, it may be observed, is employed in the same sense in Bhil dialects.<sup>1</sup>

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural, it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāg-kō sampati*, the goods of the share; *brāhmaṇ-kī kanyā*, the daughter of the Brāhmaṇ; *bābu-kā ghar*, in the house of the father; *skēwā bhanṇē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country; *tapāñi-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar nām garē-kō yek sahar*, a city Dhārānagar name-made, *i.e.*, named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhunḍiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthānī form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhāi-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhai-na*, a little lower down in the Parable.

<sup>1</sup> See Vol. IX, Part III, p. 110.



The usual postposition of the **Locative** is *ma*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khēt-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

**Adjectives.**—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rām-rō chhō-rō*, a beautiful son, *rām-rī chhō-rī*, a beautiful daughter, *ram-rā* (or *rām-rō*) *chhō-rā-kō* (or *chhō-rō-kō*), of a beautiful son; *rām-rā chhō-rā-haru*, beautiful sons; *rām-rī chhō-rī-haru*, beautiful daughters. So, *kāñchhā chhō-rā-lē*, (by) the younger son; *ṭār-hā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā dvij-kē*, of a Brāhman; but also, *āphnu khēta-mā*, (he put him) in his fields; *barō namratā-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kēṭō bhandā kēṭi rām-rī*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kēṭā-haru bhandā Rāmlāl rām-rō*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sāmō chha*, he is shortest of even all. *Dēkhi* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

**Pronouns.**—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>ma</i> , I.	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I.	<i>tai-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , me.	<i>ta</i> , <i>tai</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmi</i> , we.	<i>timi</i> , ye.
Ag.	<i>hāmi-lē</i> , we.	<i>timi-lē</i> , ye.
Obl.	<i>hāmi</i> , us.	<i>timi</i> , you.
Gen.	<i>hām-rō</i> , our.	<i>tim-rō</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *mai-lē̃*, *mērō̃* *hāmi*, *hām-rō̃*, *tā̃*, *taī̃*, *tērō̃*.



Mr. Turnbull gives *mō* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāta*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmrā nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-le rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *tyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañ* or *tañi*, thou; and *ui*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindī *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindī *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindī, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Āphnu* is not so strictly used as in Hindī, sometimes referring to the object, instead of the subject of the verb, as in *Kṛishṇa-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined :—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>inī</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>
Obl.	<i>ina</i> , <i>inī</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *wuna*, *wuni*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dīna thīk chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pēṭ chiri hēnu bhō*, (Kṛishṇa), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tī, ti, tini-haru</i>
Obl.	<i>jun</i>	<i>tī, ti, tini, tine, tina, tin</i>

Examples of the use of these pronouns are :—

*jas-lē ...sarīr utpanna garyō*, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmi-lē pāye-naũ*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō amrit phal rājā-lē rānī-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jabāb diyō*, he gave answer to his father ; *tes thāu-mā*, in that place ; but (Specimen IV) *jō tyō jōgī-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhmaṇ-lāi dhan-daulath di*, having given wealth and riches to that Brāhmaṇ (here *tī* is used honorifically in the plural ; so in *tina-kā chār rānī chha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tini-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēfō*, whose servant-boy ? *tyō timi-lē kas-saṇa kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kyā*) *hō*, what is your name ? *kyā hō* ? what is it ? *timi kun paltan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

*Kōi*, *kōhi* or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi*, *kyē*, *kēhi*, *kāhi*, *kaihi*, or *kōhi*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi din pachhi*, after some days ; (Specimen IV) *kōhi bakhat-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kailhē kāhi Kṛishṇa hāmilāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

*Yati* (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

### A. General.

**Conjugation.**—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

### B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.<sup>1</sup> The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ, I am</i>	.....	<i>chhaũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chhau</i>	<i>chheu</i>
3	<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhuĩna, or chhuĩna, I am not</i>	.....	<i>chhainaũ, chhaĩna</i>	.....
2	<i>chhainas</i>	<i>chhinas</i>	<i>chhainau, chhauna</i>	<i>chheuna</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ, I am</i>	<i>haũ</i>
2	<i>hos, hawas</i>	<i>hau</i>
3	<i>hō</i>	<i>hun</i>

<sup>1</sup> Philologists should note that this verb is also treated as a participle in Kāśmīrī, and also in Kunnani and Garhwālī.

The Negative form is :—

Person.	Singular.	Plural.
1	<i>hōina</i> or <i>hūĩna</i> , I am not	<i>hōinaũ, haũna, hũna</i>
2	<i>hōwainas, hōinas</i>	<i>hōinau, hauna</i>
3	<i>hōina</i>	<i>hōinan</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyẽ</i> or <i>thiyã</i>	.....	<i>thiyũ</i>	.....
2	<i>thiis</i>	.....	<i>thiyau</i>	.....
3	<i>thiyō</i>	<i>thiĩ</i>	<i>thiyẽ, thiyã</i>	<i>thiĩn</i>

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thẽ, thyẽ, thyã</i>	.....	<i>thyũ</i>	.....
2	<i>this</i>	.....	<i>thyan</i>	.....
3	<i>thyō</i>	<i>thiĩ</i>	<i>thẽ, thyẽ, thyã</i>	<i>thiĩn</i>

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyana, thiyena, thiĩna</i>	.....	<i>thiyanaũ, thiyenaũ, thiy- aũna</i>	.....
2	<i>thinas, thiĩnas</i>	.....	<i>thiyanaũ, thiyenaũ, thiy- auna</i>	.....
3	<i>thiyana, thiyena</i>	<i>thiĩna</i>	<i>thiyanan, thiyenan</i>	<i>thiĩnan</i>

Examples of the use of these forms occurring in the specimens are :—

*ma marda chhu*, I am a-dying.

*ma timrō chhōrā bhannā lāyak kō chhaina*, I am not at all worthy to be called your son.

*tā sadhai mai-sāga chhas*, thou art always with me.

*mērō jō chha*, (that) which is mine.

*yō gyān dīna thīk chhaina*, it is not proper to allow this knowledge.

*kyā hō*, what is it ?

*tērai hō*, it is even thine (here the verb is not employed interrogatively).

*jēthā-chāhi chhōrā khēt-mā thiyō*, the elder son was in the field.

*dui chhōrā thiyē*, there were two sons.

*tahā-kā rājā Gandharva-sēn thiyē*, of there the king was (plural of respect) Gandharva-sēna.

*yō rājya-mā Chandramān rājā thiyē*, in this kingdom Chandrabhānu was (plural of respect) king.

*yek sē yek jānkār thiyē*, each was (plural of respect) more learned than the other.

*Chhu*, I am, has a present participle *chhādō*, being. Its locative *chhādā-mā* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning ‘while.’ Thus :—*tī-chhōrā dhērai farākai chhādā-mā*, while that son was a long way off ; *baṛō namratāī-lē prasanna garāunē bhayē-kā chhādā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

### C. The Simple Positive Verb.

#### (a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give ; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally ‘the act of doing.’ The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

*Ma timrō chhōrā bhannu yōgya kō aba bhaīna*, I became not at all worthy to-be-said your son, and

*Ma timrō chhōrā bhanna lāyak kō chhaina*, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have :—

*hāmi-lē harkha garnu<sup>1</sup> munāsib chha*, by us joy to make is proper.

*ānando hāmi-bāṭa pāunu bhayena*, the getting of joy from us did not occur.

<sup>1</sup> This may also be construed as a Future Passive Participle ‘by us joy to be made is proper.’

On the other hand, we have the direct form in *na* in :—

*yō gyān dina thik chhaina*, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dinu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

*majā garna-lāi yōtā pāthā diyenau*, you did not give one kid to make rejoicing.  
*tirtha-jātrā garna gayē*, he (plural of respect) went to make pilgrimage.

*Bhagawān-kō darśan garna-lē*, from seeing Bhagawān (Bhāgavata Purāṇa, X, page 150).

*darśan garna āulā*, I will come to see (infinitive of purpose) (ib.)

*u baptismā hūnu-lāi āyō*, he came to be baptized (Matt. iii, 13.)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

*prasasta rōṭi khāna na saki*, not being able to eat ample bread.

*rin-chukti hūna saktaina*, there cannot be payment of the debt.

*chētiyē-pachhi bhanna lāgyo*, after coming to his senses, he began to say.

*āphnu pēt bharna pāyena*, he did not get (permission) to fill his own belly.

*ubarna pani pāunē*, getters (of permission), on the other hand, to leave over and above.

*tapāñi-haru-kā najik basna payenaū*, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

*yō timrō chhōrā āunē*, on this your son coming.

*Bhagawān-kā yastā bachan sunnē, bittikai 'jō āgyā' bhani*, Jamarāj-lē bālakh hājir gar-diyē, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of Bhāgavata Purāṇa, X, page 153).

*prāṇ jānē bēlā-mā*, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dinē-kō ichchhā garyē-kō thiyē*, Vasudēva had made a wish (*i.e.* an intention) of giving cows (Bhāgavata Purāṇa, X, page 150), in which, according to Captain Austaman Singh, *dinā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garṇu*, it is to be done, means 'please do'? In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

*Hajur-lē tyai jōgī-lāi mārnu*, by Your Honour with regard to that very ascetic he is to be killed, *i.e.*, Your Honour, please kill that ascetic.

In the Bhāgavata Purāṇa, X, page 151, we have :— *i dui bhāi-lāi parhnu kē thiyō? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are :—

*mai-lē pāunē ansa-bhāg*, the share to be got by me.

*sugur-lē khānē dhuṭō-lē*, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garnē*, *garṇyē*, or *garṇyā*, a doer, or one who is about to do. Examples are :—

*sugur charāunē kām-mā*, in the business (of) a feeder (of) swine.

*ubarna paṇi pāunē*, getters (of permission), on the other hand, to leave over and above.

*timrō sampati khāi dinē*, one who has eaten up your property.

*prasanna garāunē*, (men) who caused them to become satisfied.

*chārai purushārtha dinē*, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *di*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bikramājīt rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

*bhandā*, on saying.

*pardā*, on happening.

*pugdā*, on arriving.

*sōhdā*, on asking.

*chhādā*, *chhādā-mā*, while being.

*khādai*, on eating, an-eating.

*piūdai*, on drinking, a-drinking.

*jādai*, *jādā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus :—

*kharcha garī sakē pachhi*, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are :—

*maryā-kō thiyō*, he was dead.

*harāīyē-kō thiyō*, he was lost.

*kuśālānanda-sahit nīj-lāi payē-kō-lē*, by having got him safe and sound (*i.e.* because he had got).

*marē-kō thiyō*, he was dead.

Specimen III :—

*āmā-bābu-lāi gyān prāpta bhayē-kō* (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

*bābu-kā ghara basē-kō*, one who has dwelt in the house of his father.

Specimen IV :—

*Dhārānagar nāma garē-kō yek śahar*, a city (which) made the name Dhārānagar, *i.e.*, which was named Dhārānagar.

*Śaṅkha nām garē-kā rājā*, a king named Śaṅkha (plural of respect).

*yek jōgī rukh-mā jhūṇḍīyē-kō*, an ascetic hanged on a tree. Here *jhūṇḍīyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baṭulī*, having collected; *dēkhi*, having seen; *khāi*, having eaten; *basī*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kādh-mā bōkē-ra tīrtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (*i.e.* need) I make a long representation; *hāmi khāi pii majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jabāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say burkha-samma sēwā garē*, if he do service for a hundred years.



The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthānī (Mārwarī), and somewhat as in Bihārī (Bhojpurī). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindī transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

*mai-lē pāp garē*, I did sin.

*dhērai sukh-bhōg garyau*, you made much pleasure (and) happiness.

*chhōrā-lē bābu-lāi bhanyō*, the son said to the father.

*kumālē-lē tēlī-lāi māryō*, the potter killed the oilman.

*yek din bēsyā-lē bhanī*, one day the courtesan said.

*timrā bābu-lē yak bhōj garē*, your father made (plural of respect) a feast.

*tini-haru-lē ānanda mānē*, they celebrated rejoicing.

*Bikramājīt-lē rājya garē*, Vikramāditya did (plural of respect) ruling, *i.e.* he ruled.

*Rājā-lē ti brāhmaṇ-lāi bidā garē*, the king made (plural of respect) leave to depart to the Brāhmaṇ (*i.e.* dismissed him).

*yak-janā saharbāsi mānis-sāga gai basyō*, going with a citizen, he dwelt.

*mērō chhōrā maryā-kō thiyō phēri bāchyō*, my son was dead, again escaped (*i.e.* came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī<sup>1</sup> the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garṇu hunchha*

<sup>1</sup>See Vol. III, Part I, p. 209.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachīsī (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra bati hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jānchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khwāūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāṇa*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjhchhan*), does Kṛishṇa (ever) think of us? *ma sabai kām birsanchhu* (from *birasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō khabardārī garthyō*, that guardian kept watch over the kingdom; *Bhartrihari nīti-pūrbak rājya garthē*, Bhartrihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāṇa*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindī *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are :—

*bhōk-lē marda-chhu*, I am dying.

*timrō ṭahal garda-chhu*, I am doing thy service.

*ma kuṭdai-chhu*, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan pāūdā-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mārda-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ra mā bilāpī bhai tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuṭdai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawān-kā mukh-kamal-kō amṛit-pān gardu-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are :—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kuṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *hō* instead of *chha*) :—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi pani paryē-kā chhau-na*, but have ye not read this ?

Specimen IV :—

*parīkṣā garē-kō rahē-chha*, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tīn-janā-kō janma bhai rahē-chha*, the birth of three persons having occurred has remained ; *i.e.* has taken place.

*jōgī-kō rūp li rahē-chha*, having taken the form of an ascetic, he has remained ; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē*, *thiyā*, *thyā*, *thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyēs-kā sāthi-haru-lē bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēv-lē gāi dinē-kō ichchhā garē-kō thiyē*, Vasudēva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ‘*pani ma āūlā*,’ *bhani*, *pathāyē thyē*, I sent (long ago), saying, ‘I will come again.’ (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garda-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull’s Grammar.

#### (b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dī*, give, we have the following forms (see also page 44).

Infinitive, *dīnu* or *dīnu*, to give.

Present Participle, *didō* or *dīdō*, giving.

Past Participle, *diyē-kō*, one who gave.

Conjunctive Participle, *dī*, *dii* or *diyi* (*y* inserted for the sake of euphony), having given.

Aorist, *dinchhu*, I give, I shall give, I gave.

Similarly the root *li*, take ; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *rahnu* or *rāhnu* ; Pres. Part. *rahdō* or *rāhdō* ; Aorist 1 sing. *rahinchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,<sup>1</sup> and generally have *anunāsika* (˘), not *n* in the aorist. Thus:—

Infinitive, *garāunu* or *garāūnu*, to cause to do.

Pres. Participle, *garāudō* or *garāūdō*, causing to do.

Past Participle, *garāyē-kō*, one who caused to do.

Conjunctive Part., *garāi*, having caused to do.

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tes-lāi paralōk-mā āphnai māsu khwāūchhan*, they will cause him to eat his very own flesh in the other world.

#### D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindī, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garū*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *garāina* or *garṇna*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garṇu*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	<i>garṇna</i>	<i>garṇnaū</i>
2	<i>garṇnas</i>	<i>garṇau</i>
3	<i>garṇna</i>	<i>garṇan.</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardaina*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyē*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardina thiyē*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

<sup>1</sup> They also drop the *u* before the *i* or *ī* of the passive voice. See p. 45 *post*.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

*timrō āgyā nāghĩ-na*, I do not disobey your orders.

*yōtā pāthā diyenau*, you did not give a kid.

*kasai-lē kēhi diyena*, no one gave anything.

*āphnu pēt bharna pāyena*, he did not get (permission) to fill his own belly.

*bhitra gayena*, he went not inside.

*hāmī-bāṭa pāunu bhayena*, the getting from us did not take place.

*ma timrō chhōrā bhannu yōgya kō aba bhaĩka*, now I did not become at all worthy to be called your son.

*hāmī abhāgi-lē tapāñi-haru-kā najīk basna pāyenaũ*, we unfortunate ones did not get (permission) to dwell near Your Honours.

*rin-chuktī hūna saktaina*, there cannot be payment of the debt.

*jō putra āmā-bābā-lāi ānanda dīdaina*, the son who does not give joy to his mother.

### E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely ‘he did’ he says *tes-lē garnu bhō*, lit., ‘by him doing became.’ Similarly ‘you did’ would be *tapāñi-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 *post*.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language<sup>1</sup> the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

*Bhagawān nāhā āi, tapāñi-haru-lāi prasanna garnu-hunē chha*, (the revered)

Bhagawān, having come here, is about to (*i.e.*, will) make Your Honours pleased.

*pūrṇa garnu-hunē chha*, (the revered Krishna) will fulfil his promise.

*tapāñi Kṛishṇa-lāi chārāi dēkhnu-hunē chha*, Your Honours will quickly see Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

<sup>1</sup> Vide *ante*, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

**Imperative.**—*ansa-bhāg ma-lāi dinu-hos*, please give the share to me.

*āphnā darmāhādār nōkar jastai garnu-hawas*, please make me like one of your own wage-earning servants.

*hāmi-lāi āgyā garnu-hawas*, please give the order to us.

*hajūr rāj garnu-hos*, let Your Honour do ruling.

*aba Braj-mā pānu-hawas*, now please proceed to Braj.

*guru-dakṣiṇā māṅnu-hos*, please ask for a teacher's fee.

*sō bālakh dinu-hos*, please give that boy.

*tapāñi Braj-mā jānu-hos*, Your Honour, please go to Braj.

*tī-haru-lāi sañjhāi dinu-hawas*, please console them.

*tapāñi surtā na garnu-hawas*, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhayō*, the past tense of *hūnu*.

*Paramēśvar-Bhagawān-lē tyō gyān bīrsāi-dinu bhō*, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

*dui bhāi bhanna lāgnu bhō*, the two brothers began to say.

*ānanda hāmi-bāṭa pāunu bhayena*, (Your Honours) from us did not obtain pleasure.

*Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō*, Krishna gave the kingdom of Mathurā to Ugrasēna.

*āphnā ghara-mā basālnu bhō*, (Krishna) settled them in their own houses.

*tapāñi-lē snēh-kā sātha rākhnu bhō*, Your Honour has kept (us) with affection.

*Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō*, the revered Krishna treated Nanda with consideration.

*dui bhāi brāhman-sita paṛhna jānu bhō*, the two brothers went to learn from a Brāhman.

*sēwā garna lāgnu bhō*, they began to do service.

*chausaṭṭhī kalā siknu bhō*, they learnt the sixty-four arts.

*guru-sita prārthanā garnu bhō*, they made supplication to (lit. from) their preceptor.

*Prabhās-mā gai kṣaṇ-bhar basnu bhō*, having gone to Prabhāsa, they sat there for a few moments.

*Bhagawān-lē bhannu bhō*, Bhagawān said.

*nij daitya-kō pēt chiri hēnu bhō*, splitting open the belly of that demon, he looked (inside).

*Yamarāj-kā śahar-mā jānu bhō*, he went into the city of Yamarāja.

*rath-mā basi Mathurā āunu bhō*, having sat down in a chariot, they came to Mathurā.

*Nanda-jī sudhyāuna lāgnu bhō*, Nanda-jī began to ask.

**Aorist.**—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

*Śrī-Śukadēv āgyā garnu hunchha*, the revered Śukadēva made the order, *i.e.*, said (Hindōstānī *farmāyā*).

*sō kshamā-garna yōgya hunu hunchha*, (that) fact that Your Honours were not served by us (is worthy of pardoning).

*tapāñi-haru sarhāuna yōgya hunu hunchha*, Your Honours are worthy of praise.

*rachnā garnu, pālnu, samhār garnu, ityādī garnu hunchha*, He creates, protects, destroys, etc.

*jē jē tapāñi, sānu thulō, dēkhnu hunchha, sunnu hunchha*, whatever, be it small or great, Your Honours see or hear.

*Śrī Śukadēv bhannu hunchha*, the revered Śukadēva says (*i.e.* said).

**Past Aorist.**—*tapāñi hāmra-nimitta sārhai khēd-mā hunu hunthyō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**<sup>1</sup> or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

*tapāñi-lē ñahā lyāunu bhayē-kō chha*, Your Honour has brought (the preceptor's son) here.

*sabai-kā hriday-mā rahnu bhayē-kō chha*, he (Krishna) has remained in the hearts of all.

**Pluperfect.**—*jē pratigyā garnu bhayē-kō thyō*, the promise which they had made.

### F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *āsu-kā dhārā-lē abhishēk garnē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

*prasanna garāunē bhayē-kā chhādā*, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

### G. Irregular Verbs.

The following verbs are irregular :—

*hūnu*, to become.

*jānu*, to go.

*āūnu*, to come.

*dīnu*, to give.

*līnu*, to take.

*rūnu*, to weep.

*chhūnu*, to touch.

*lai jānu*, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūnna*, I do not become, I shall not become, etc. ; *jānna*, *āūnna*, *dīnna*, and so on.

<sup>1</sup> On p. 14 of Mr. Turnbull's Grammar, there is, however, *āphu hūnu hūda chha*, thou art.

*Hūnu*, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jaū</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū, jaū</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawā, hau</i>	<i>jāwā, jau</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawā* and *jāwā* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāṇa, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *āūnu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing.	„ „ <i>ā</i>
2. Plur.	„ „ <i>āwā, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwā, dēu</i> (as above)
3. <i>dēwas</i>	<i>dīnn</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *dī* or *dai*, and *lī* or *lai*. Thus:—

(Specimen IV) *rājya dī āphu jāngal-mā gayē*, having given the kingdom, he himself went into the forest.



*tyō phal li āphai khāyē*, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

*Rūnu*, to weep, *dhūnu*, to wash, and *chhūnu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. <i>rōũ</i>	<i>rōũ</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhūnu* and *chhūnu*. We also sometimes have *ō* in the past, as in *chhōl*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153) :— *tesai-lē lagyō-hō*, he verily has taken (the child) away.

### H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ij* to the root, and in Khas-kurā by adding *ī* (often written *i* or *iy*).<sup>1</sup> Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

**Past Participle:**—*Kṛishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa.

*snēh-lē bharīyē-kā bandhuvarg-kō charaṇ-kā darśan garna āūlā*, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

*āphnā karma bandha-lē bādhīyē-kā guru-putra-lāi tapāñi-lē ñahā lyāunu bhayē-kō chha*, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

*yek jōgī rukh-mā jhūṇḍīyē-kō*, an ascetic hanged on a tree.

**Old Present and Imperative:** *tapāñi-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

**Past:**—*hārāyē-kō thiyō, phēri pāzyō*, he was lost (and) again was (or is) found.

*dhulā-lē Uddhav-jī-kō rath bilkul dhākīyō*, Uddhava-jī's chariot was entirely hidden by the dust.

*sādhē-kā ḍakrāhaṭh-lē rath-kō śabda pañi sunīyena*, moreover, owing to the bel-  
lowing of the bulls, the sound of the chariot was not heard (negative past).

**Aorist:**—*jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

*anēk tarah-kā dēh-mā prabēs garī bhinna dēkhinchha*, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

**Present Definite:**—*aru kēhi bar chāhādaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garāūnu*, to cause to make, is *garāīnu* or *garāīnu*, to be caused to make.

<sup>1</sup> So also the Passive was formed in Māhārāṣṭrī Prakrit by adding *ijja* and in Saurasēnī and Māgadhī Prakrit by adding *īa*.

## KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

### ACTIVE VOICE.

#### A. Positive Conjugation.

Infinitive, *garṇu* ; obl. *garṇa* ; loc. *garṇyē*, *garṇē*, *garṇyā* ; the act of doing.

Present Participle, *gardō* ; obl. *gardā* ; loc. *gardai*, *garda* ; doing.

Past Participle, *garyō*, *garē-kō*, *garyēkō*, *garyā-kō* ; obl. *garē*, *garē-kā*, etc. ; one who did.

Future Passive Participle, *garṇu*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *garda*, *gardā*, *gardā-mā*, *gardai*, *gardā khēri*, or *gardai khēri* ; while doing.

Conjunctive Participle, *gari*, *gari kana*, (*garē-ra*, etc.) ; having done.

Noun of Agency, *garṇē*, *garṇyē*, *garṇyā* ; a doer, one who is about to do ; Impersonal honorific form *garṇu hunē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.		FUTURE.		PAST.	
I do, I may do, let me do.		I shall do.		I did.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garū</i>	<i>garaū</i>	<i>garūlā</i>	<i>garaūlā</i>	<i>garē</i> , <i>garyē</i> , <i>garyā</i>	<i>garyū</i>
2. <i>gar</i> , <i>gares</i>	<i>gara</i>	<i>garēlās</i> , <i>garlās</i>	<i>garaulā</i>	<i>garis</i>	<i>garyau</i>
3. <i>garos</i> , <i>garē</i>	<i>garun</i>	<i>garēlā</i> , <i>garlā</i>	<i>garlan</i> , <i>garṇan</i>	<i>garyō</i> (fem. <i>garyi</i> , <i>garī</i> )	<i>garē</i> , <i>garyē</i> , <i>garyā</i> , (fem. <i>garyin</i> , <i>garīn</i> )
Impersonal Honorific. <i>garṇu hos.</i>		Impersonal Honorific. <i>garṇu hunē chha.</i>		Impersonal Honorific. <i>garṇu bhō.</i>	

AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.	
Singular	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>gar-chhu</i> <sup>1</sup>	<i>gar-chhaū</i>	<i>gar-thyē</i> <sup>1</sup>	<i>gar-thyū</i>	<i>garda-chhu</i> <sup>1,2</sup>	<i>garda-chhaū</i>	<i>garda-thyā</i> <sup>1,3</sup>	<i>garda-thyū</i>
2. <i>gar-chhas</i>	<i>gar-chhau</i>	<i>gar-this</i>	<i>gar-thyau</i>	<i>garda-chhas</i>	<i>garda-chhau</i>	<i>garda-this</i>	<i>garda-thyau</i>
3. <i>gar-chha</i>	<i>gar-chhan</i>	<i>gar-thyō</i>	<i>gar-thyē</i>	<i>garda-chha</i>	<i>garda-chhan</i>	<i>garda-thyō</i>	<i>garda-thyē</i>
Impersonal Honorific. <i>garṇu hunchha.</i>		Impersonal Honorific. <i>garṇu hunthyō.</i>		Impersonal Honorific. <i>garṇu hūda-chha.</i>		Impersonal Honorific. <i>garṇu hūda-thyō.</i>	

PERFECT.		PLUPERFECT.		FUTURE PERFECT.	
I have done.		I had done, I did.		I shall have done.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1. <i>garē-kō chhu</i> <sup>3</sup>	<i>garē-kā chhaū</i>	<i>garē-kō thyē</i> <sup>3</sup>	<i>garē-kā thyū</i>	<i>garē-kō hūlā</i>	<i>garē-kā haūlā</i>
2. <i>garē-kō chhas</i>	<i>garē-kā chhau</i>	<i>garē-kō this</i>	<i>garē-kā thyau</i>	<i>garē-kō hōlās</i>	<i>garē-kā haulā</i>
3. <i>garē-kō chha</i>	<i>garē-kā chhan</i>	<i>garē-kō thyō</i>	<i>garē-kā thyē</i>	<i>garē-kō hōlā</i>	<i>garē-kā hunan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chha.</i>		Impersonal Honorific. <i>garṇu bhayē-kō thyō.</i>		Impersonal Honorific. <i>garṇu bhayē-kō hōlā.</i>	

<sup>1</sup> Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

<sup>2</sup> *Gardai* may be substituted for *garda* throughout.

<sup>3</sup> Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PERIPHRASTIC.		
(If) I do.		
Singular.	Plural.	
1. <i>garda-hũ</i>	<i>garda-haũ</i>	
2. <i>garda-hos</i>	<i>garda-hau</i>	
3. <i>garda-hõ</i>	<i>garda-hun</i>	
Impersonal Honorific. <i>garnu hũda-hõ.</i>		

Verbs with roots ending in vowels vary slightly from the above, see page 39.  
For irregular verbs, see page 43.

**B. Negative Conjugation.**Infinitive, *na garnu*, etc., not to do.Present Participle, *na gardõ*, etc., not doing.Past Participle, *na garyõ*, *na garẽ-kõ*, etc., one who did not.Future Passive Participle, *na garnu*, etc., not about to do.Adverbial Participle, *na gardã*, *na gardai*, etc., while not doing.Conjunctive Participle, *na gari* (*na garẽ-ra*), etc., not having done.Noun of Agency, *na garnẽ*, etc., not a doer. Honorific Form, *na garnu hunẽ*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.	PAST.	
I do not, I may not do, let me not do.				I did not.	
	Singular.	Plural.	I shall not do.	Singular.	Plural.
1.	<i>na garũ</i>	<i>na garaũ</i>	Not used. The Present Definite is employed instead.	<i>garĩna</i>	<i>garyaũna, gar(y)enaũ<sup>1</sup></i>
2.	<i>na gar, na gares</i>	<i>na gara</i>		<i>garĩnas</i>	<i>garyauna, gar(y)enau<sup>2</sup></i>
3.	<i>na garos, na garẽ</i>	<i>na garun, na garnan</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enan, garyanan</i>
Impersonal Honorific. <i>na garnu hos.</i>			Impersonal Honorific. <i>na garnu hunẽ chha.</i>	Impersonal Honorific. <i>garnu bhayena.</i>	

<sup>1</sup> Or *garyũna, gar(y)enũ*.<sup>2</sup> Or *garyanau*.

AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.		I do not, I shall not do.		I was not doing.	
		Singular.	Plural.	Singular.	Plural.
1.	} Not used. The Present Definite is employed instead.	<i>gardîna, gardaina<sup>4</sup></i>	<i>gardaũna, gardainaũ<sup>1</sup></i>	<i>gardîna<sup>2</sup> thyẽ<sup>3</sup></i>	<i>gardaina thyũ</i>
2.		<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina this</i>	<i>gardaina thyau</i>
3.		<i>gardaina</i>	<i>gardainan</i>	<i>gardaina thyõ</i>	<i>gardaina thyẽ</i>
		Impersonal Honorific. <i>garnu hũdaina.</i>		Impersonal Honorific. <i>garnu hũdaina thyõ</i>	

<sup>1</sup> Or *gardũna, gardainũ*.<sup>2</sup> Or *gardaina*.<sup>3</sup> Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.<sup>4</sup> This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garnna*, etc.) as described on p. 40.

PERFECT.			PLUPERFECT.		
I have not done.			I had not done, I did not.		
	Singular.	Plural.		Singular.	Plural.
1.	<i>garē-kō chhūina<sup>1</sup></i>	<i>garē-kā chhaūna</i>		<i>garē-kō thiyena<sup>1</sup></i>	<i>garē-kā thiyaūna</i>
2.	<i>garē-kō chhainas</i>	<i>garē-kā chhauna</i>		<i>garē-kō thinas</i>	<i>garē-kā thiyauna</i>
3.	<i>garē-kō chhaina</i>	<i>garē-kā chhainan</i>		<i>garē-kō thiyena</i>	<i>garē-kā thiyenan</i>
Impersonal Honorific. <i>garṇu bhayē-kō chhaina.</i>			Impersonal Honorific. <i>garṇu bhayē-kō thiyena.</i>		
FUTURE PERFECT.					
I shall not have done.					
	Singular.	Plural.	The Impersonal Honorific Future Perfect is <i>garṇu bhayē-kō hūdaina.</i>		
1.	<i>garē-kō hunna<sup>2</sup></i>	<i>garē-kā hūdaūna</i>			
2.	<i>garē-kō hūdainas</i>	<i>garē-kā hūdauna</i>			
3.	<i>garē-kō hūdaina</i>	<i>garē-kā hūdainan</i>			

PASSIVE VOICE.<sup>3</sup>

## C. Positive Conjugation.

Infinitive, *garīnu*, etc., to be done.Present Participle, *garīdō*, etc., being done.Past Participle, *garīyō*, *garīyē-kō*, etc., been done.Adverbial Participle, *garīdā*, etc., while being done.Conjunctive Participle, *garīi*, etc., having been done.Noun of Agency, *garīnyē*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīū*, I am done, I may be done, let me be done, etc. Second person plural *garīyau*.Future, *garīūlā*, I shall be done.Past, *garīyē*, I was done.Aorist, *garinchhu* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garīthyē*, I was done (continuously).Present Definite, *garīda-chhu*, I am being done.Imperfect, *garīda-thyē*, I was being done.Perfect, *garīyē-kō chhu*, I have been done.Pluperfect, *garīyē-kō thyē*, I had been done, I was done (a long time ago).Future Perfect, *garīyē-kō hūlā*, I shall have been done.Present Subjunctive (Periphrastic), *garīda-hū*, (If) I be done.

## D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, *na garīnu*, not to be done; *garīnna*, let me not be done; *garīina*, I was not done; *garīidina*, I am not being done, and so on for the other forms.

<sup>1</sup> In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

<sup>2</sup> Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

<sup>3</sup> Throughout the Passive Voice, the typical *ī* is often written *i* or, before vowels, *iy*. Thus, *garīnu* or *garīnu*, to be done; *garīūlā* or *garīūlā*, or *garīyūlā*, I shall be done. As explained on page 39, under the head of Vocalic Roots, the *ī* or *i* may be, and usually is, nasalized before any consonant except *y*.

### I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *wāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

- garṇu*, to do, *garāũnu*, to cause to be done.
- bannu*, to become, *banāũnu*, to cause to become.
- chaṛḥnu*, to ascend, *chaṛhāũnu*, to cause to ascend.
- lāgnu*, to be applied, *lagāũnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāũnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

- garṇu*, to do, *garṇu lāũnu* or *garnē garāũnu*, to cause to make. So, from intransitive verbs.
- bannu*, to become, *bannu lāũnu*, or *bannē garāũnu*, to cause to make.
- chaṛḥnu*, to ascend, *chaṛḥnu lāũnu* or *chaṛhnē garāũnu*, to cause to send up.
- lāgnu*, to be applied, *lāgnu lāũnu* or *lāgnē garāũnu*, to cause to apply.

The verb *lāũnu* in the above means 'to apply,' and is a contracted form of *lagāũnu*. It should be distinguished from *lyāũnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāũnu*, to give to eat, from *khānu*, to eat, and *basālnu*, to seat, from *basnu*, to sit.

### J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *i* are :—

- (a) *Intensives*, as in *bīrsāũnu* or *bīrsāi dīnu*, to cause to forget: *lāũnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.
- (b) *Compleatives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Compleative compounds are :—  
*mā khāi sakē-kō chhu*, I have finished eating.  
*mā dīi sakchhu*, I shall finish giving.

Similarly in Specimen II we have :—

*sampati kharcha gari sakē pachhi*, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

- (a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—  
*mā dīnu sakchhu*, I will be able to give (Turnbull).  
*prasasta rōṭi khāna na-saki*, not being able to eat ample bread (Specimen II).  
*rin chukti hūna saktaina*, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus :—

*chētiyē* (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

*bhanna lāgnu bhō*, they began to say (Specimen III).

*rājā āphnā darbār-mā āyē-ra bhanna lāgē*, the king came into his court and began to say (Specimen IV).

*jōgī-lāi haluwā chaṭāuna lāgī*, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

*jōgī chain garṇa lāgē*, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dīnu*) and *Acquisitives* (with *pāunu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this :—

*us-lāi jāna dēu*, let him go.

*āphnu pēt bharna pāyena*, he did not get leave to fill his belly (Specimen II).

*tapāñi-haru-kā najik basna payenaū*, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *mañ-lē garṇu khōjyē*, I wished to do. In Specimen I we have *bhitra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindī *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples :—

*ma-lāi pāni chāhinchha*, I want some water.

*timi-lāi bhōlī bhyāna jānu chāhinchha*, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōlī byāhāna jānu parṇē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus :—

*garṇē garṇu*, to do habitually.

*mañlē jāñē garē*, I went habitually.

From Nepal, itself, we have :—

*jāndai garṇu*, to be in the habit of going.

*ma us-lāi khāñē garchhū*, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are :—

*mā rūdai gayē*, I went away crying.

*mā gardai rahē chhū*, I continue doing.

I have not noted any other examples of these compounds.

## Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phēri*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

*Bhani*, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sōdhā*, 'what is it?' having said, on asking, *i.e.*, on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dīnu-hos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma uṭhi āphnā-bābu chheṁ gai*, "*hē bābā, Īśvar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō aba bhāñi*; *ma-lāi āphnā-darmāhādār-nōkar-jastai garnu-hawas*," *bhani* (1) *bhanū-lā*, ' *bhani* (2), *uṭhi āphnā-bābu-chheṁ gayō*; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarīr-lē, samartha bhai, āmā-bābā-lāi ānanda dīdāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pañi āphai-āphu najrānā arpaṇ garnē chhan bhanē, aru rājā-kā tā kē kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāṇa*, p. 150): *manushya-lē prāṇ jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrā in-mā man lāyō bhanē, param-gati-mā prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, *i.e.*, on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buṛhā-haru pañi tarun bhayē, kina bhanē bārambār nētra-kā dīcārā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāṇa*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē ḍarāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhī *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājī-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>aba</i>	<i>Braj-mā</i>	<i>pālanu-hawas</i> ;	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bharīyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charaṇ-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āūlā</i> ,	
relations-of-and	feet-of	inspections	to-make	will-come,	

*i.e.* now, please, go to Braj ; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.



## APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

## SINGULAR.

Direct forms in *ō* or *u*.

## SPECIMEN II.

*bhāg-kō sampati urāyō*, he squandered the goods of his share.

*āphnu pēṭ bharna pāyena*, he did not get (power) to fill his belly.

*ma timrō chhōrā bhannu*, to call me your son.

*mērō chhōrā maryā-kō thiyō, phēri bāchyō; harāyē-kō thiyō, phēri pāiyō*, my son was dead, again survived; was lost, again became found.

*nāch-kō sōr suni*, hearing the sound of dancing.

*timrō bhāz yō*, your brother came.

*tes-kō bābu bōl-binti garyō*, his father made supplication.

*timrō ṭahal garda-chhu*, I am doing your service.

*timrō āgyā nāghina*, I disobeyed not your order.

## SPECIMEN III.

*kiśōr-abasthā-kō ānanda*, the joy of the condition of youth.

*ṭhulō banāyō*, he made (him) big.

Oblique forms in *ā* or *a*.

## SPECIMEN II.

*kāñchhā-chāhi-lē bhandā*, on the younger one saying.

*kāñchhā-chhōrā-lē sabai dhan baṭuli*, the younger son having collected all his wealth.

*ṭārḥā-pardēs gai*, having gone to a far country.

*āphnā-ansa-bhāg-kō sampati*, the goods of his own share.

Direct forms in *ā*.

## SPECIMEN II.

*ma timrō chhōrā bhannu*, to call me your son.

*tī-chhōrā dēkhi*, seeing that son.

*mērō chhōrā marē-kō thiyō*, my son was dead.

*jēṭhā-chāhi-chhōrā khēt-mā thiyō*, the elder son was in the field. But (*Baitāl Pachīsī*),—*ēkā dvij-kō chhorō thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ō* or *u*.

## SPECIMEN II.

*bābu sāga*, with the father.

*bābu-lē* (Agent case).

*āphnu khēta-mā*, (he put him) in his fields.

*mērā-bābu-kō*, of my father.

*āphnā-bābu-chheū*, (I will go) near my father.

*tes-kō bābu-lē*, his father (saw him).

*tes-kō-gardan-mā*, on his neck.

*kharcha gari sakō* (i.e. *sakyā*) *pachhi*,  
after completely expending.  
*dukh pardā*, on affliction falling.  
*tes-dēs-kā mānis sāga*, with a man of that  
country.  
*mērā-bābu-kō*, of my father.  
*āphnā-bābu-chheū*, (I will go) near my  
father.  
*hē bābā*, O father.  
*āphnā-nōkar-jastai*, like your own  
servant.  
*pharakai chhādā-mā*, while being at a  
distance.  
*ghar-ko najik pugdā*, while arriving near  
the house.  
*sōdhdā*, while asking.  
*timrā-bābā-lē yak bhōj garē*, your  
father made a feast.  
*hē chhōrā*, O son.

## SPECIMEN III.

*mātā-pitā-kā najik*, near the mother and  
father.  
*chhādā*, while being.  
*hāmra nimitta*, for our sake.  
*tapāñi-haru-kā najik*, near Your  
Honours.  
*bābu-kā ghar*, in a father's house.  
*āmā-bābā-lāi ānanda*, joy to a mother  
and father.

## SPECIMEN IV.

*bēsyā-kā sāth*, with the courtesan, but  
*jōgi-kō sāth*, with the ascetic.  
*bētāl-kā jukti-lē*, through the device of  
the goblin.

## PLURAL.

Direct and oblique forms  
in *ā* or *a*.

## SPECIMEN II.

*yak-janā-mānis-kō dui chhōrā thiyē*,  
of a certain man there were two sons.

*bābu-lāi*, to the father.  
*tapāñi-kō-mukhēji*, before you, in your  
presence.  
*ghar-kō najik*, near the house.  
*tes-kō lāgi*, for him.  
*bābu-chāhi-lē bhanyō*, the father said.

## SPECIMEN III.

*āmā-bābu-lāi*, to a mother and a father.  
*barō namratāi-lē*, with great humility.  
*bābu-kā ghar*, in the house of a father.  
*un-kō rin-bāṭa*, from their debt.

## SPECIMEN IV.

*jōgi-kō sāth*, with the ascetic, but *bēsyā-  
kā sāth*, with the courtesan

Direct and oblique forms  
in *ō* or *u*.

## SPECIMEN II.

*yak-janā-mānis-kō dui chhōrā thiyē*, of a  
certain man there were two sons.

**āphnā** *chākar-lāi*, to his own servants.  
**garē** (i.e. *garyā*), he (plural of respect)  
 made.  
**āphnā-sāthi-haru sāga**, with my own  
 com pa nions.

## SPECIMEN III.

**prasanna garāunē-bhayē-kā** *chhādā*,  
 pleased makers-become while-being,  
*i.e.*, while coaxing (their parents).

## SPECIMEN IV.

**tina-kā** *chār rānī chha chhōrā bhayē*,  
 of him there were four queens and  
 six sons.

## SPECIMEN III

**āmā-bābu-lāi gyān-prāpta bhayē-kō jāni**,  
 recognizing his mother and his father as  
 being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachīsī*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

### SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिहरुमांको कान्छो-चड्दले बाबुलाइ भन्यो वावै धन् सम्पत्तिको मंलाइ पर्ने भाग मंलाइ देउ भनि । अनि त्येस्ले तिनिहरुलाइ आफ्नु जौविका वांङि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडो देस्मां गइ गयो अनि वहां कुकर्ममां दिन् बिताउंदै आफ्नु धन् सम्पत्ति छरपुट पायो । अनि जब त्येस्ले आफ्ना सबै थोक् खर्चेको थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुगे हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरबासी-हरुमांको येउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुंगुर चराउनुलाइ आफ्ना खेतमां पठायो । अनि त्येस्ले सुंगुरहरुले खांदै गयेका कोमाले अघाईने अति दूच्छे गर्द थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिंदैन थियो । तर जब त्येस्लाइ चत् आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति वनि गर्नेहरुकां रोटोको परसस्त छ अनि मं चडं यहां अनिकाल्ले नष्ट हुंद कु । मं उठयेर आफ्नु बाबु थांइ जांकु अनि उस्लाइ भन्कु हे पिता मैले स्वर्गको विरुडमां अनि तपांइको मुखेजि पाप् गयें मं फेरि तपांइको छोरो भनीं माफिक्को कुडन मंलाइ आफ्ना वनि गर्नेहरुमांको येउटा जत्तिको तुल्याउनु हवस् भनि ! अनि त्यो उठयेर आफ्नु बाबु थांइ आयो । तर त्यो टाडै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडाली मांरि त्येस्लाइ चूमा खायो । अनि छोरोचड्दले त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको बिरुडमां अनि तपांड्रको मुखेंजि पाप् गयें मं फेरि तपांड्रको छोरो  
भनीन माफिकको कुडन भनि । तर बाबुचडले आफ्ना दासहरूलाइ भन्यो  
छिट्टै मूल लबेता निकालि ल्यायेर त्येस्लाइ लगाव अनि त्येस्को हात्मां औंठी  
र गोडामां जुत्ता लगाइ देव अनि पलुवा चड बाच्छो ल्यायेर मांर र हांमि-  
हरू खाइ आनन्द गरुं किनभन्यो यो मेरो छोरो मंयेको थियो अनि फेरि जीयो  
हराईयेको थियो अनि पार्दियो भनि । अनि तिनिहरूले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चड छोरो खेतमां थियो अनि त्येस्ले घरको नजिक  
आइ पुग्दाखेरि बाजा र नाचको सोर् सुन्यो । अनि त्येस्ले दासहरूमांको  
येउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाइ भन्यो  
तिम्रो भाई आइ पुग्यो अनि तिम्रो बाबुले पलुवा चड बाच्छो मांयो किन-  
भन्यो त्येस्लाइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित्  
भयो अनि भित्र जानै इच्छे गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाइ  
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर मं येत्ति  
वर्ष देखि तिम्रो लागि दास्ती गर्द छु अनि तिम्रो आज्ञा कैलेइ तर्काडन र  
पनि तिमिले मंलाइ मैले आफ्ना मित्रहरू सङ आनन्द गर्नुकोलागि कैलेइ  
बाखाको पाठो दियौन तर यो चड तिम्रो त्यो तिम्रो जीविका बेश्येहरू सङ  
खल्काउने चड छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा बाच्छो  
मांयो भनि । अनि त्येस्ले त्येस्लाइ भन्यो ए छोरा तं सधैं मं सङ छस् अनि  
जति मेरो छ सबै तेरो हो । तर आनन्द र रमाहट गर्नु उचित् थियो  
किनभन्यो यो तेरो भाई मंयेको थियो अनि जीयो अनि त्यो हराईयेको  
थियो अनि पार्दियो भनि ॥

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAŚ-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN  
PAHĀRĪ.

## SPECIMEN I.

*(Calcutta Auxiliary Bible Society, 1902.)*

Ek-janā-mānchhē-kā      dui-bhāi-chhōrā      thiyē.      Ani      tiniharu-mā-kō  
*One-person-man-of      two-brother-sons      were.      And      them-in-of*

kānchhō-chaī-lē      bābu-lāi      bhanyō,      ‘bābai,      dhan-sampatti-kō  
*younger-the-one (ag.)      the-father-to      said,      ‘O-father,      the-wealth-property-of*

mā-lāi      parnē-bhāg      dēu’      bhani.      Ani      tyes-lē      tiniharu-lāi  
*me-to      the-falling-share      give’      saying.      And      he (ag.)      them-to*

āphnu-jīvikā      bāri      diyō.      Ani      dhēr-ai      din      bhayē-kā      thiyenan  
*his-own-living      having-divided      gave.      And      many-even      days      become      were-not*

kānchhō-chhōrō      sab-ai      thōk      bhēlā      garyē-ra      tārō-dēs-mā  
*the-young-son      all-even      things      collected      having-made      far-country-in*

gai      gayō,      ani      wahā      kukarmma-mā      din      bitāūdai  
*having-gone      went,      and      there      evil-deeds-in      days      a-passing*

āphnu-dhan-sampatti      chharaputṭa      pāryō.      Ani      jaba      tyes-lē  
*his-own-wealth-property      scattered      made.      And      when      he (ag.)*

āphnā-sab-ai-thōk      kharchyē-kō-thiyō,      taba      tyes-dēs-mā      sārō-anikāl  
*his-own-all-even things      spent-had,      then      that-country-in      a-hard-famine*

paryō,      ani      tyes-lāi      apugyē      hūnu      lāgyō.      Ani      tyō      tyes-dēs-kā  
*fell,      and      him-to      want      to-be      began.      And      he      that-country-of*

saharbāsiharu-mā-kō      yeutā-kā      gayē-ra      tāsiyō,      ani      tyes-lē      tyes-lāi  
*citizens-in-of      one-to      having-gone      leant-on,      and      he (ag.)      him (acc.)*

suṅgur      charāūnu-lāi      āphnā-khēta-mā      paṭhāyō.      Ani      tyes-lē  
*swine      feeding-for      his-own-fields-in      sent.      And      he (ag.)*

suṅgurharu-lē      khādai-garyē-kā-kōsā-lē      aghāinē      ati      ichchhē  
*the-swine-by      an-eating-done-husks-by      to-be-satiated      very      wish*

garda-thiyō,      ani      kas-ai-mānchhē-lē      tyes-lāi      kyēi      dīdai-na-thiyō.  
*a-making-was,      and      any-even-man (ag.)      him-to      anything      a-giving-not-was.*

Tara      jaba      tyes-lāi      chēt      āyō,      taba      tyes-lē      bhanyō,      ‘mērō-bābu-kā  
*But      when      him-to      sense      came,      then      he (ag.)      said,      ‘my-father-of*

katti-banni-garnēharu-kā      rōṭī-kō      parasasta      chha,      ani      mā  
*how-many-wage-makers-to      bread-of      sufficiency      is,      and      I*

chaī      yahā      anikāl-lē      nasṭa      hūda-chhu.      Mā  
*on-the-other-hand      here      famine-by      destroyed      a-becoming-am.      I*

uṭhyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, “hē  
*having-arisen my-own-father-near will-go, and him-to I-will-say, “O*  
 pitā, maĩ-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji  
*father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence*  
 pāp garyē; mā phēri tapāi-kō chhōrō bhanñē māphik-kō  
*sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all*  
 chhuĩ-na; mā-lāi āphnā-banni-garnēharu-mā-kō yeuṭā jattikō  
*I-am-not; me (acc.) your-own-wage-makers-in-of one like*  
 tulyāũnu-hawas” bhani.’ Ani tyō uṭhyē-ra āphnu-bābu-thāi āyō.  
*please-to-make-equal” saying.’ And he having-arisen his-own-father-near came.*  
 Tara tyō tā-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi  
*But he far-even a-being-while him-of-the-father (ag.) him (acc.)*  
 dēkhyē-ra ṭiṭhāyō, ani duguryē-ra tyes-lāi anālō māri  
*having-seen felt-compassion, and having-run him-to embrace having-struck*  
 tyes-lāi chūmā khāyō. Ani chhōrō-chaĩ-lē tyes-lāi bhanyō, ‘hē-pitā,  
*him-to kiss ate. And son-the (ag.) him-to said, ‘O-father,*  
 maĩ-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji pāp  
*I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin*  
 garyē; mā phēri tapāi-kō chhōrō bhanñē māphik-kō chhuĩ-na’  
*I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not’*  
 bhani. Tara bābu-chaĩ-lē āphnā-dās-haru-lāi bhanyō, ‘chhiṭṭ-ai  
*saying. But father-the (ag.) his-own-servants-to said, ‘quickly-even*  
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani  
*honourable robe having-produced having-brought him-to put-ye-on, and*  
 tyes-kō-hāt-mā aũṭhi-ra gōrā-mā juttā lagāi dēwa, ani  
*him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and*  
 paluwā-chaĩ bāchchhō lyāyē-ra mār-ra hāmiharu khāi ānanda  
*fatted-the calf having-taken kill-and us having-eaten rejoicing*  
 garū. “Kina” bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,  
*let-us-make. “Why”-if-you-say (i.e., because), this-my-son died-had,*  
 ani phēri jīyō; harāiyē-kō-thiyō, ani pāiyō’ bhani. Ani tiniharu-lē  
*and again lived; been-lost-had, and was-found’ saying. And they (ag.)*  
 ānanda garnu lāgyē.  
*rejoicing to-do began.*

Aba tyes-kō jēṭhō-chaĩ-chhōrō khēt-mā thiyō; ani tyes-lē  
*Now him-of elder-the-son the-field-in was; and he (ag.)*  
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr  
*the-house-of near having-come on-arriving-while music-and-dancing-of sound*  
 sunyō. Ani tyes-lē dās-haru-mā-kō yeuṭā-lāi chhēu bolāyē-ra,  
*heard. And he (ag.) the-servants-in-of one (acc.) near having-called,*  
 ‘yō kyā hō?’ bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, ‘timrō  
*‘this what is?’ saying asked. And he (ag.) him-to said, ‘thy*

bhāi            āi            pugyō,    ani    timrō    bābu-lē    paluwā-chaĩ    bāchchhō  
*brother    having-come    arrived, and    thy    father (ag.)    fattened-the    calf*  
 māryō,    “kina” bhanyē    tyes-lāi    nikānandai    hūdai-garyē-kō    phēri  
*killed,    because    him (acc.)    in-good-health    a-being-made    again*  
 pāyō’ bhani.    Tara    tyō    krōdhit    bhayō,    ani    bhitra    jānē    ichchhē  
*got’ saying.    But    he    angered    became, and    within    to-go    wish*  
 garyena;    ani    tyes-kō    bābu-lē    bāira    āyē-ra    tyes-lāi  
*made-not; and    him-of    the-father (ag.)    outside    having-come    him (acc.)*  
 manāūnu    lāgyō.    Tara    tyes-lē    āphnu-bābu-lāi    uttar  
*to-remonstrate-with    began.    But    he (ag.)    his-own-father-to    answer*  
 dii    bhanyō,    ‘hēra,    mā    yetti-barkha-dēkhi    timrō    lāgi    dāsti  
*having-given    said,    ‘see,    I    so-many-years-from    of-you    for    labour*  
 garda-chhu,    ani    timrō    ājñā    kailē-i    tarkāina-ra    pani  
*a-doing-am, and    your    command    ever-even    I-transgressed-not-and    yet*  
 timi-lē    mā-lāi,    mā-lē    āphnā-mitraharu-saṇa    ānanda    garnu-kō-lāgi  
*you (ag.)    me-to,    me-by    my-own-friends-with    rejoicing    making-of-for*  
 kailē-i    bākhṛā-kō    pāthō    diyau-na;    tara    yō    chaĩ    timrō,    tyō  
*ever-even    a-goat-of    kid    gave-not; but    this    on-the-other-hand    your, that*  
 imrō    jīvikā    bēśyēharu-saṇa    khalkāūnē-chaĩ,    chhōrō,    jais-ai    āyō,  
*your    living    harlots-with    devourer-the,    son,    as-even    he-came,*  
 taba    timi-lē    tyes-kō-lāgi    paluwā    bāchchhō    māryau’ bhani.    Ani    tyes-lē  
*then    you (ag.)    him-of-for    fattened    calf    killed’ saying.    And    he (ag.)*  
 tyes-lāi    bhanyō,    ‘ē    chhōrā,    tã    sadh-ai    mā-saṇa    chhas,    ani    jati  
*him-to    said,    ‘O    son,    thou    always-even    me-with    art, and    whatever*  
 mērō    chha,    sab-ai    tērō    hō.    Tara    ānanda-ra    ramāhaṭ    garnu  
*mine    is,    all-even    thine    is.    But    rejoicing-and    merriment    to-do*  
 uchit    thiyō,    “kina”-bhanyē,    yō    tērō    bhāi    māryē-kō-thiyō,    ani  
*proper    was,    because,    this    thy    brother    died-had, and*  
 jiyō;    ani    tyō    harāiyē-kō-thiyō,    ani    pāiyō’    bhani.  
*lived; and    he    been-lost-had, and    was-found’ saying.*



[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN  
PAHĀRĪ.

## SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाङ्गि-ले बाबु सँग मैले पाउने अंसभाग् मलाइ दिनु होस भनि भन्दा बाबुले अंस कुझ्याइ दियो । केहि दिन पछि निज् कांछा छोरा ले सबै धन् बटुलि टाढा पर्देस् गै तँहि मोज्मजा गरि आफ्ना अंसभाग्को संपति सबै उड़ायो । संपति खर्च गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् आइ पर्दा तेस् देस्का यक् जना सहर्बासि मानिस् सँग गै बस्यो । त्यो सहर्बासिले तेस्लाइ आफ्नु खेतमा सुगुर् चराउने काम्मा लायो । कसैले केहि दियेन । तेस्ले सुगुर्ले खाने ठुठोले पनि आफ्नु पेट् भर्न पायेन । चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोटि खान नसकि उबार्न पनि पाउने कतिका दर्माहादार् चाकर्हरु थिये मर भोकले मर्दछु । म उठि आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरेँ । म तपाजिको छोरा भनु योग्य को अब भईन । मलाइ आफ्ना दर्माहादार् नोकर् जस्तै गर्नुहवस भनि भनुँला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै फरकै छँदामा तेस्को बाबुले देखि दया गरि डडि गै तेस्को गर्दन्मा अंकमाल् गरि म्नाइ खायो । छोरा ले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको मुखैजि पाप् गरेँ । म तपाजिको छोरा भन लोथक को छैन । तर बाबुले आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा औठीर गोडमा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ मजा गरौँ किनभने यो मेरो छोरा मयाको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको थियो फेरि पाईयो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेतमा थियो । आइ घरको नजिक् पुग्दा बाजार नाचको सोर् सुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा तिस्रो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिस्रा बाबुले

यक् भोज् गरे भनि चाकर्ले तेस्लाइ भन्दा त्यो रिसाइ भित्र गयेन ।  
 तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बिन्ति गयो । तेस्ले बाबुलाइ जबाब्  
 दियो हेर यतिका बख्दैखि तिम्रो ठहल् गर्दकु कैल्हे पनि तिम्रो आग्या  
 नाघौन तैपनि तिमिले कैल्हे पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ  
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्रो संपत्ति खाइ दिने  
 यो तिम्रो छोरा आउने बित्तिकै तिमिले तेस्को लागि भोज् गयौ । तब  
 बाबुचाहिले भन्यो हे छोरा तँ सधै मसँग कस् । मेरो जो क सबै तेरे हो ।  
 हामिले मजा गरि हर्ख गर्नु मुनासिब् क किन भने यो तेरो भाई मरेको  
 थियो फेरि बाच्यो । हरार्दैयेको थियो फेरि पाईयो ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN  
PAHĀRĪ.

## SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō      dui    chhōrā    thiyē.      Ti-madhyē    kāñchhā-  
*Certain-one-person-man-of    two    sons    were.    Them-among    younger*  
chāhi-lē    bābu-sāga,    'mai-lē    pāunē,    ansa-bhāg    ma-lāi    dinu-hos,'  
*one-(ag.)    father-with,    'by-me    to-be-got,    share-portion    me-to    please-give,'*  
bhani,    bhandā,    bābu-lē    ansa    chhuṭyāi    diyō.    Kehi-dina-pachhi  
*saying,    on-saying,    father (ag.)    share    dividing    gave.    Some-days-after-*  
nij-kāñchhā-chhōrā-lē    sab-ai-dhan    baṭuli    tārhā-pardēs    gai,  
*that-younger-son (ag.)    all-even-wealth    collecting    distant-foreign-land    going,*  
tāhi    mōj-majā    gari    āphnā-ansa-bhāg-kō    sampati    sab-ai  
*there    pleasure-delight    doing    his-own-share-portion-of    property    all-even*  
urāyō.    Sampati    kharcha    gari-sakē-pachhi    tes-thāū-mā  
*squandered.    Property    expenditure    making-completed-after    that-place-in*  
ṭhulō    anikāl    pari    tes-lāi    dukh    āi    pardā    tes-dēs-  
*great    famine    happening    him-to    sorrow    coming    on-happening    that-country-*  
kā    yak-janā-sahar-bāsi-mānis-sāga    gai    basyō.    Tyō    sahar-bāsi-lē    tes-  
*of    a-person-city-dwelling-man-with    going    he-dwelt.    That    city-dweller (ag.)    him*  
lāi    āphnu    khēta-mā    sugur-charāunē    kām-mā    lāyō.    Kasai-lē  
*(acc.)    his-own    fields-in    swine-feeder    business-in    put.    Any-one (ag.)*  
kēhi    diye-na.    Tes-lē    sugur-lē    khānē    ḍhuṭō-lē    pan  
*anything    gave-not.    He (ag.)    swine-by    to-be-eaten    husk-with    also*  
āphnu-pēṭ    bharna    pāye-na.    Chētiyā-pachhi    bhanna    lāgyō    kī,  
*his-own-belly    to-fill    got-not.    Sense-getting-after    to-say    he-began    that,*  
'mērā-bābu-kō    prasasta-rōṭi    khāna    na-saki    ubārna    pani    pāun  
*'my-father-of    ample-bread    to-eat    not-being-able    to-leave-over    even    getters*  
katikā-darmāhādār-chākar-haru    thiyē,    ma-ra    bhōk-lē    marda-chhu.    Ma  
*many-wages-receiving-servants    were,    I-and    hunger-by    a-dying-am.    I*  
uṭhi    āphnā-bābu-chheū    gai,    "hē    bābā,    Īśwar-ra    tapāñi-  
*arising    my-own-father-near    going,    "O    father,    God-and    Your-Honour-*  
māthi    mailē    pāp    garē.    Ma    tapāñi-kō    chhōrā    bhannu    yōgya    kō    aba  
*upon    I (ag.)    sin    did.    I    Your-Honour's    son    to-be-said    fit    at-all    now*  
bhañ-na,    ma-lāi    āphnā-darmāhādār-nōkar-jast-ai    garnu-hawas "  
*became-not,    me (acc.)    thine-own-wages-receiving-servant-like-even    please-make "*

bhani bhanū-lā,' bhani, ūthi, āphnā-bābu-chheñ gayō. Ti-  
*saying will-say,' saying, arising, his-own-father-near he-went. That-*  
 chhōrā dhēr-ai farakai chhādā-mā tes-kō-bābu-lē dēkhi,  
*son much-even at-a-distance being-in his-father (ag.) seeing,*  
 dayā gari, dāūri gai, tes-kō gardan-mā ankamāl gari,  
*compassion making, running going, him-of neck-on embracing doing,*  
 mwāi khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bābā, Īswar-ra  
*kiss ate. Son (ag.) father-to said, 'O father, God-and*  
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bhanna  
*Your-Honour's (in-)presence sin I-did. I Your-Honour's son to-be-said*  
 lāyak kō chhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'asal  
*fit at-all am-not. But father (ag.) his-own-servant-to said, 'good*  
 lūgā lyāi yas-lāi de, hāt-mā aūthi-ra gōrā-mā juttā pani  
*clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also*  
 lāi-dē. Lau, hāmi khāi pii majā garaū; "kina?"  
*putting-give. Lo, we eating drinking pleasure let-make; "why?"*  
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō  
*(if) they-said (i.e. because), this my son dead was*  
 phēri bāchyō; harāiyē-kō thiyō, phēri pāiyō,' bhani, tini-haru-lē  
*again was-saved; been-lost was, again become-found,' saying, they (ag.)*  
 ānanda mānē.  
*rejoicing experienced.*

Tes-kō jēthā-chāhi-chhōrā khēt-mā thiyō. Āi ghar-kō najik  
*Him-of elder-the-son field-in was. Coming house-of near*  
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi dāki,  
*on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,*  
 kyā hō?' bhani, sōhdā, 'timrō bhāi āyō kuśālānanda-sahi  
*what is?' saying, on-asking, 'your brother came good-health-with*  
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē,' bhani.  
*him got-by (i.e. because) your-father (ag.) a feast made,' saying,*  
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.  
*servant (ag.) him-to on-saying, he being-angry inside went-not.*  
 Tes-kō bābu bāhira āi tes-lāi bōl-binti garyō.  
*Him-of father outside coming him-to speaking-supplication made.*  
 Tes-lē bābu-lāi jabāb diyō, 'hēra, yatikā-barkha-dēkhi timrō tahal  
*He (ag.) father-to answer gave, 'see, so-many-years-from your service*  
 garda-chhu; kailhē pani timrō āgyā nāghī-na, tai-pani  
*a-doing-I-am; ever even your order I-disobeyed-not, nevertheless*  
 timi-lē kailhē pani ma-lāi āphnā-sāthi-haru-sāga majā garna-lāi  
*you (ag.) ever even me-to my-own-companions-with pleasure making-for*

yōtā pāthā pani diye-nau. Bēsya-haru-sāga basi timrō-sampat  
*one kid even gave-not. Harlots-with dwelling your-property*  
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi  
*eater-up this your-son on-coming at-once-even you (ag.) him-of-for*  
 bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã  
*feast made.' Then father-the (ag.) said, 'O son, thou*  
 sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē  
*always-even me-with art, mine what is all-even thine-even is. Us-by*  
 majā gari harkha garnu munāsib chha, "kina?" bhanē, yō  
*pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this*  
 tērō bhāi marē-kō thiyō, phēri bachyō; harāiyē-kō thiyō, pheri  
*thy brother dead was, again was-saved; been-lost was, again*  
 pāiyō.'  
*became-found.'*

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garnu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapāñi khēd-mā hunu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN PAHĀRĪ.

### SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुकदेव आग्या गर्नु हुन्छ परमेश्वर भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त भयेको जानि अल्हे यो ग्यान् दिन ठीक् छैन भनि मायाले त्यो ग्यान् बिसाई दिन भो । वाहाँ पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ वडो नम्रताईले प्रसन्न गराउने भयेका छँदा हे आमा हे बाबा भनि केहि भन्न लाग्नु भो । तपाजि हाम्रा निमित्त साहेँ खेद्मा हुनु हुन्थ्यो । तै पनि वाल्य पौगंड किशोर अवस्थाको आनन्द हामिबाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजीक् वस्न पायेनौँ । बाबुका घर बसेको जो सुख बालखुलाइ हुन्छ सो पनि हामिले पायेनौँ । जस्ले चारै पुरुषार्थ दिने शरीर उमन्न गछ्यो जस्ले पालन् गरि ठुलो बनायो उन्को रिन्बाट बराबर सय बख्ससम्म सेवा गरे पनि रिन् चुक्ती हुन सक्तैन । जो पुत्र धन्ले शरीरले समर्थ भै आमा-बाबुलाइ आनन्द दिँदैन तेस्लाइ परलोकमा आफ्नै मासु खाउँछन् ॥

[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN  
PAHĀRĪ.

## SPECIMEN III.

(From the 15th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv      āgyā      garnu      hunchha,      Paramēśwar-Bhagawān-lē  
(By-)Śrī-Śukadēva      order      making      becoming-is,      God-Bhagawān (ag.)  
āmā-bābu-lāi      gyān      prāpta      bhayē-kō      jāni.      'ailhē      yō  
mother-father (acc.)      knowledge      obtained      become      knowing,      'now      this  
gyān      dina      thīk      chhai-na,'      bhani,      māyā-lē      tyō      gyān  
knowledge      to-allow      right      is-not,'      saying,      illusion-by      that      knowledge  
birsāi      dinu      bhō.      Wāhā-pachhi      Bhagawān      dui      bhāi,  
causing-to-forget      giving      became.      There-after      Bhagawān      the-two      brothers,  
mātā-pitā-kā      najik      āi,      baṛō-namratā-lē      prasanna      garāunē      bhayē-kā  
mother-father-of      near      coming,      great-humility-with      satisfied      makers      become  
chhādā, 'hē      āmā,      hē      bābā,'      bhani,      kēhi      bhanna      lāgnu  
on-being, 'O      mother,      O      father,'      having-said,      something      to-say      beginning  
bhō.      'Tapāñi      hāmra-nimitta      sārhi-ai-khēd-mā      hunu.  
became.      'Your-Honours      of-us-for-the-sake      hard-even-affliction-in      being  
hun-thyō.      Tai-pani      bālya-pauganda-kisōr-abasthā-kō      ānanda      hāmi-bāta  
becoming-was.      Nevertheless      infancy-boyhood-youth-condition-of      joy      us-from  
pāunu      bhaye-na.      Hāmi-abhāgi-lē      pani      tapāñi-haru-kā      najik  
getting      became-not.      We-luckless (ag.)      moreover      Your-Honours-of      near  
basna      pāyenaū.      Bābu-kā      ghar      basē-kō      jō      sukh  
to-dwell      got-not.      Father-of      in-house      one-who-has-dwelt      what      happiness  
bālak-h-lāi      hunchha,      sō      pani      hāmi-lē      pāyenaū.      Jas-lē      chār-ai  
a-child-to      becomes,      that      moreover      we (ag.)      got-not.      Who (ag.)      the-four  
purushārtha      dinē,      śarīr      utpanna      garyō,      jas-lē      pālan      gari  
human-objects      giver,      body      produced      made,      who (ag.)      cherishing      having-made  
thulō      banāyō,      un-kō      rin-bāta      barābar      say-barkha-samma      sēwā  
big      made,      them-of      debt-from      continually      hundred-year-as-far-as      service  
garē,      pani      rin-chukti      hūna      saktai-na.      Jō      putra      dhan-lē,  
he-may-do,      but      debt-payment      to-be      is-able-not.      What      son      wealth-with,  
śarīr-lē,      samartha      bhai,      āmā-bābā-lāi      ānanda      dīdai-na,      tes-lāi  
body-with,      able      being,      mother-father-to      joy      gives-not,      that-for  
paralōk-mā      āphn-ai      māsu      khwāūchhan.'  
other-world-in      his-own-even      flesh      they-will-cause-to-eat.'

## FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (*i.e.* Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. ‘O Mother, O Father,’ said they, ‘for our sakes you have suffered hard affliction ; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.’

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The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachīsī. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *garyē*, *gayē*, *thē* (for *thyā*), *diē*, *garē*, *diyē*, *khayē*, *bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN  
PAHĀRĪ.

### SPECIMEN IV.

(Preface to the Baitāl Pachīsī.)

धारा-नगर नाम् गरेको येक् शहर थियो । तहाँका राजा गम्बर्व-सेन् थिये । तिन्का चार् रानी छ छोरा भये । येक् सँ येक् जान्कार थिये । तिन्का ठाउँमा सङ्ग नाम् गरेका राजा भये । तिन्लाइ तिन्का भाइ विक्रमा-जित्ले मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा विक्रमाजित्ले आफ्ना भाई भर्तृहरीलाइ राज्य दी आफु जंगल्मा गये । भर्तृहरी नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले अमृतको फल् ल्याइ दिये । राजाले ति ब्राह्मणलाइ धन्-दौलथ् दि बिदा गरे । त्यो अमृत फल् राजाले रानीलाइ दिये । रानीले आफ्नु प्यारो उपपति कोत्वाल्लाइ दिई । कोत्वाल्ले त्यो फल् बेस्यालाइ दियो । बेस्याले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफ्नै खाये । त्यै स्त्री चरित्र बैराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रले येक् रक्वाला खटाये । त्यो रक्वाला राज्यको खबदारी गर्थ्यो । राज्य सुन्य छ भनि खबर् पाइ राजा विक्रमाजित् आये । त्यहाँ राज्यको रक्वाला देव् सँग राजाको कुस्ती पथ्यो । हे राजा म तिमिलाइ काल् देखि बचाउँछु । पैछे येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । ति येक् दिन् जंगल् गये । तहाँ येक् जोगी रुख्मा तल् तिर टाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा आफ्ना दर्बार्मा आये-र भन्न लागे जो त्यो जोगीलाइ जाहा ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले म ति जोगीलाइ ल्याऊँकु भनि राजा सँग बित्ति गरि गै जोगीलाइ हलुवा मुखमा चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलुवाको तेज्ले-र बेस्याको हावभावले जोगीलाइ कामको इच्छा भयो । बेस्याका साथ् जोगी चैन् गर्न लागे । दैव-वसात् बेस्यालाइ गर्भ रछ्यो । दस् मैन्हामा छोरो जन्म्यो । जब छोरो पाँच छ मैन्हाको भयो तब येक् दिन् बेस्याले मनौ हे मुनौ जी धेरै सुख भोग् गयो । अब तीर्थजात्रा जाउ भनि मुनिले छोरा काँधमा बोके-र बेस्याका साथ् तीर्थजात्रा गर्न गये । घुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको रहेछ भनि जानि छोरोलाइ तिहाँ मारि जोगी फिरि गै तपस्या गरि आफ्नु जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् बित्ति गरूँ । येक् काल्मा तीन जनाको जन्म भै रहेछ् । येक् तेली येक् कुमाल येक् हुजूर् । इन्मा दुइलाइ जो मार्छ सो चक्रवर्ति हुन्छ । कुमालेले तेलीलाइ माख्यो आफु जोगीको रूप लि रहेछ । सो हुजूर्लाइ मार्न खोज्छ । हुजूर्ले चतुरो भै त्यै जोगीलाइ मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेताल्का जुक्तिले जोगीलाइ मारि निस्कं-  
टक् राज्य गरि राजाधिराज् बिक्रमाजित् रँह्दा भये ॥

[No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, or EASTERN  
PAHĀRĪ.

## SPECIMEN IV.

(Preface to the *Baitāl Pachīsī*.)

Dhārā-nagar nām garē-kō yek śahar thiyō. Tahā-kā rājā  
*Dhārā-nagara name made a city was. There-of king*  
 Gandharva-sēn thiyē. Tin-kā chār rānī chha chhōrā bhayē. Yek  
*Gandharva-sēna was. Him-of four queens six sons became. One*  
 sē yek jānkār thiyē. Tin-kā thāñ-mā Saṅkha nām garē-kā rājā  
*than one learned was. Him-of place-in Saṅkha name made king*  
 bhayē. Tin-lāi tin-kā bhāi Bikramājīl-lē māri,  
*became. Him (acc.) his brother Vikramāditya (ag.) having-killed,*  
 tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā  
*that-place-of kingdom took-and ruling did. Some-time-in*  
 Bikramājīl-lē āphnā-bhāi-Bharṭrihari-lāi rājya dī, āphu  
*Vikramāditya (ag.) his-own-brother-Bharṭrihari-to kingdom giving, himself*  
 jāngal-mā gayē. Bharṭrihari nīti-pūrbak rājya gar-thē. Kōhī-bakhat-mā  
*forest-in went. Bharṭrihari prudence-with ruling did. Some-time-in*  
 rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.  
*the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.*  
 Rājā-lē ti-brāhmaṇ-lāi dhan-daulath di bidā garē.  
*The-king (ag.) that-Brāhmaṇ-to wealth-riches giving leave-to-go made.*  
 Tyō-amṛit-phal rājā-lē rānī-lāi diyē. Rānī-lē  
*That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)*  
 āphnu-pyārō-upapati-kōtwāl-lāi dii. Kōtwāl-lē tyō  
*her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that*  
 phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dii.  
*fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.*  
 Rājā-lē baṛō āścharya māni, tyō phal li āphai khāyē.  
*The-king (ag.) much surprise experiencing, that fruit taking himself ate.*  
 Tyai-strī-charitra-bairāgya-lē rājya chhōṛi jōgī bhayē.  
*That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.*  
 Rājya sunnya dēkhi, Indra-lē yek rakh-wālā khaṭāyē. Tyōl  
*Kingdom empty seeing, Indra (ag.) a guardian appointed. That*  
 rakh-wālā rājya-kō khabardārī gar-thyō. 'Rājya sunnya chha,'  
*guardian kingdom-of watch made. 'Kingdom empty is,'*

bhani, khabar pāi, rājā Bikramājīt āyē. Tyahā rājya-kō  
*saying, news getting, king Vikramāditya came. There kingdom*  
 rakh-wālā-dēv-sāga rājā-kō kustī paryō. ‘Hē rājā, ma timi-lāi  
*guardian-god-with king-of wrestling took-place. ‘O king, I thee (acc.)*  
 kāl-dēkhi bachāū-ehhu. Pahlē yek kathā sun.  
*death-from will-save. First a story hear.*

‘Yō-rājya-mā Chandramāna rājā thiyē. Ti yek din jāngal  
 ‘*This-kingdom-in Chandrabhānu king was. He one day forest*  
 gayē. Tahā yek jōgī rukh-mā tal-tira tāukō, māthi-tira khuttā  
*went. There an ascetic tree-on below-towards head, up-towards feet*  
 gari, jhunḍiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhanna  
*making, hanged seeing, the-king his-own-court-in came-and to-say*  
 lāgē, “jō tyō jōgī-lāi nāhā lyāulā, tyō lākh  
*began, “who that ascetic (acc.) here will-bring, he hundred-thousand*  
 rupayā pāulā,” bhani, rājā-lē urdī diyē. Yek-bēsyā-lē,  
*rupees will-get,” saying, the-king (ag.) order gave. A-courtesan (ag.),*  
 “ma ti-jōgī-lāi lyāū-ehhu,” bhani, rājā-sāga binti gari,  
*“I that-ascetic (acc.) will-bring,” saying, the-king-to request making,*  
 gai, jōgī-lāi haluwā mukh-mā chaṭauna lāgi. Haluwā-kō  
*going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of*  
 swād pāi, jōgī sadhai haluwā-mā palkē.  
*taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.*

Haluwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgī-lāi  
*Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to*  
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna  
*Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make*  
 lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā  
*began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in*  
 chhōrō janmyō. Jaba chhōrō pāch-chha-mainhā-kō bhayō, taba yek  
*a-son was-born. When the-son five-six-months-of became, then one*  
 din bēsyā-lē bhani, “hē muni-jī, dhērai sukh-bhōg  
*day the-courtesan (ag.) said, “O saint-sir, much happiness-pleasure*  
 garyau. Aba tirtha-jātrā jāu,” bhani, muni-lē chhōrā kādh-mā  
*you-made. Now pilgrimage-going go,” saying, saint (ag.) son shoulder-on*  
 bōkē-ra bēsyā-kā sāth tirtha-jātrā garna gayē. “Ghumā  
*carried-and courtesan-of with pilgrimage-going to-do went. “Twisting*  
 phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dekhāi parikṣā  
*turning the-courtesan (ag.) king-to her-own business-only showing test*  
 garē-kō rahē-chha,” bhani, jāni, chhōrā-lāi tihī mārī,  
*made has,” saying, recognizing, the-son (acc.) there-even killing,*  
 jōgī phiri gai, tapasyā gari, āphnu jōg kamāyē.  
*the-ascetic turning going, austerity doing, his-own asceticism completed.*

“Hē mahārāj, dhērai kahā-tak binti garū?  
 “O king, much where-up-to representation may-I-make?  
 Yek-kāl-mā tīn-janā-kō janma bhai-rahē-chha, yek tēli, yek  
 One-time-in three-persons-of birth taken-place-has, one an-oilman, one  
 kumālē, yek hujūr. In-mā dui-lāi jō mār-chha, sō  
 a-potter, one Your-Honour. Them-in two (acc.) who will-kill, he  
 chakrabati hun-chha. Kumālē-lē tēli-lāi mār-yō,  
 universal-sovereign will-become. The-potter (ag.) the-oilman (acc.) killed,  
 āphu jōgi-kō rūp li-rahē-chha. Sō hujūr-lāi mārna  
 he-himself ascetic-of form taken-has. He Your-Honour (acc.) to-kill  
 khōj-chha. Hujūr-lē chaturō bhai, tyai-jōgī-lāi  
 is-seeking. Your-Honour-by alert becoming, that-very-ascetic-to  
 mārnu,’ bhani, arti diyō.  
 he-is-to-be-killed,’ saying, instruction he-gave.  
 Rājā-lē tyai-jōgī-kō sāth rahi, bētāl-kā jukti-lē  
 The-king (ag.) that-very-ascetic-of with remaining, the-goblin-of device-by  
 jōgī-lāi mārī, niskantak rājya gari, rājādhirāj  
 the-ascetic (acc.) killing, thornless kingdom making, King-of-Kings  
 Bikramājīt rāhdā bhayē.  
 Vikramāditya remaining became.

### FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva-sēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śaṅkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartṛihari, and went off to the wilds (to be a devotee). Bhartṛihari governed wisely and one day a Brāhmaṇ came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhmaṇ, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartṛihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, ‘O king, I will save your life. First hear this story.

‘Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākh* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetries Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, “Sir Saint, you have been very happy here. Now you should go on a pilgrimage.” So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

‘Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.’ So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

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NOTE.—The Khas-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindī version have been inserted between marks of parenthesis.

## PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

**Pronunciation.**—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

**Declension.**—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindī forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *barī*, governing the genitive, as in *us-kō barī*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlanu*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

**Pronouns.**—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *iya* and (?) *ē*, this; *u*, he, that; obl. *u* or *us*; *ui*, they (a Kumaunī form); obl. *un*: *āpanō*, own; *jō*, obl. sing. *jis*, who; *kypī*, what? *kōi*, any one; *kati*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

**Verbs.**—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-ī*, immediately on becoming; *rāhadē*, while remaining; *hīrakadē hīrakadē*, as he approached (the house).

Conjunctive participle: *garī-kana*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakūlāsa*, I will go; *bōlulāsa* (? *bōlūlāsa*), I will say; *hōūlāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhēriyā*, he approached (the house); *mā-nē takala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jīyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sijyō-thyō*, he had died.

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN  
PAHĀRĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला थ्या । अरु उन्को सानुने आपनो बुबाअन बोल्थो ए बुबा धनको जो चिरा मेरो अंशम हाँदोहो उ मंअन देउ । उसको पक्षी उसने उन्को बरी धनको चिरा गथ्यो । उ पक्षी ठेरै दिन न होँदेई सानु गदेला आपनो सभैअन बटोर गरिकन दुरदेशम तनक्यो अरु उहाँ रंडी-वाजीम आपनो धनअन खरच गथ्यो । अरु सभैअन खरच गरने पक्षी ठूलो अनिकाल उ देशम भई अरु उ लाचारिम पछरने लाग्यो । उसको छी उ तनकिकन उस् देशको एक प्रजाको नेरे रछ्यो अरु उसने बंदोलोंको चरानेको बरीउअन गरहाम पठायो । अरु उ बंदेलोंको धिंचनेको खुदिसित आपनो भुंडि भरने चाछ्यो बाकि कोई मानसने उअन न दियो । होशम हिरकिकन उसने बोल्थो मेरो बुबाको कति नफर परचुर अरु उससिय जेयादा रोठलो पांवदोहो अरु मं भुकसित मरदोहं । मं उठिकन आपनो बुबाको नेरे तनकुंलास अरु उसअन बोलुलास ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु तकसिर गथ्यो । अरु अवैसित तेरो गदेला नावजदि होने लायक न हं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो बुबाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उसको बुबाने उसअन हेम्यो अरु दया गथ्यो अरु तनकिकन उसको घोकरो अंठ्यायो अरु उन्अन चुम्यो । अरु गदेलाने उअन बोल्थो ए बुबा मं सरगको बिबलांटोम अरु तेरो सामु तकसिर गथ्यो अरु अवैसित तेरो गदेला नावजदि होने लायक न ह । बाकि बुबा नफरोंअन बोल्थो सभैसित निको पोशाक लाइकन उअन पैराव् अरु उसको डुंडलुम मुंद्रा अरु उसको खुट्टोंम लतडा पैराव् । अरु मोटो बाकुरअन लिकन मारो अरु हमि धिंचिकन खोश होउंलास । किन द्रय मेरो गदेला सिजिकन जियो हो उ हरायो थ्यो अरु फेरि मिल्यो हो अरु उइ आनन्द गरने लाग्या ॥



अरु उस्को जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-  
 को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन  
 उसने पुछ्यो कि द्रय क्या हो । उसने उअन बोल्थो तेरो ए भाद्र हिरक्यो  
 अरु तेरो बुबाने मोटो बाकुरअन माख्यो किन उसअन निको दशाम पायो ।  
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाह्यो । उससित उसको बुबाने  
 निसकिकन उसअन विनति गछ्यो । उसने जवाब दिकन आपनो बुबाअन  
 बोल्थो हेरो मंने एतो वरष तेरो टहल गरौ अरु तेरो आज्ञा कभै न लांध्यो  
 बाकि तंने कभै मंअन एक चेंगडा बी न दियो कि मं आपनो गंयोंको संघ  
 खुशो गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संघ रहिकन तेरो सभै  
 धन खरच गछ्यो तंने उसको हिरकनेम उसको बरी मोटो बाकुरअन  
 माख्यो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंहदोहो अरु मेरो  
 सभै चिजीं तेरो ही । हमिको खुशो अरु आनन्द गरना प्रयोजन हो किन  
 तेरो एभाद्र सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN  
PAHĀRĪ.

(PĀLPĀ DIALECT.)

## TRANSLITERATION AND TRANSLATION.

(Serampore, 1827.)

Ēka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō  
*One-man-of two sons were. And them-of the-younger (ag.) his-own*  
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anśa-ma hōndō-hō  
*father-to said, 'O father, wealth-of what division my-share-in becoming is,*  
*u mā-ana dēu.' Us-kō pachhī us-nē un-kō bari dhana-kō chirā*  
*that me-to give.' That-of after he (ag.) them-of for wealth-of division*  
*garyō. U-pachhī dhērai dina na hōndē-ī sānu-gadēlā*  
*made. That-after many days not on-bring-even the-younger-son*  
*āpanō-sabhai-ana baṭōra gari-kana dura-dēśa-ma tanakyō, aru uhī*  
*his-own-all (acc.) collection made-having for-country-in went, and there*  
*rañḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana*  
*harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)*  
*kharacha garanē pachhī ṭhūlō-anikāla u-dēśa-ma bhai, aru u*  
*expenditure on-making after great-famine that-country-in became, and he*  
*lāchāri-ma pachharanē lāgyō. Us-kō pachhī u tanaki-kan*  
*helplessness-in to-fall-backwards began. That-of after he gone-having*  
*us-dēśa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō*  
*that-country-of one-cultivator-of near remained, and he (ag.) swine-of*  
*charānē-kō barī u-ana garahā-ma paṭhāyō. Aru u bandēlō-kō (sic)*  
*feeding-of for him field-in sent. And he swine-of*  
*ghīchanē-kō khudī-sita āpanō bhunḍī bharanē chāhyō, bāki kōi-mānasa-nē*  
*eating-of joy-with his-own belly to-fill wished. but any-man (ag.)*  
*u-ana na diyō. Hōśa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō*  
*him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of*  
*kati-naphara parachura aru us-siya jēyādā rōṭalō pāwadō-hō, aru mā*  
*how-many-servants abundant and that-than more bread getting-are, and I*  
*bhuka-sita maradō-hū. Mā uṭhī-kana āpanō-bubā-kō nērē tanakūlāsa*  
*hunger-by dying-am. I arisen-having my-own-father-of near will-go*  
*aru us-ana bōlulāsa, 'ē bubā, mā siraga-kō bibalāṇṭō-ma aru tērō*  
*and him-to I-will-say, 'O father, I heaven-of opposition-in and of-the*  
*sāmu takasira garyō, aru awai-sita tērō gadēlā nāwajadi hōnē lāyaka*  
*before faults did, and now-from thy son named to-become fit*

na hũ. Mā-ana tērō ēka-naphara-kō ēsatō gara.”’ Aru u uṭhi-kana  
*not I-am. Me thy one-servant-of like make.”’ And he arisen-having*  
 āpanō-bubā-kō nērē hirakyō, aru u dhērai tādha rāhadē us-kō  
*his-own-father-of near came, and he very far in-remaining him-of*  
 bubā-nē us-ana hēryō, aru dayā garyō, aru tanakī-kano us-kō  
*the-father (ag.) him saw, and compassion made, and gone-having him-of*  
 ghōkarō āṭhyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, ‘ē  
*wind-pipe seized, and him kissed. And the-son(ag.) him-to said, ‘O*  
 bubā, mā saraga-kō bibalāntō-ma aru tērō sāmu takasira garyō, aru  
*father, I heaven-of opposition-in and of-thee before faults did, and*  
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hũ.’ Bāki bubā  
*now-from thy son named to-be fit not I-am.’ But the-father*  
 napharō-ana bōlyō, ‘sabhai-sita nikō pōśāka lāi-kana u-ana pairāw;  
*servants-to said, ‘all-than good vestments brought-having him-to clothe;*  
 aru us-kō duṇḍalu-ma mundra, aru us-kō khuttō-ma lataḍā pairāw; aru  
*and him-of wrist-on ring, and him-of feet-on shoes clothe; and*  
 mōtō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōśa  
*the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing*  
 hōūlāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō  
*will-become. Why? this my son died-having lived-has; he lost-was,*  
 aru phēri milyō-hō.’ Aru ui ānanda garanē lāgyā.  
*and again got-is.’ And they joy to-do began.*

Aru us-kō jēthā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u  
*And him-of elder-son field-in was, and in-coming in-coming he*  
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru  
*house-of near approached, and music and dancing heard. And*  
 ēka-naphara-ana ḍāki-kana us-nē puchhyō ki, ‘iya kyā hō?’ Us-nē  
*one-servant-to called-having he (ag.) asked that, ‘this what is?’ He (ag.)*  
 u-ana bōlyō, ‘tērō ē-bhāi hirakyō, aru tērō bubā-nē mōtō-  
*him-to said, ‘thy (?) this-brother came, and thy father (ag.) the-fat-*  
 bāchhura-ana mārō, kina us-ana nikō-daśā-ma pāyō.’ Aru u  
*calf (acc.) slew, because him good-condition-in he-found.’ And he*  
 risāyō-thyō aru bhitarē tanakanē na chāhyō. Us-sita us-kō  
*angered-was and in-inside to-go not wished. That-from him-of*  
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nē jawāb  
*the-father (ag.) emerged-having him-to supplication made. He (ag.) answer*  
 di-kana āpanō-bubā-ana bōlyō, ‘hērō, mā-nē ētō-barakha tērō tahlā  
*given-having his-own-father-to said, ‘see, I (ag.) so-many-years thy service*  
 garī, aru tērō āgyā kabhai na lāghyō; bāki tā-nē kabhai mā-ana  
*did, and thy command ever not transgressed; but thou (ag.) ever me-to*  
 ēka-chēgadā-bī na diyō ki mā āpanō-gāyō-kō saṅgha khuśī  
*one-kid-even not gavest that I my-own-friends-of with rejoicing*

garũ. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō  
*may-make. But thy what-son (ag.) harlots-of with remained-having thy*  
 sabhai dhana kharacha garyō, tã-nē us-kō hirakanē-ma us-kō barī  
*all wealth expenditure made, thou (ag.) him-of coming-on him-of for*  
 mōtō-bāckhura-ana mār̥yō.' Us-nē u-ana bōlyō, 'ē gadēlā, tã sadai  
*the-fat-calf (acc.) killedst.' He (ag.) him-to said, 'O son, thou always*  
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hami-kō  
*of-me near remaining-art, and mine all things thine are. Us-of*  
 khuśī aru ānanda garnā prayōjana hō, kina tērō ē-bhāi  
*rejoicing and joy to-make necessary is, because thy (?)this-brother*  
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.'  
*dead-was, and living becoming-is; he lost-was, and got-is.'*

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**LIST OF STANDARD WORDS AND SENTENCES IN  
KHAS-KURĀ OR NAIPĀLĪ.**

## LIST OF STANDARD WORDS AND

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
1. One . . . .	Ek(-waṭā), yek, yak, yēutā, autā.	Ēk . . . .
2. Two . . . .	Dui(-waṭā) . . . .	Dwi . . . .
3. Three . . . .	Tin(-waṭā) . . . .	Tin . . . .
4. Four . . . .	Chār(-waṭā) . . . .	Chār . . . .
5. Five . . . .	Pāch(-waṭā) . . . .	Pānch . . . .
6. Six . . . .	Chha(-waṭā) . . . .	Chāh . . . .
7. Seven . . . .	Sāt(-waṭā) . . . .	Sāt . . . .
8. Eight . . . .	Āth(-waṭā) . . . .	Ath <sup>1</sup> . . . .
9. Nine . . . .	Nau(-waṭā) . . . .	Nō-ū . . . .
10. Ten . . . .	Das(-waṭā) . . . .	Das . . . .
11. Twenty . . . .	Bis(-waṭā) . . . .	Bis . . . .
12. Fifty . . . .	Pachās(-waṭā) . . . .	Pachās . . . .
13. Hundred . . . .	Saē(-waṭā) . . . .	Sou . . . .
14. I . . . .	Ma, mā . . . .	Māi . . . .
15. Of me . . . .	Mērō . . . .	Mē-ro . . . .
16. Mine . . . .	Mērō . . . .	.....
17. We . . . .	Hāmi, hāmi-haru . . . .	Hā-mi . . . .
18. Of us . . . .	Hāmrō . . . .	Ham-ro . . . .
19. Our . . . .	Hāmrō . . . .	.....
20. Thou . . . .	Tā . . . .	Tāi . . . .
21. Of thee . . . .	Tērō . . . .	Tē-ro . . . .
22. Thine . . . .	Tērō . . . .	.....
23. You . . . .	Timi, timi-haru . . . .	Ta-he . . . .
24. Of you . . . .	Timrō . . . .	Ta-ha-ro . . . .
25. Your . . . .	Tinrō . . . .	.....

<sup>1</sup> Hodgson nowhere in this list

## SENTENCES IN EASTERN PAHĀRĪ.

Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
Ēk . . . . .	Ēk . . . . .	1. One.
Dwi . . . . .	Dwi . . . . .	2. Two.
Tin . . . . .	Tin . . . . .	3. Three.
Chār . . . . .	Chār . . . . .	4. Four.
Pānch . . . . .	Pānch . . . . .	5. Five.
Chāh . . . . .	Chāh . . . . .	6. Six.
Sāt . . . . .	Sāt . . . . .	7. Seven.
Āth <sup>1</sup> . . . . .	Āth <sup>1</sup> . . . . .	8. Eight.
Nō . . . . .	Nō-ū . . . . .	9. Nine.
Das . . . . .	Das . . . . .	10. Ten.
Bis . . . . .	Bis . . . . .	11. Twenty.
Pachās . . . . .	Pachās . . . . .	12. Fifty.
So . . . . .	Sou . . . . .	13. Hundred.
Mūi . . . . .	Mā-ha . . . . .	14. I.
Mo-ra . . . . .	Mā-ha-na, or -im ; baba-im, <i>my father.</i>	15. Of me.
.....	.....	16. Mine.
Hami . . . . .	Hā-mi . . . . .	17. We.
Ham-rai . . . . .	Hamāra . . . . .	18. Of us.
.....	.....	19. Our.
Tu-ī . . . . .	Tā-ha . . . . .	20. Thou.
To-ra . . . . .	Ta-ha-na, or -ir ; baba-ir, <i>thy father.</i>	21. Of thee.
.....	.....	22. Thine.
To-ho . . . . .	Tā-mi . . . . .	23. You.
.....	Tūmāra . . . . .	24. Of you.
.....	.....	25. Your.

English.	Khas-kurā or Naipālī.	Dahl ( <i>Hodgson</i> ).
26. He . . . .	T'yō, u . . . .	Ū . . . .
27. Of him . . . .	Tes-kō, us-kō . . . .	Ū-ker . . . .
28. His . . . .	Tes-kō, us-kō . . . .	.....
29. They . . . .	Tini-haru, uni-haru . . . .	Ū-nin . . . .
30. Of them . . . .	Tini-haru-kō, uni-haru-kō . . . .	Un-karo . . . .
31. Their . . . .	Tini-haru-kō, uni-haru-kō . . . .	.....
32. Hand . . . .	Hāt . . . .	Hāt . . . .
33. Foot . . . .	Gōdā, pāu . . . .	Gōd . . . .
34. Nose . . . .	Nāk . . . .	.....
35. Eye . . . .	Ākhā, ākhō . . . .	Ānkhī . . . .
36. Mouth . . . .	Mukh . . . .	Mā-hū . . . .
37. Tooth . . . .	Dāt . . . .	Dānt . . . .
38. Ear . . . .	Kān . . . .	Kān . . . .
39. Hair . . . .	Raū ( <i>hair of body</i> ), kēs ( <i>of head</i> ).	Bār . . . .
40. Head . . . .	Tāukō, sir . . . .	Mūd . . . .
41. Tongue . . . .	Jibbrō, jibrō . . . .	.....
42. Belly . . . .	Pēt, bhunī . . . .	.....
43. Back . . . .	Piṭh, piṭhī, piṭhin . . . .	.....
44. Iron . . . .	Phalam . . . .	Phalām . . . .
45. Gold . . . .	Sun . . . .	.....
46. Silver . . . .	Chādi . . . .	.....
47. Father . . . .	Bābu, bā . . . .	Bābo . . . .
48. Mother . . . .	Āmā . . . .	Ū-yā . . . .
49. Brother . . . .	Bhāī ( <i>younger</i> ), dājyū ( <i>elder</i> ).	.....
50. Sister . . . .	Bahinī, bainhī ( <i>younger</i> ), didī ( <i>elder</i> ).	.....
51. Man . . . .	Mānis, mānchhē . . . .	Mā-nus . . . .
52. Woman . . . .	Āimāi, stri . . . .	.....



Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
Ī . . . . .	Hā-lo, hā-lo . . . . .	26. He.
Wok-rak . . . . .	Hū-lo-kara, <i>or</i> -ik ; baba-ik, <i>his father.</i>	27. Of him.
.....	.....	28. His.
Ū-ho . . . . .	Hū-ri, hā-ri, hā-ring . . . . .	29. They.
Wal-ko . . . . .	Hāring-kara . . . . .	30. Of them.
.....	.....	31. Their.
Hāth . . . . .	Hāth . . . . .	32. Hand.
Goḍ . . . . .	Goḍ . . . . .	33. Foot.
.....	.....	34. Nose.
Ānkhā . . . . .	Ānkhī . . . . .	35. Eye.
Mū-hū . . . . .	Mū-hū . . . . .	36. Mouth.
Dānt . . . . .	Dant . . . . .	37. Tooth.
Kān . . . . .	Kān . . . . .	38. Ear.
Bār . . . . .	Bār . . . . .	39. Hair.
Mū-dek . . . . .	Kā-pā . . . . .	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly
.....	.....	43. Back.
Phalām . . . . .	Phalām . . . . .	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bābā . . . . .	Bābāik . . . . .	47. Father.
Am-bāi . . . . .	A-māi . . . . .	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Mā-nus . . . . .	Gok-chāi, chā-wāi . . . . .	51. Man.
.....	.....	52. Woman.

English.	Khas-kurā or Naipālī.	Dēnwār ( <i>Hodgson</i> ).
53. Wife . . . .	Swāsnī . . . .	.....
54. Child . . . .	Bālakh . . . .	.....
55. Son . . . .	Chhōrō . . . .	.....
56. Daughter . . . .	Chhōrī . . . .	.....
57. Slave . . . .	Kamārā, kamārō . . . .	.....
58. Cultivator . . . .	Kisānī, khētiwāl . . . .	.....
59. Shepherd . . . .	Gōthālā . . . .	.....
60. God . . . .	Bhagawān, Īswar . . . .	.....
61. Devil . . . .	Bhūt, rākas . . . .	.....
62. Sun . . . .	Surjē, surj, ghām . . . .	Gā-mā . . . .
63. Moon . . . .	Chandramā, jūn . . . .	Jā-nhā, jā-n-ha . . . .
64. Star . . . .	Tārā, tārō . . . .	Ti-ryā, ti-r-yā . . . .
65. Fire . . . .	Āgō . . . .	Ā-gō . . . .
66. Water . . . .	Pānī . . . .	Pa-tī . . . .
67. House . . . .	Ghar . . . .	Ghar . . . .
68. Horse . . . .	Ghōḍō, ghōṛā . . . .	Ghōro . . . .
69. Cow . . . .	Gāi . . . .	Gai . . . .
70. Dog . . . .	Kukur . . . .	Kākūr . . . .
71. Cat . . . .	Birālō . . . .	Birālo . . . .
72. Cock . . . .	Bhālyā, kukhurō . . . .	.....
73. Duck . . . .	Hās . . . .	.....
74. Ass . . . .	Gadhā . . . .	.....
75. Camel . . . .	Ūṭh . . . .	.....
76. Bird . . . .	Charā, charō . . . .	Chārī . . . .
77. Go . . . .	Jā . . . .	Jā-uk <sup>1</sup> . . . .
78. Eat . . . .	Khā . . . .	Khōu . . . .
79. Sit . . . .	Bas . . . .	Bas-uk . . . .

<sup>1</sup>These are all imperatives, and so throughout this set of words.

Dahi (Hodgson).	Kuswār (Hodgson).	English.
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā . . . .	Sūraj . . . .	62. Sun.
Jyūn . . . .	Jūn . . . .	63. Moon.
Tā-rāi . . . .	Tāra-i . . . .	64. Star.
Agi . . . .	Āghi . . . .	65. Fire.
Kyū . . . .	Pāni . . . .	66. Water.
Ghar . . . .	Ghara . . . .	67. House.
Ghōra . . . .	Ghōra . . . .	68. Horse.
Gai . . . .	Gai . . . .	69. Cow.
Kākūr . . . .	Ku-kol . . . .	70. Dog.
Mai-ni . . . .	Birālo . . . .	71. Cat.
.....	.....	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārāi . . . .	Chārī . . . .	76. Bird.
Jā <sup>1</sup> . . . .	Nā, nā-hin <sup>1</sup> . . . .	77. Go.
Khā-ik . . . .	Khā-ik . . . .	78. Eat.
Bas . . . .	Basou . . . .	79. Sit.

<sup>1</sup> These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Naipālī.	Dahl ( <i>Hodgson</i> )
80. Come . . . .	Ā . . . .	Ā-āk . . . .
81. Beat . . . .	Kut . . . .	Thā-thā-ik . . . .
82. Stand . . . .	Ubhi . . . .	Ūth-āk ( <i>get up</i> ) . . . .
83. Die . . . .	Mar . . . .	.....
84. Give . . . .	Dē . . . .	Di-hik . . . .
85. Run . . . .	Ḍaud, dugur . . . .	Du-gar-uk . . . .
86. Up . . . .	Māthi. ūbhō . . . .	Ūpara ( <i>above</i> ) . . . .
87. Near . . . .	Najik, nagich, nērai, nira . . . .	Nā-gik . . . .
88. Down . . . .	Tala, tali, muni, ūdhō . . . .	Hēt ( <i>below</i> ) . . . .
89. Far . . . .	Tārho . . . .	Tārho . . . .
90. Before . . . .	Aghi, aghiltira . . . .	.....
91. Behind . . . .	Pachhi . . . .	.....
92. Who . . . .	Kō, kun . . . .	Kō-no ( <i>interrog.</i> ) . . . .
93. What . . . .	Kyā, kē . . . .	.....
94. Why . . . .	Kyena, kina . . . .	.....
95. And . . . .	-ra, ani . . . .	Ra, pūn . . . .
96. But . . . .	Tara . . . .	.....
97. If . . . .	Bhanē . . . .	.....
98. Yes . . . .	Hō, jyu, ā . . . .	Hō . . . .
99. No . . . .	Hōina, na, ahā . . . .	Hōi-nē . . . .
100. Alas . . . .	Hāē . . . .	.....
101. A father . . . .	Bābu . . . .	.....
102. Of a father . . . .	Bābu-kō . . . .	Kō ( <i>of</i> ) . . . .
103. To a father . . . .	Bābu-lāi . . . .	Lai ( <i>to</i> ) . . . .
104. From a father . . . .	Bābu-bāṭa . . . .	Nhē ( <i>from</i> ) . . . .
105. Two fathers . . . .	Dui bābu-haru . . . .	.....
106. Fathers . . . .	Bābu-haru . . . .	.....

Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
An (? an) . . . .	Ābe . . . .	80. Come.
Mār-ik . . . .	Thā-tha-ik ( <i>strike him</i> ) .	81. Beat.
Ūth ( <i>get up</i> ) . . . .	Ūth-ou ( <i>get up</i> ) . . . .	82. Stand.
.....	.....	83. Die.
Dī-ik' . . . .	Dē-ik . . . .	84. Give.
Dāgar . . . .	Dhou . . . .	85. Run.
Akāsa ( <i>above</i> ) . . . .	Ūpara ( <i>above</i> ) . . . .	86. Up.
Yē-chi . . . .	Pas-yong . . . .	87. Near.
Hē-then ( <i>below</i> ) . . . .	Hēt ( <i>below</i> ) . . . .	88. Down.
Tar-hai . . . .	Dū-re . . . .	89. Far.
.....	.....	90. Before.
.....	.....	91. Behind.
Kō-hik ( <i>interrog.</i> ) . . . .	Kē ( <i>interrog.</i> ) . . . .	92. Who.
.....	.....	93. What.
.....	Kyū-hūn . . . .	94. Why.
Sā, sūā . . . .	Gyā . . . .	95. And.
.....	.....	96. But.
.....	.....	97. If.
Tē . . . .	Ah, an . . . .	98. Yes
Boy-in . . . .	Nā . . . .	99. No.
.....	.....	100. Alas.
.....	.....	101. A father.
Īk, ak ( <i>of</i> ) . . . .	Nā, kara ( <i>of</i> ) . . . .	102. Of a father.
Ki ( <i>to</i> ) . . . .	Lāi ( <i>to</i> ) . . . .	103. To a father.
Sū ( <i>from</i> ) . . . .	Bātho, dēkhi ( <i>from</i> ) .	104. From a father.
.....	.....	105. Two fathers.
.....	.....	106. Fathers.

English.	Khas-kurā or Naipālī.	Dahl ( <i>Hodgson</i> ).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	.....
109. From fathers . . .	Bābu-haru-bāṭa . . .	.....
110. A daughter . . .	Chhōri . . .	.....
111. Of a daughter . . .	Chhōri-kō . . .	.....
112. To a daughter . . .	Chhōri-lāi . . .	.....
113. From a daughter . . .	Chhōri-bāṭa . . .	.....
114. Two daughters . . .	Dui chhōri-haru . . .	.....
115. Daughters . . .	Chhōri-haru . . .	.....
116. Of daughters . . .	Chhōri-haru-kō . . .	.....
117. To daughters . . .	Chhōri-haru-lāi . . .	.....
118. From daughters . . .	Chhōri-haru-bāṭa . . .	.....
119. A good man . . .	Ēk jāti mānis . . .	.....
120. Of a good man . . .	Ēk jāti mānis-kō . . .	.....
121. To a good man . . .	Ēk jāti mānis-lāi . . .	.....
122. From a good man . . .	Ēk jāti mānis-bāṭa . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāṭa . . .	.....
128. A good woman . . .	Auṭī jāti āimāi . . .	.....
129. A bad boy . . .	Auṭā na-jāti kēṭō . . .	.....
130. Good women . . .	Nikī āimāi-haru . . .	.....
131. A bad girl . . .	Auṭī na-jāti kēṭī . . .	Bōn-tha ( <i>bad</i> ) . . .
132. Good . . .	Jāti, nikō ( <i>in health</i> ) . . .	Niko . . .
133. Better . . .	Bhandā jāti ( <i>better than</i> ) . . .	.....

Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
.....	....	107. Of fathers.
.....	.....	108. To fathers.
.....	.....	109. From fathers.
.....	.....	110. A daughter.
.....	.....	111. Of a daughter.
.....	.....	112. To a daughter.
.....	...	113. From a daughter.
.....	.....	114. Two daughters.
.....	.....	115. Daughters.
.....	.....	116. Of daughters.
... ..	.. ..	117. To daughters.
.....	.....	118. From daughters.
.....	.....	119. A good man.
.....	.....	120. Of a good man.
.....	.....	121. To a good man.
.....	.. ..	122. From a good man.
.....	.. ..	123. Two good men.
.....	.....	124. Good men.
.....	.....	125. Of good men.
.. ..	.....	126. To good men.
... ..	.....	127. From good men.
.....	.....	128. A good woman.
.....	.....	129. A bad boy.
.....	.....	130. Good women.
Bōn-sajhā ( <i>bad</i> ) . . .	Nakhajā ( <i>bad</i> ) . . .	131. A bad girl.
Sajhā . . . . .	Bhalā . . . . .	132. Good.
.....	.....	133. Better.

English.	Khas-kurā or Naipālī.	Dahī ( <i>Hodgson</i> ).
134. Best . . .	Asal ( <i>very good</i> ) . . .	.....
135. High . . .	Algō . . . . .	.....
136. Higher . . .	Bhandā algō ( <i>higher than</i> ) . . .	.....
137. Highest . . .	Jyādā algō ( <i>very high</i> ) . . .	.....
138. A horse . . .	Ghōrō . . . . .	.....
139. A mare . . .	Ghōrī . . . . .	.....
140. Horses . . .	Ghōrā-haru . . . . .	.....
141. Mares . . .	Ghōrī-haru . . . . .	.....
142. A bull . . .	Bahar gōru . . . . .	.....
143. A cow . . .	Gāi . . . . .	.....
144. Bulls . . .	Bahar-haru . . . . .	.....
145. Cows . . .	Gāi-haru . . . . .	.....
146. A dog . . .	Kukur . . . . .	.....
147. A bitch . . .	Kukurnī . . . . .	.....
148. Dogs . . .	Kukur-haru . . . . .	.....
149. Bitches . . .	Kukurnī-haru . . . . .	.....
150. A he goat . . .	Bōkō, bākhṛā . . . . .	.....
151. A female goat . . .	Bākhṛī . . . . .	.....
152. Goats . . .	Bōkā, bākhṛā-haru . . . . .	.....
153. A male deer . . .	Dārē ( <i>male</i> ) mirga . . . . .	.....
154. A female deer . . .	Muruli ( <i>female</i> ) mirga . . . . .	.....
155. Deer . . .	Mirga . . . . .	.....
156. I am . . .	Ma chhu, (hũ) . . . . .	.....
157. Thou art . . .	Tā chhas, (hos) . . . . .	.....
158. He is . . .	U( <i>or</i> tyō)chha, (hō) . . . . .	.....
159. We are . . .	Hāmi-haru chhaũ, (haũ) . . . . .	.....
160. You are . . .	Timi-haru chhau, (hau) . . . . .	.....



Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
.....	.....	134. Best.
.....	.....	135. High.
.....	.....	136. Higher.
.....	.....	137. Highest.
.....	.....	138. A horse.
.....	.....	139. A mare.
.....	.....	140. Horses
.....	.....	141. Mares.
.....	.....	142. A bull.
.....	.....	143. A cow.
.....	.....	144. Bulls.
.....	.....	145. Cows.
.....	.....	146. A dog.
.....	.....	147. A bitch.
.....	.....	148. Dogs.
.....	.....	149. Bitches.
.....	.....	150. A he goat.
.....	.....	151. A female goat.
.....	.....	152. Goats.
.....	.....	153. A male deer.
.....	.....	154. A female deer.
.....	.....	155. Deer.
.....	.....	156. I am.
.....	.....	157. Thou art.
.....	.....	158. He is.
.....	.....	159. We are.
.....	.....	160. You are.

English.	Khas-kurā or Naipālī.	Dahī (Hodgson).
161. They are . . .	Tini-haru (or uni-haru) chhan, (hun).	.....
162. I was . . .	Ma thiyē . . .	.....
163. Thou wast . . .	Tà thiis . . .	.....
164. He was . . .	Tyō thiyō . . .	.....
165. We were . . .	Hāmi-haru thiyāũ . . .	.....
166. You were . . .	Timi-haru thiyau . . .	.....
167. They were . . .	Tini-haru thiyē . . .	.....
168. Be . . .	Hō . . .	.....
169. To be . . .	Hūnu . . .	.....
170. Being . . .	Hūdō . . .	.....
171. Having been . . .	Bhai-kana . . .	.....
172. I may be . . .	Hōũ . . .	.....
173. I shall be . . .	Ma hūlā . . .	.....
174. I should be . . .	.....	.....
175. Beat . . .	Kuṭ . . .	.....
176. To beat . . .	Kuṭnu . . .	.....
177. Beating . . .	Kuṭdō . . .	.....
178. Having beaten . . .	Kuṭi-kana . . .	.....
179. I beat . . .	Ma (mai-lē) kuṭũ, kuṭa-chhu	.....
180. Thou beatest . . .	Tā (tai-lē) kuṭ, kuṭda-chhas.	.....
181. He beats . . .	Tyō (tes-lē) kuṭē, kuṭda-chha.	.....
182. We beat . . .	Hāmi-haru (-lē) kuṭaũ, kuṭda-chhaũ.	.....
183. You beat . . .	Timi-haru (-lē) kuṭau, kuṭda-chhau.	.....
184. They beat . . .	Tini-haru (-lē) kuṭun, kuṭda-chhan.	.....
185. I beat ( <i>Past Tense</i> ) . . .	Mai-lē kuṭē . . .	.....
186. Thou beatest ( <i>Past Tense</i> ). . .	Tai-lē kuṭis . . .	.....
187. He beat ( <i>Past Tense</i> ) . . .	Tes-lē kuṭyō . . .	.....

Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
.....	... ..	161. They are.
.....	.....	162. I was.
.....	.....	163. Thou wast.
.....	.....	164. He was.
... ..	.....	165. We were.
.....	.....	166. You were.
... ..	.....	167. They were.
.....	... ..	168. Be.
.....	... ..	169. To be.
.....	.....	170. Being.
.....	.....	171. Having been.
... ..	.....	172. I may be.
.....	.....	173. I shall be.
.....	.....	174. I should be.
.....	.....	175. Beat.
.....	.....	176. To beat.
.....	.....	177. Beating.
.....	.....	178. Having beaten.
.....	Thatha-im-ik-an ( <i>I beat him</i> ).	179. I beat.
.....	Thatha-ir-ik-an ( <i>thou beatest him</i> ).	180. Thou beatest.
.....	Thatha-ik-an ( <i>he beats</i> ) .	181. He beats.
.....	.....	182. We beat.
.....	.....	183. You beat.
.....	.....	184. They beat.
.....	.....	185. I beat ( <i>Past Tense</i> ).
.....	.....	186. Thou beatest ( <i>Past Tense</i> ).
.....	.....	187. He beat ( <i>Past Tense</i> ).

English.	Khas-kurā or Naipālī.	Dabī (Hodgson).
188. We beat ( <i>Past Tense</i> ) .	Hāmi-haru-lē kuṭyũ .	.....
189. You beat ( <i>Past Tense</i> )	Timi-haru-lē kuṭyau .	.....
190. They beat ( <i>Past Tense</i> )	Tini-haru-lē kuṭē . .	.....
191. I am beating . . .	Ma (mai-lē) kuṭdai-chhu .	.....
192. I was beating . . .	Ma (mai-lē) kuṭdai-thiyē .	.....
193. I had beaten . . .	Mai-lē kuṭē thiyē . .	.....
194. I may beat . . .	Ma (mai-lē) kuṭũ . .	.....
195. I shall beat . . .	Ma (mai-lē) kuṭũ-lā . .	.....
196. Thou wilt beat . . .	Tā (tai-lē) kuṭ-lās . .	.....
197. He will beat . . .	Tyō (tes-lē) kuṭ-lā . .	.....
198. We shall beat . . .	Hāmi-haru (-lē) kuṭaũ-lā .	.....
199. You will beat . . .	Timi-haru (-lē) kuṭau-lā .	.....
200. They will beat . . .	Tini-haru (-lē) kuṭlan, kuṭnan.	.....
201. I should beat . . .	.....	.....
202. I am beaten . . .	Ma kuṭinchhu . . .	.....
203. I was beaten . . .	Ma kuṭiyē . . .	.....
204. I shall be beaten . .	Ma kuṭiũlā . . .	.....
205. I go . . .	Ma jāũ, jānchhũ . . .	.....
206. Thou goest . . .	Tā jā, jānchhas . . .	.....
207. He goes . . .	Tyō jāyē, jānchha . . .	.....
208. We go . . .	Hāmi-haru jāũ, jānchhaũ .	.....
209. You go . . .	Timi-haru jāu, jānchhau .	.....
210. They go . . .	Tini-haru jāun, jānchhan .	.....
211. I went . . .	Ma gayē . . .	.....
212. Thou wentest . . .	Tā gais . . .	.....
213. He went . . .	Tyō gayō . . .	.....
214. We went . . .	Hāmi-haru gayũ . . .	.....

Dēnwār ( <i>Hodgson</i> ).	Kuswār ( <i>Hodgson</i> ).	English.
.....	.....	188. We beat ( <i>Past Tense</i> ).
.....	.....	189. You beat ( <i>Past Tense</i> ).
.....	.....	190. They beat ( <i>Past Tense</i> ).
.....	.....	191. I am beating.
.....	.....	192. I was beating.
.....	.....	193. I had beaten.
.....	.....	194. I may beat.
.....	.....	195. I shall beat.
.....	.....	196. Thou wilt beat.
.....	.....	197. He will beat.
.....	.....	198. We shall beat.
.....	.....	199. You will beat.
.....	.....	200. They will beat.
.....	.....	201. I should beat.
.....	.....	202. I am beaten.
.....	.....	203. I was beaten.
.....	.....	204. I shall be beaten.
.....	.....	205. I go.
.....	.....	206. Thou goest.
.....	.....	207. He goes.
.....	.....	208. We go.
.....	.....	209. You go.
.....	.....	210. They go.
.....	.....	211. I went.
.....	.....	212. Thou wentest.
.....	.....	213. He went.
.....	.....	214. We went.

English.	Khas-kurā or Naipālī.	Dabī (Hodgson).
215. You went . . .	Timi-haru, gayau . . .	.....
216. They went . . .	Tini-haru gayē . . .	.....
217. Go . . .	Jā, jāu . . .	.....
218. Going . . .	Jādō . . .	.....
219. Gone . . .	Gayō . . .	.....
220. What is your name ? .	Timrō nāu kē (or kyā) hō ?	.....
221. How old is this horse ?	Yō ghōḍō kati buḍhō bhayō ?	.....
222. How far is it from here to Kashmir ?	Yahā-bāta Kasmir kati tāḥā chha ?	.....
223. How many sons are there in your father's house ?	Timrō (or timrā) bābu-kō (or kā) ghar-mā kati janā chhōrā-haru chhan ?	.....
224. I have walked a long way to-day.	Āju ma dhērai hiḍyē .	.....
225. The son of my uncle is married to his sister.	Mērō kākā-kō chhōrā-kō byāha tes-kī bainhī-sita bhayō.	.....
226. In the house is the saddle of the white horse.	Ghar bhitra sētā ghōrā-kō jīn chha.	.....
227. Put the saddle upon his back.	Tes-kō piṭhiū-mā jīn kas.	.....
228. I have beaten his son with many stripes.	Mai-lē tes-kō (or tes-kā) chhōrā-lāi dhērai palṭa (times) kutēkō chhu.	.....
229. He is grazing cattle on the top of the hill.	Pāhād-kō tākuri-mā tes-lē bastu charāūdai chha.	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyō ghōḍō chaḍhi rahyē-kō chha.	.....
231. His brother is taller than his sister.	Tes-kō bhāi tes-kī bahinī bhandā algō chha.	.....
232. The price of that is two rupees and a half.	Tes-kō dām dui rupiyā ādhā (or aṭh ānā) hō.	.....
233. My father lives in that small house.	Mērō bābu tyō sānā ghar-mā rahn-chhan.	.....
234. Give this rupee to him	Yō rupiyā tes-lāi dēu .	.....
235. Take those rupees from him	Tyō rupiyā tyō-dēkhi lēu .	.....
236. Beat him well and bind him with ropes.	Tes-lāi bēs-gari kuṭē-ra ḍōri-lē bādha.	.....
237. Draw water from the well.	Inār-dēkhi pāni jhik .	.....
238. Walk before me	Mērō āgāḍi hiḍ (or hip) .	.....
239. Whose boy comes behind you ?	Timrā pachhāḍi āunē kas-kō kēṭō hō ?	.....
240. From whom did you buy that ?	Timi-lē tyō kō-sāna kinyau ?	.....
241. From a shopkeeper of the village.	Gāū-kō ēk janā pasalē sāna	.....

Dēnwār ( <i>Hodgson</i> ).	Kuawār ( <i>Hodgson</i> ).	English.
.....	.....	215. You went.
.....	.....	216. They went.
.....	.. ..	217. Go.
.....	... .	218. Going.
.....	.....	219. Gone.
.....	.....	220. What is your name ?
.....	.....	221. How old is this horse ?
.....	.....	222. How far is it from here to Kashmir ?
.....	.....	223. How many sons are there in your father's house ?
.....	.. ..	224. I have walked a long way to-day.
.....	.....	225. The son of my uncle is married to his sister.
.....	.....	226. In the house is the sad- dle of the white horse.
.....	.....	227. Put the saddle upon his back.
.....	.. ..	228. I have beaten his son with many stripes.
.....	.. ..	229. He is grazing cattle on the top of the hill.
.....	.....	230. He is sitting on a horse under that tree.
.....	.....	231. His brother is taller than his sister.
.....	.....	232. The price of that is two rupees and a half.
.....	.....	233. My father lives in that small house.
.....	.. .	234. Give this rupee to him.
.....	.. ..	235. Take those rupees from him.
.. ..	.....	236. Beat him well and bind him with ropes.
.....	.....	237. Draw water from the well.
.....	.....	238. Walk before me.
.. ..	.....	239. Whose boy comes be- hind you ?
.....	.....	240. From whom did you buy that ?
.....	.....	241. From a shopkeeper of the village.









## CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahārī.

Where spoken. Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*<sup>1</sup> describes the ethnic elements of the population of this tract :—

“The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa<sup>2</sup> or Khasiyā race and speak a dialect of Hindi akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindūs. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hundes. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūnas or Huniyās. In addition to the tribes already enumerated there are the Rājīs or Rājyas, the modern representatives of the Rājya-Kirātas and the Thārās and Bhuksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Baktrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōṭas.”

It will have been seen that while the higher parts of the Himālaya in Kumaun and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shinā of Gilgit, Khōwār of Chitral, and so forth ; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājput<sup>3</sup> who entered Kumaun and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khaśa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West ; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

<sup>1</sup> Forming Vol. XI of the *Gazetteer of the N.-W. P.*

<sup>2</sup> Indian words occurring in this extract are spelt according to the system followed in the *Linguistic Survey*.

<sup>3</sup> Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 8 ff.

atmosphere amongst the Khaśas and Gūjars who claimed to be of the same caste. As, Atkinson<sup>1</sup> says :—

“Whatever may have been their origin, the Khaśas have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khasiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaun Dōm stonemason can command a wife from the lower Rājput Khasiyās, and a successful Khasiyā can buy a wife from a descendant of a family of pure plains pedigree.”

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khaśa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khaśas of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khaśa speech. Central Pahārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaunī section. The subject will also be further discussed in dealing with Western Pahārī.

Central Pahārī includes two closely connected languages,—Kumaunī spoken in Kumaun and Garhwāli of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows :—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī . . . . .	Naini Tal . . . . .	66,119	436,788
	Almora . . . . .	370,669	
Garhwāli . . . . .	Garhwal . . . . .	401,126	670,824
	Tehri-Garhwal . . . . .	240,281	
	Almora . . . . .	22,667	
	Dehra Dun . . . . .	5,000	
	Elsewhere . . . . .	1,750	
		<hr/> TOTAL . . . . .	<hr/> 1,107,612

<sup>1</sup> Op. Laud, p. 440.

The close relationship between Central Pahārī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.<sup>1</sup> In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī,—Mārwarī of the West, and Jaipurī of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahārī dialect,—the Jaunsāri spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahārī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pahārī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahārī.

## DECLENSION OF NOUNS.

GHORŪ, a horse.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ghōḍō	ghōḍō	ghoro	ghōḍō	ghōḍō
Agent	ghōḍāi	ghōḍai	...	...	ghōḍē
Oblique	ghōḍā	ghōḍā	ghwārā	ghōḍā	ghōḍē
Plural—					
Nominative	ghōḍī	ghōḍā	ghwārā	ghōḍā	ghōḍē
Oblique	ghōḍā	ghōḍā	ghwārān	ghōḍā	ghōḍī

In the above, note the *o*-form of the Nominative singular, and the *ā* of the Oblique singular and Nominative plural.

## POSTPOSITIONS.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Agent	...	...	le	n	..
Genitive	rō, rā, rī	kō, kī, kī	ko, kā, ki	kō, kā, kī	kō, kē, kī
Dative	nāi	nai, kai	kāi, kani	kū, sanī	kā
Ablative	sū, ū	sū, saī	baī, ha	tē	ī, tē

<sup>1</sup> Cf. Atkinson, *Op. Laud.* Vol. II, p. 369, and Kellogg, *Hindī Grammar*, 2nd Ed., p. 69.

## PRONOUNS.

First Person.

	RAJASTHANI.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	<i>hū, m̐hū</i>	<i>maī</i>	<i>maī</i>	<i>mī, maī</i>	<i>haū, mē</i>
Oblique	<i>m̐ha, maī</i>	<i>ma, m̐ū, maī</i>	<i>maī</i>	<i>mī, maī</i>	<i>mū</i>
Genitive	<i>m̐hārō, m̐ārō</i>	<i>m̐hārō</i>	<i>mero, m̐yōro</i>	<i>m̐rō</i>	<i>m̐rō</i>
Plural—					
Nominative	<i>m̐hē, mē</i>	<i>m̐hē</i>	<i>ham</i>	<i>ham</i>	<i>ām</i>
Oblique	<i>m̐hā, m̐ā</i>	<i>m̐hā</i>	<i>haman</i>	<i>hamū</i>	<i>āmū</i>
Genitive	<i>m̐hārō, m̐ārō</i>	<i>m̐hā-kō</i>	<i>hamaro</i>	<i>hamārō</i>	<i>amārō</i>

Second Person.

	RAJASTHANI.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	<i>tū, thū</i>	<i>tū</i>	<i>tu</i>	<i>tū</i>	<i>tū</i>
Oblique	<i>tha, taī</i>	<i>ta, tū, taī</i>	<i>twē</i>	<i>twē, twai</i>	<i>tuū, tū</i>
Genitive	<i>thārō</i>	<i>thārō</i>	<i>tero, tyōro</i>	<i>tērō</i>	<i>tērō</i>
Plural—					
Nominative	<i>thē, tamē</i>	<i>thē</i>	<i>tum</i>	<i>tum</i>	<i>tum</i>
Oblique	<i>thā, tamā</i>	<i>thī</i>	<i>tuman</i>	<i>tumū</i>	<i>tumū</i>
Genitive	<i>thārō, tamārō</i>	<i>thā-kō</i>	<i>tumaro</i>	<i>tumārō</i>	<i>tuhārō</i>

This.

	RAJASTHANI.		Kumaunī.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>yō</i>	<i>yō, fem. yā</i>	<i>eū</i>
Oblique	<i>in</i>	<i>ī</i>	<i>yē, yai</i>	<i>yē, fem. yī</i>	<i>es</i>
Plural—					
Nominative	<i>ē, āi</i>	<i>yē</i>	<i>yō</i>	<i>yē</i>	<i>eū</i>
Oblique	<i>yā, anā</i>	<i>yā</i>	<i>inan</i>	<i>yū</i>	<i>eū</i>

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwāli.

That.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	<i>ū</i> , fem. <i>wā</i>	<i>wō</i> , fem. <i>wā</i>	<i>u</i>	<i>wō</i> , fem. <i>wā</i>	...
Oblique	<i>uṇ</i>	<i>ū</i>	<i>wī</i>	<i>wō</i> , fem. <i>wī</i>	...
Plural—					
Nominative	<i>wāi</i>	<i>wai</i>	<i>ū</i>	<i>wē</i>	...
Oblique	<i>wā</i> , <i>uṇā</i>	<i>wā</i>	<i>unan</i>	<i>wū</i>	...

## OTHER PRONOUNS.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Relative	<i>jikō</i> , fem. <i>jikā</i>	<i>jō</i> , fem. <i>jā</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>
Oblique Sing.	<i>jīṇ</i>	<i>jī</i>	<i>jē</i> , <i>jai</i>	<i>jē</i> , <i>jai</i>	<i>jēs</i>
Correlative	<i>tikō</i> , fem. <i>tikā</i>	<i>sō</i>	<i>so</i>	<i>sō</i>	<i>sō</i>
Oblique Sing.	<i>tīṇ</i>	<i>tī</i>	<i>tē</i> , <i>tai</i>	<i>tē</i> , <i>tai</i>	<i>tēs</i>
Interrogative—					
Masc. fem.	<i>kun</i>	<i>kun</i>	<i>ko</i>	<i>kō</i>	<i>kūna</i>
Oblique	<i>kun</i>	<i>kun</i>	<i>kē</i> , <i>kai</i>	<i>kē</i> , <i>kai</i>	<i>kōs</i>
Neut.	<i>kāṭī</i>	<i>kāṭī</i>	<i>kyā</i> , <i>ke</i>	<i>kyā</i>	<i>kā</i>
Oblique	<i>kunī</i>	<i>kāṭī</i>	<i>kē</i> , <i>kai</i>	<i>kē</i>	<i>kāi</i>
Indefinite—					
Masc. fem.	<i>kōi</i>	<i>kōi</i>	<i>kwē</i> , <i>kai</i>	<i>kwī</i>	<i>kōē</i>
Neut.	<i>kāṭī</i>	<i>kyō</i>	<i>ke</i>	<i>kichhu</i> , <i>kuchh</i>	<i>kichh</i>

In Jaunsāri, as well as in Rājasthānī, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

## Verb Substantive.

	RĀJASTHĀNĪ.		Kumaunī.	Garhwālī.	Jaunsāri.
	Mārwarī.	Jaipurī.			
PRESENT—					
Singular.					
1.	<i>hū</i>	<i>chhū</i>	<i>chhū</i>	<i>chhaū</i>	<i>ū</i> or <i>ōsō</i>
2.	<i>hāi</i>	<i>chhai</i>	<i>chhai</i>	<i>chhai</i>	<i>au</i> , <i>ōsō</i>
3.	<i>hāi</i>	<i>chhai</i>	<i>chh</i>	<i>chha</i>	<i>ō</i> , <i>ōsō</i>

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Marwāri.	Jaipuri.			
<b>PRESENT—</b>					
Plural.					
1.	hā̃	chhā̃	chhū̃	chhawā̃	ō, ōsō̃
2.	hō	chhō	chhau	chhayā̃	au, ōsō̃
3.	hā̃i	chhai	chhan	chhan	au, ōsō̃
<b>PAST MASC.—</b>					
Singular.					
1.	} hō	chhō	chhiyā̃	} chhayō	thō
2.			chhiyē		
3.			chhiyo		
Plural.					
1.	} hā̃	chhā̃	chhiyā̃	} chhayā̃	thā̃
2.			chhiyā̃		
3.			chhiyā̃		

## FINITE VERB.

"To go."

## Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwarī	chal'tō	chalyō	chal'nū, chal'nō
Jaipuri	chal'tō	chalyō	chal'nū
Kumauni	hiṭano	hiṭo	hiṭano
Garhwāli	chaldō	chalyō	chalnō
Jaunsāri	naṭhdō	naṭhō	naṭhnō

## Old Present.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipuri.			
Singular.					
1.	chalū	chalū	hiṭū	chalū	naṭhū
2.	chalāi	chalai	hiṭai	chalē	naṭhē
3.	chalāi	chalai	hiṭ	chal	naṭhō
Plural.					
1.	chalā	chalā	hiṭū	chalā	naṭhū
2.	chalō	chalō	hiṭau	chalyāi	naṭhō
3.	chalāi	chalai	hiṭan	chalan	naṭhō



## Imperative.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī			
Singular, 2.	<i>chaḷ</i>	<i>chaḷ</i>	<i>hiṭ</i>	<i>chal</i>	<i>naṭh</i>
Plural, 2.	<i>chalō</i>	<i>chalō</i>	<i>hiṭau</i>	<i>chalā</i>	<i>naṭhō</i>

## Future.

	RAJASTHANI.		Kumauni.	Garhwāli.	Jaunsāri.
	Mārwarī.	Jaipurī.			
Singular, 3.	<i>chalāilā</i>	<i>chalailō</i>	<i>hiṭalo</i>	<i>challō.</i>	<i>naṭhdō</i>
Plural, 3.	<i>chalāilā</i>	<i>chalailā</i>	<i>hiṭālā</i>	<i>challā.</i>	<i>naṭhdē</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwarī	<i>chalū-hū</i>	<i>chalṭō-hō</i> or <i>chalāi-hō</i>
Jaipurī	<i>chalū-chhū</i>	<i>chalai-chhō</i>
Kumauni	<i>hiṭū-chhu</i>	<i>hiṭū-chhiyū</i>
Garhwāli	<i>chaldō-chhaū</i>	<i>chaldō-chhayō</i>
Jaunsāri	.....	<i>naṭhū-thō</i>

## CENTRAL PAHĀRĪ (KUMAUNĪ).

**Kumaunī** is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himālaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as *Bhābarī*, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kānādēo, the old name of which was Kūrmāchala. Here the god Vishṇu is said to have resided for three years in his *Kūrma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Ṛishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmaṇs or as Rājpuṭs. As described in the General Introduction to Central Pahārī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājpuṭs coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājpuṭ name that we come across is that of Sōm Chand, a Chandrabansī Rājpuṭ of Kanauj, who immigrated at the head of his followers about the year 950 A.D.,<sup>1</sup> and established himself at Champawat. He found the country divided into a number of small *paṭṭis*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājpuṭ origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājpuṭ rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājpuṭ rulers imposed their own language and customs upon the Khaśas and Gūjars whom they conquered. The Khaśas, themselves, claimed to be Rājpuṭs by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

<sup>1</sup> This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyàlā* in the plural, the *che* becoming changed to *chyà*, on account of the *à* following in the syllable *lā*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *paṛ* for *paṛh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Piśācha' languages of the North-West Frontier,—Kāshmīrī, Khowār, Shīnā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunīs, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāñ, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, *i. e.*, those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaunī spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sirālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunīs. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Jōhārī.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā . . . . .	75,930	
Phaldākōṭiyā . . . . .	20,908	
Pachhāñ . . . . .	95,750	
		192,588
Kumaunī of Naini Tal . . . . .	56,679	
Bhābarī of Rampur <sup>1</sup> . . . . .	300	
Kumaiyā . . . . .	37,696	
Chaugarkhiyā . . . . .	37,210	
Gaṅgōlā . . . . .	37,734	
Dānpuriyā . . . . .	23,851	
		193,470
	Carried over .	386,058

<sup>1</sup> See p. 103 *ante*.

Name of Dialect.	Number of speakers.		TOTAL.
	Brought forward	.	
Soriyāli . . . . .	19,866		
Askōṭi . . . . .	10,964		
Sirāli . . . . .	12,481		
			43,311
Johāri . . . . .			7,419
			<hr/>
Total number of speakers of Kumaunī			436,788

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindī. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Kṛishṇa Pāṛe was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshi's translation of the *Daśa-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprēti's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprēti's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

- BHAIRAB DATT JŌSHI.—*Sukh-ko Bāto. The Way to Health, a Sanitary Primer.* Allahabad, 1894.  
 CHINTĀMAṆI JŌSHI.—*Durgā (Chandī) Pāṭha-sīrah*, a translation from Sanskrit. Almora, 1897.  
 GAṂGĀ DATT UPRĒTI.—*Phāras-kā Mahārāj-kī Rānī Astur-kī Itihās*, a translation of the Book of Esther. Almora, 1892.  
 GAṂGĀ DATT UPRĒTI.—*Proverbs and Folklore of Kumaun and Garhwāl.* Lodiana, 1894.  
 GAṂGĀ DATT UPRĒTI.—*Hill Dialects of the Kumaun Division.* Almora, 1900.  
 GUMĀNĪ PANT.—*Gumānī-Nīti*, edited by Rēwā Datt Uprēti, Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.  
 GUMĀNĪ PANT.—*Gumānī-kavi-virachita kāvyā-saṁgrahaḥ*, the poet's works, collected and edited by Dēvī Datt Śarmā. Etawah, 1897.  
 JWĀLA DATT JŌSHI.—*The Daśa-kumāra-charita*, or the Adventures of Ten Princes, of Daṇḍī, translated into Hindī and Kumaunī. Almora, 1892.

KRISHNA PĀRĒ.—*An old Kumaunī Satire*, edited and translated by G. A. Grierson. *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.

KRISHNA PĀRĒ.—*A Specimen of the Kumaunī Language*. Verses by K. P. with English translation and Notes by Gaṅgā Datt Uprēti. *Indian Antiquary*, 1910, pp. 78 ff.

LILĀDHAR JŌSHĪ.—*Metrical Translation of the Mēghadūta of Kālīlāsa*. Almora, 1894.

ŚIVA DATT SATTI ŚARMĀ.—*Buddhi-pravēś*, in three parts, each containing both Hindi and Kumaunī verses. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.

ŚIVA DATT SATTI ŚARMĀ.—*Mitra-vinōd*, songs in Kumaunī. Bombay, 1909.

ŚIVA DATT SATTI ŚARMĀ.—*Gōpi-Gīt*. Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Paṇḍit Gaṅgā Datt Uprēti's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Paṇḍit Chintāmaṇi Jōshī, Paṇḍit Gaṅgā Datt Jōshī, Paṇḍit Jwālā Datt Jōshī, and Paṇḍit Lilādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khaśa basis of Kumaunī, and materially enhanced the value of this grammar.<sup>1</sup> Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Paṇḍit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

<sup>1</sup> Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Jōshī's translation of the *Daśakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khuṣi rūṇi yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

**Pronunciation.**—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindī, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunīs of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindī.

अ *a* is pronounced as in Hindī, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, by, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

*janama maraṇa tero kē lai nihātī,*  
*dhanadhan Prabhū teri jāta nihātī.*

The letter आ has two sounds, represented in transcription by *à* and *ā*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्वारा *tyàrà*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindī, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *à*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ī*, *u*, *ū*, as in Hindī.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindī, sounded like the *a* in 'fate,' as in भेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैठ *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava<sup>1</sup> words. The sound of *āi* is that which is usual in Hindī Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *roṭo*, bread. The second is the ordinary long *ō* of Hindī, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

<sup>1</sup> A Tadbhava word is one which has descended to Kumaunī from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter औ *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, भौत *bhant*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of आ, ए, ऐ and औ, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that à, e, ai, and o, although written in the Nāgarī character आ, ए, ऐ and औ are considered to be short vowels, as distinct from ā, ē, āi, and ō. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, ā is shortened to à, ē to e, and ō to o. Thus, रोट *rōṭ* (with final silent *a*), a cake, has the *ō* long, but रोटो *roṭo*, bread, has the first *ō* shortened to *o*, because it is followed, in the final syllable by a short *o*. Similarly, we have words such as *bhòro*, hire, *sīṛhī*, a ladder, *bhulo*, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindī *bhārā*, *sīṛhī*, and *bhūlā*.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as *hākim*, an officer, or (Tatsamas, borrowed from Sanskrit) *bālak*, a child, *ātur*, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in *risāno*, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by à, it tends to become itself à also. Thus बड़ो *baro*, great, has its plural बाड़ा *bārā*, often written incorrectly in the Nāgarī character बड़ा. Similarly, the word *dagarā*, with, becomes *dagārā* (II, 2) written दगाड़ा or (incorrectly) दगड़ा in Nāgarī. Again, the word *ban*, a forest, has its genitive *banā-ko*, which when agreeing with a masculine plural noun becomes *banā-kā*. Again (II, 2), the Sanskrit word *durdaśā* when adopted into Kumaunī, becomes *durdāśā*. This rule explains passages such as the following:—

*dekhū ham dwīn-mē ko baro chh*, let us see who of us two is great (I, 2).

But,—*sārā banā-kā rukhan-kaṇi jo bārā bārā chhiyū*, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by à, it becomes *yà*. Thus, *mero*, my, has its masculine plural *myārā*, and the Hindī word *mēlā*, becomes *myūlā* in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see मेरा and sometimes म्यारा, sometimes मेका and sometimes म्याका, but the pronunciation is always *myārā*, *myūlā*. We may quote the following examples from the specimens:—

*rājai-ki cheli kālindi chhū*, I am Kālindī, the daughter of the king (II, 6).

*rājā-kā chyālā-kaṇi bhālō ādimi samajī-bēr*, recognizing the king's son as a good man (II, 2).



*mero bāb pātāla-ko rājā*, my father, the king of Pātāla (II, 6).

*myārā āñ-mē bahaut ghau hai rau-chhiyā*, there were many wounds in my body (II, 2).

*tyārā gālan janyo ke-lai chh*, why is there a Brahmanical thread round your neck ? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *wā*. Thus, *roṭo*, a cake, has its plural *rwāṭā*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोटा and रूटा, but the pronunciation is always *rwāṭā*. As examples from the specimens, we may quote :—

*dvīyā paik lākārā-kā bwājā samēt*, the two heroes with the loads of sticks (I, 4).

*ui-kaṇi rwāṭā diṇ jā-chhu*, I am going to give loaves to him (I, 3).

*thwārā dinan jālai*, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *bwōjo*. The *ō* in this case is not the first *o* in ‘promote,’ but is the *ō* of ‘hot’ or ‘policy.’ This pronunciation sometimes appears in writing, so that we find both मेरो and बोजो as well as म्योरो and ब्रोजो, or, as it is sometimes written ब्रजो, but some people say that forms such as *myōro* and *bwōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

*myōro bāb inanā jaso chhiyo*, my father was just like these (II, 2). Cf. *mero bāb* above.

*taso chyōlo tero hai ga-chh*, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

*bhārī pahār jaso bwōjo*, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for ‘he came’ would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lauṭā-i*) *diya*, cause him to return (II, 2); *dekhai-bēr*, having shown (II, 2); *sunain* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nau* (I, 2), a name; *paū-chhiyo* (for *pāū-chhiyo*), he was obtaining (II, 7).

The letters *l* and *ḷ* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bādaḷ* or *bādaw*, a cloud; *beliyā* or *beiyā*, yesterday; *chālḷo* or *chāwḷo*, to strain; *dīwāl*, a *dīwālī* song; *gaḷḷo* or *gaḷḷo*, to melt; *kālḷo* or *kāwḷo*, black; *kāmḷo* or *kāmḷo*, a blanket; *kirmālū* or *kirmāwā*, an ant; *nālū* or *nāwā*, a brook; *nīgālī* or *nīgāwḷo*, a kind of bamboo; *pālḷo* or *pāwḷo*, frost; *śyāl* or *śyāw*, a jackal; *thāl* or *thāw*, a lip; *ujyālḷo* or *ujyāwḷo*, bright.

There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, to fry. Consonants which are aspirated in Hindī are commonly disaspirated in Kumaunī. Thus :—

Hindī.	Kumaunī.
<i>parhā</i>	<i>paro</i> , (II, 5), read.
<i>bōjhā</i>	<i>bwōjo</i> (I, 2), a load.
<i>sūkhi gayā-hai</i>	<i>suki ga-chh</i> (I, 1), has dried up.
<i>sikhāi</i>	<i>sikai</i> (II, 2), he taught her.
<i>kādhē</i> or <i>kānhē</i>	<i>kànà</i> (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *n* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *n* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vanah* becomes *vanō* in Prakrit, and therefore is *ban* in Kumaunī. If the Kumaunī *n* represents a double *nn* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prakrit *kanṇō* with a double *nn*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dīnah* or *dīnam*, a day, *dhanam*, wealth, and *manah*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *l*, which is subject to exactly the same rules as the cerebral *n*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *bal*, force, but Prakrit *bolai*, Kumaunī *bal*, he says; Prakrit *kalā*, Kumaunī *kal*, a machine, but Prakrit *kallam*, Kumaunī *kal*, to-morrow or yesterday; Prakrit *kāḷō*, Kumaunī *kāḷo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ls* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *l* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ī*. Thus we have both *vi* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmi*, not *nāmī*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

**Article.**—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

**Gender.**—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākhō*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

**Number.**—There are two numbers, singular and plural.

*Tadbhava*<sup>1</sup> nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīṇo*, a wall, plural *bhīṇā*; *burō*, old, plural *burā*; or (with the changes indicated in the rules of pronunciation) *barō*, great, plural *barā*; *charō*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojo* (*bwōjo*), a load, plural *bwājā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bāman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

**Case.**—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kaṇi*, to the king; *ādimi-le*, by the man; *bāman-kaṇi*, to the Brāhman; *dēs-hai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākhā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *āi* which only gives emphasis, and does not indicate case. Thus, *dvī*, two; *dvīyāi*, the two, both (I, 4); *swain*, a dream; *swaināi*, merely a dream (II, 3); *inanāi jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśū-hūṇi*, towards the direction (of) the north (II, 3); both *kuṇ* and *kuṇā* in *ēk pūrab diśū-kā kuṇ-mē*, *doharo pachhō-kā kuṇā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gūlan*, on the neck (II, 2); *talau*, a pond; *talau*, in the pond (I, 1); *bhīlan jaso*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *kuṭ*, a foot; *kuṭan paṇo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākhā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagari*, a female companion; nom. plur. (vulgar) *dagariyā*; obl. plur. *dagariyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kīro*, a worm (I, 2); *ham sab kīranā-kā barābar chhū*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2).

<sup>1</sup> Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

*bāṭā* (nom. *bāṭo*), on the road (I, 1).

*dhurā*, (gone) to the mountain top (I, 2).

*ākhā*, in the eye (I, 4).

*būājā samēt*, together with the load (I, 4).

*myārā dagārā*, in my company, with me (II, 2).

*wī-kā kinārā*, on its bank (II, 3).

*Pachhō-kā Paikā-kā ghar pujo*, he arrived at the house of the Western hero (I, 2).

*ghar*, (took me) home (II, 2).

*goru-bhaīsan charūn-huṇi*, for the grazing of kine and buffaloes (I, 3).

*ēk dīn*, on one day (II, 1).

*bhīlan jaso*, like a Bhīl (II, 2).

*wī-kā man*, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇi*, *kan*, *kaī*.

Instrumental and Agent, *le* ; Instr., *kā mārīyā* (= Hindi *kē mārē*).

Dative, *kaṇi*, *kaī*, *thāī* (or *thē*) ; *huṇi*, *hū* ; *sū* ; *kā lījīyā* (= Hindi *kē liyē*).

Ablative, *baṭi*, *hai*, *hai-bēr*, from ; *mē-hai* (= Hindi *mē-sē*) ; *dagārī*, with.

Genitive, *ko* (*kā*, *ki*).

Locative, *mē* (or *mē*), in, on ; *par*, on ; *jālai* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kā*, *ki*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyāla-le*, and its genitive singular *chyāla-ko*, etc. Before *kā*, under the usual rule, all these *as* become *ā*, thus, *bhaṭanā kā*, *chyālanā-kā*. So *rātū-kā bakhaṭ*, at the time of night (I, 4) ; *risā-kā mārīyā*, through anger (I, 2) ; *pūrab dīśā-kā kun-mē*, in the direction of the Eastern quarter (I, 1) ; *pūrabā-kā paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chyālā-le*, *chyālā-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaṭ</i>	<i>bhaṭ</i> .
Acc.	<i>bhaṭ</i> , <i>bhaṭ-kaṇi</i>	<i>bhaṭ</i> , <i>bhaṭan-kaṇi</i> .
Instr. & Ag.	<i>bhaṭa-le</i>	<i>bhaṭan-le</i> , <i>bhaṭana-le</i> .
Dat.	<i>bhaṭ-kaṇi</i>	<i>bhaṭan-kaṇi</i> .
Abi.	<i>bhaṭ-hai</i>	<i>bhaṭan-hai</i> .
Gen.	<i>bhaṭa-ko</i> , <i>bhaṭā-kā</i> , <i>bhaṭa-ki</i>	<i>bhaṭana-ko</i> , <i>bhaṭanā-kā</i> , <i>bhaṭana-ki</i> .
Loc.	<i>bhaṭ-mē</i>	<i>bhaṭan-mē</i> .
Voc.	<i>arē bhaṭ</i>	<i>arē bhaṭau</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chýólo</i> )	<i>chyàlà</i> .
Acc.	<i>chelo</i> , <i>chyàlà-kaṇi</i>	<i>chyàlà</i> , <i>chyàlan-kaṇi</i> .
Instr. & Ag.	<i>chyàla-le</i>	<i>chyàlan-le</i> , <i>chyàlana-le</i> .
Dat.	<i>chyàlà-kaṇi</i>	<i>chyàlan-kaṇi</i> .
Abl.	<i>chyàlà-hai</i>	<i>chyàlan-hai</i> .
Gen.	<i>chyàla-ko</i> , <i>chyàlà-kà</i> , <i>chyàla-ki</i>	<i>chyàlana-ko</i> , <i>chyàlanà-kà</i> , <i>chyàlana-ki</i> .
Loc.	<i>chyàlà-mě</i>	<i>chyàlan-mě</i> .
Voc.	<i>arē chyàlà</i>	<i>arē chyàlan</i> .

For other nouns we may quote :—

	Sing.		Plur.
Nom.		Obl.	Nom.
<i>ràjà</i> , a king		<i>ràjà</i> (gen. <i>ràja-ko</i> )	<i>ràjà</i>
<i>chapo</i> , a bird		<i>chàrà</i>	<i>chàran</i> .
<i>ghoro</i> , a horse		<i>ghwàrà</i>	<i>ghwàran</i> .
<i>ādimi</i> , a man		<i>ādimi</i>	<i>ādimin</i> .
<i>ḍāku</i> , a robber		<i>ḍāku</i>	<i>ḍākun</i> .
<i>baṭau</i> , a traveller		<i>baṭau</i>	<i>baṭau</i> or <i>baṭàwà</i>
<i>dagari</i> , a female companion	<i>dagari</i>	<i>dagari</i> (vulg. <i>dagariyā</i> )	<i>dagarin</i> (vulg. <i>dagariyan</i> ).

It is unnecessary to give many examples of the **Nominative**. The following will suffice :—

*Paik-kaṇi baṛi rīs ài* (for *ai*), great anger came to the hero (I, 2).

*ēk baṇ hāti lai pāṇi pin-sū vi talau-mě àyo*, a wild elephant also entered that pond to drink water (I, 1).

*chyōlo tero hai ga-chh*, a son has been born to you (II, 1).

*āgo bàḷo*, fire was lit (II, 5).

*ēk baṛi sundar dekhani chāni jwān syaini chhi*, there was a very beautiful young woman, fair to look upon (II, 5).

*bich-mě Pārbati-kà pau chhan*, in the midst are footprints of Pārvatī (II, 3).

*wī-kaṇi dagariyā* (nom. sing. *dagariyo*) *wī-kà kwē wā ni miḷà*, he found none of his companions there (II, 7).

*lākàrà ēk-baṭṭà kàrà*, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindī (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kaṇi* (Hindī *kō*) the verb remains in the masculine, exactly as in Hindī. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs :—

*wī ādimi-le wī-thai yo kayo*, that man said to him (II, 2).

*buṛiya-le kayo*, the old woman said (I, 3).

*rāja-le muni-ki bāt* (fem.) *māni-lī*, the king obeyed the word of the saint (II, 1).

*ēk-eka-le yañ sari bāt* (fem. plur.) *kain*, each one told all these things (I, 4).

*myàrà dagariyana-le ēk baman pakaro*, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *kō*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

*rājā-kā chyālā-kañi bhalo ādimi samaji-bēr*, having recognised the king's son as a good man (II, 2).

*bāman-kañi ni mārāu*, do not kill the Brahman (II, 2).

*sārā bañā-kā rūkhan-kañi upāri-bēr*, having torn up the trees of the whole forest (I, 2).

*dhārya kar*, make courage, *i.e.* take heart (II, 6).

*ui-kañi* (dative) *rwātā din jā-čhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

*Rājāhan-kañi āsaj bhayo*, to Rājāhāna there became astonishment (*i.e.* he was astonished) (II, 2).

*yē-kañi pāpinai-ki durdāsā dekhai-bēr*, having shown to this (person) the evil state of sinners (II, 2).

*Jamā-kā dūt māi-kañi* (acc.) *Jam-rāj-thaĩ li-gāyā*, the messengers of Yama took me away to King Yama (II, 2).

*Mātanga-le kūwar-thaĩ kayo*, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

*bimbarā-kā mukh-thaĩ pujo*, he came to the mouth of the cave (II, 7).

*ui-ki cheli-thē Paika-ko patto puchho*, he asked to (*i.e.* from) his daughter the whereabouts of the hero (I, 2).

*ū yeth-uth dēsān-huñi nhai-gāyā*, they went away hither and thither to (various) countries (II, 4).

*gaũ-huñi bātā lāgā*, they started on the way to the village (I, 3).

*pāñi piñ-sū ui talau-mē āyo*, he came into that pond for drinking water (I, 1).

*āpañi dagariyan-kañi dekhaun-sū āpañi khal-di-mē dhari-liyo*, she placed it in her pocket for showing it to her friends (I, 2).

*sāmālā-kā lijiyā sātu-ko thailo*, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā mārīyā*. The latter corresponds to the Hindi *kē mārē*. Examples are :—

*bañā-kā mirag āpañi bāna-le talau-mē āyā*, the beasts of the forest came into the pond by (*i.e.* according to) their habit (I, 1).

*chillāt karo, jai-le ui Paika-ki nīn tūti gai*, he made a scream, by which the sleep of that hero was broken (I, 1).

*darā-kā mārīyā bhāji gai*, through fear she ran away (I, 2). Hindi (*dar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions :—

*agā-baṭi bhair nikalo*, he emerged from the fire (II, 5). (Compare *agā-hai*, below).

*wī-kā ākhan-baṭi āsu ūñ paiṭhā*, tears began to come from her eyes (II, 6). Compare *ākha-hai*, below).

*wī din-baṭi māi āpāñā-dagariyan-hai alag rū-čhu*, from that day I dwell apart from my companions (II, 2).

*kā-baṭi ā-chhai*, whence hast thou come (II, 2) ?

*jab-baṭi māi jwān bhayū*, since I have been a youth (II, 2).

*jaswe Mātang āgā-hai bhair ā-chhiyo*, as Mātanga came out from the fire (II, 5).

(Compare *āgā-baṭi*, above.)

*ākhā-hai nikāli-bēr*, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

*auran-hai alag hai-jai*, having become apart from the others (II, 3).

*jo māi-le dākun-hai bachā-chhiyo*, (the Brāhman) whom I had saved from the robbers (II, 2).

*āpaṇi khaḍi-mē-hai gāri-bēr*, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote :—

*ēk-hai ēk thulo*, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

*āpū-āpū-kaṇi yē saṁsāra-ki sab bastun-mē-hai saban-hai nāno jāni-bēr*, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindi, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus :—

*Pātāla-ko rājā*, the king of Pātāla (II, 3).

*chhyatrīna-ko kām*, the profession of knights (II, 1).

*rājā-kā chyālā-kaṇi*, to the son of the king (II, 2).

*Jamā-kā dūt*, the messengers of Yama (II, 2).

*muni-ki bāt*, the word of the saint (II, 1).

*asurnā-kā rājai-ki cheli*, the daughter of the king of the Asuras (II, 6).

*vajīrṇa-ki salāha-le*, with the advice of the viziers (II, 6).

*dharma-ki pustak*, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhmins of name (*i.e.* Brāhmins in-name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *māi* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2); *swain-mē*, in a dream (II, 3); *āpaṇi khaḍi-mē*, in her pocket (I, 2): *āpāṇā khwārā-mē*, on his own head (I, 2): *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are :—

*kumāran-dagari wī-kaṇi bhair bhejo*, he sent him forth with the princes (II, 1).

*wī-kā dagārā jāna-ko karār*, an agreement of going with him (II, 4).

*tyārā dagārā*, with thee (II, 3).

*vi talau-kā najik*, near that tank (I, 1).

*vi talau-kā najikā-kā baṇā-kā mirag*, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagari* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *au* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *au*.

**Adjectives.**—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

*ēk bari sundar jwān syaini*, a very beautiful young woman (II, 5).

*Tadbhava* adjectives in *o* (and these include all genitives) follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

*doharo Pachhō-kā kunā-mē raū-chhiyo*, the second (hero) lived in the West (I, 1).

*jaso chyōlo tu chā-chhiyē, taso chyōlo tero hai ga-chh*, what kind of son you were desiring, that kind of son has become yours (II, 1).

*bhalo ādimi samaji-bēr*, recognizing (him) as a good man (II, 2).

*eka-ko nām suni-bēr*, having heard the name of the one (I, 1).

*ḍāḍkuna-ko kām*, the profession of robbers (II, 2).

*thwārā* (nom. *thoro*) *ḍhāl-mē*, in a short interval (II, 5).

*myārā* (nom. *mero*) *ākhā-mē*, in my eye (I, 4).

*myārā ān-mē*, in my body (II, 2).

*āpārā dēs-hai*, from his own country (II, 1).

*Bindhyāchalā-kā jaṅgal-mē*, in the forest of Vindhya-chala (II, 2).

*wī-kā ḡālan*, on his neck (II, 2).

*yē-kā maraṇa-ko bakhat*, the time of the death of this (person) (II, 2).

*myārā* (nom. *mero*) *dagariyā rāji hunēr nhātan*, my companions will not be agreeing (II, 4).

*lūkārā ek-bāṭṭā kārā*, sticks were made collected (II, 5).

*wī-kā lukārā bārā* (nom. sing. *baro*) *sundar chhiyā*, her clothes were very beautiful (II, 5).

*thwārā dinan jālai*, for a few days (II, 2).

*wā-kā pāpinai-ki durdāsā*, the evil condition of the sinners of that place (II, 2).

*āpārā dagariyan-hai alag rā-chhu*, I am dwelling apart from my companions (II, 2).

*wī-kā ākhan-baṭi*, from her eyes (II, 6).

*bari rīs āi* (for *ai*), a great anger came (I, 2; II, 2).

*pāpinai-ki durdāsā*, the evil condition of sinners (see above).

*ādimina-ki bari bhīr*, a great crowd of men (II, 5).

*jab māi-kari āpani sudh ai*, when my consciousness came to me (II, 2).

*Mahādēb-jyū-ki puṇā*, worship of Mahādēva-jī (II, 2).

*āpani bāna-le*, according to their own habit (I, 1).

*dohari thaur nasi gāyā*, they went away to another place (I, 1).

*paili syaini-le kayo*, the first woman said (I, 4).



*àpàṇà wajīrna-ki salāha-le*, with the advice of my viziers (II, 6).

*àpaṇi dagariyan-kaṇi dekhaun-sũ*, for showing to her own (female) friends (I, 2).

**Comparison** is made, as in Hindī, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

**PRONOUNS. (a) Personal Pronouns.**—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>maĩ</i>	<i>tu</i>
Agent	<i>maĩ-le</i>	<i>twĩ-le</i>
Accusative	<i>maĩ (-kaṇi)</i>	<i>twē (-kaṇi)</i>
Genitive	<i>mero</i> (vulgar <i>myōro</i> )	<i>tero</i> (vulgar <i>tyōro</i> )
Oblique form	<i>maĩ</i>	<i>twĩ, twē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hama-le</i>	<i>tuma-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above, the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-ĩ*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamàrà* and *tumàrà*, respectively. Examples of the use of these two pronouns are the following :—

*jab-baṭi maĩ jwān bhayũ*, *maĩ-le lai lūt-pīt bahaut kari-chh*, ever since I became a youth, I also have done much robbery (II, 2).

*maĩ Asurna-kà rājai-ki cheṭi chhũ*, I am the daughter of the king of the Asuras (II, 6).

*maĩ-le unan-thaĩ kayo*, I said to them (II, 2).

*wĩ-kaṇi maĩ dekhi-bēr ṭiṭh lāgi*, to him, having seen me, there came a feeling of compassion (II, 6).

*maĩ-kaṇi mārī-diyo*, they killed me (II, 2).

*maĩ-kaṇi ghar li-jai*, having taken me away home (II, 2).

*maĩ-kaṇi àpaṇi sudh ai*, my consciousness came to me (II, 2).

*tum maĩ-dagari byā lai karau*, do you also make a marriage with me (II, 6).

*myōro bāb lai inan-āi jaso chhiyo*, my father also was like these very people (II, 2).

*mero bāb Pātāla-ko rājā Bīśnu-le mārī dē-chh*, Vishnu has killed my father, the king of Pātāla (II, 6).

*myārā ān-mē bahaut ghau hai rau-chhiyū*, there were many wounds in my body (II, 2).

*wā myārā mitr āyā*, my friends came there (II, 2).

*ham teri tapasyā dekhi-bēr bārū khuśi bhayā*, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

*haman dēs-dēsān-mē wĩ-kaṇi dhunāo chaĩ-chh*, it is proper for us to seek him in various countries (II, 4).

*tum hamari laṛai dekhi diya*, do you look on at our fighting (I, 3).

*kai-kaṇi tu yeti āṇ jan diyē*, do thou not allow anyone to come hither (II, 5).  
*tu ko chhai*, who art thou (fem.) ? (II, 6).

*āchho, tuī lī liyē*, good, do thou, and thou alone, take (it) (I, 4).

*twī-le maī-kaṇi, jab maī chup hai-bēr tapasyā karaṇār-chhyū, dukh dē-chh ; so  
 maī twē-kaṇi yo sarāp dī-chhu ki terā- aur teri syaiṇi-mē bichhōr holo*, thou  
 hast troubled me when I was engaged in silently performing austerity ;  
 therefore I give this curse to thee that there will be separation between thee  
 and thy wife (page 50). (Note *terā- . . . mē* here for *twē-mē*).

*ab twē-kaṇi phal dinū*, now I am giving to thee the fruit (of thy austerity)  
 (II, 3).

*twē-dagaṛi bhēṭ karana-ki baṛi ichchhā chhi*, there was a great wish of making a  
 meeting with thee (I, 2).

*u twē-dagaṛi byā karalo*, he will make marriage with thee (fem.) (II, 6).

*maī-kaṇi twē-dagaṛi mīli-bēr baṛi khuṣi bhai-chh*, great joy has become to me  
 on meeting with thee (II, 8).

*taso chyōlo tero hai ga-chh*, such a son has become thine (II, 1).

*tyārā gāḷan janyo kē-lai chh*, why is there a Brahmanical thread on thy neck ?  
 (II, 2).

*teri tapasyā dekhi-bēr*, having seen thy austerity (II, 3).

*yē-ōle maī tumaro āṇo chai rau-chyū, aur ab tum wi jāgā dekhān-huṇi  
 hīṭi-di hālau*, for this cause I was watching for your coming ; and do you  
 now come along to inspect that place (II, 3).

*tum hamari laṛai dekhi-diyau*, do you watch our fighting (I, 3).

*tuma-le myārā upar baṛi dayā kari-chh*, you have made (=shown) great com-  
 passion upon (=to) me (page 77).

*je tuma-le hukam dē-chhiyo, te maī-le kari hāla-chh*, I have performed the order  
 which you gave (page 69).

*tumaro āṇo*, your coming (as above).

*tumārā darśan hai gaī*, your interviews have occurred, i.e. (I) have met you  
 (interviews in plural of respect) (II, 8).

*tumari āwāl-bhīri dekhūlo*, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yo</i>	<i>u</i>
Acc.	<i>yo, yē, yē-kaṇi</i>	<i>u, wī, ui, wī-kaṇi, ui-kaṇi</i>
Gen.	<i>yē-ko</i>	<i>wī-ko, ui-ko</i>
Obl.	<i>yē (or yai)</i>	<i>wī</i>
Plur.		
Nom.	<i>yō, yaū</i>	<i>ū</i>
Gen.	<i>inaro</i>	<i>unaro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārā* and *unārā*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanāī* and *unanāī*.

The following are examples of the use of these pronouns :—

- wī ādimi-le wi-thaī yo kayo*, that man said this to him (II, 2).  
*yo ēk bāman-kañi bachūñ-mē mārī ga-chh*, this (person) has been killed in saving a Brāhman (II, 2).  
*apūñā purāñā āñ-mē yo raulo*, he will remain in his own old body (II, 2).  
*wī-mē yo karāmat chhi*, in it there was this power (II, 7).  
*yo kai-bēr*, having said this (II, 4).  
*yē dekhi*, seeing this (II, 5).  
*yē-vilē yē-kañi chhārī diya*, for this reason release him (II, 2).  
*yē-kañi tu swain-āī jan samajiyē*, do not thou consider this merely a dream (II, 3).  
*yē-kañi muluk jitāñā chainī*, to him kingdoms to be conquered are necessary (II, 1).  
*yē-kū maraṇa-ko bakhat nī āyo*, the time of his death is not come (II, 2).  
*yē samsāra-ki sab bastun-mē-hai saban-hai nāno*, smaller than all from among all things of this world (I, 4).  
*yē jaṅgal-mē*, in this forest (II, 2).  
*yo bāt sochi-bēr ki 'myārā dagariyū yē bāt-mē rāji hunēr nhātan'*, thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).  
*yē bīch*, in the meantime (II, 4).  
*yē pachhin*, after this (II, 2).  
*yō yeth-uth phirā*, they wandered hither and thither (II, 2).  
*yō dwī paik*, these two heroes (I, 4).  
*yō sab kiṛā hamārā birālu-kañi dī-dē*, give all these insects to our cat (I, 4).  
*myōro bāb lai inan-āī jaso chhiyo*, my father also was just (*ai*) like these people (II, 2).  
*u nhai gayo*, he went away (II, 2).  
*u bāman miḷo*, that Brāhman was met (II, 2).  
*mero mālik Rājāhān uī chh*, that very person is my lord Rājāvāhana (II, 8).  
*wī dekhi-bēr*, having seen him (II, 2).  
*wī-kañi mārāñ paithā*, they began to kill him (II, 2).  
*wī-le kayo*, he said (II, 1).  
*wī-le kayo*, she said (II, 6).  
*uī-le apūñā khāñiya sātu talau-mē khiti-diya*, he threw his *sattū*, which he had for food, into the pond (I, 1).

*wī ādimi-le rājā-kā chyalā-thaī kayo*, that man said to the king's son (II, 2).  
*rājā-le wī-kañi āpāñā dēs-hai bhaiṛ bhejo*, the king sent him forth from his country (II, 1).

*wī-kañi ēk talau miḷo*, to him was met (*i.e.* he came upon) a pond (I, 1).

*wī-kañi rucāṭā diyā*, she gave loaves to him (I, 3).

*wī-thaī yo kayo*, he said this to him (II, 2).

*wī dīn-baṭi māi āpāñā dagariyan-hai alag rū-*chhu**, from that day I am dwelling apart from my companions (II, 2).

*wī-kā gūlan janyo chhi*, a Brahmanical thread was on his neck (II, 2).

*wī-ko nāti*, her grandson (I, 4).

*wī-kā pachhin-baṭi*, from behind him (I, 2).

*wī talau-kā najikā-kā bañā-kā mirag*, the wild beasts of the neighbourhood of that lake (I, 1).

*wī-mē tu jāyē*, do thou go into it (a cave) (II, 3).

*Mātaṅg aur u wī bhyōl-mē puṇā*, Mātaṅga and he arrived in that mountain (II, 4).

*wī bakhat*, at that time (II, 7).

*ū Pātāl-mē puṇi-gāyā*, they arrived in Pātāla (II, 5).

*unaro baṛo bhāri pahār jaso bwoṇjo*, a great heavy bundle of them (*sc.* trees) like a mountain (I, 2).

*unārā aghin-baṭi*, in front of them (II, 5).

*unana-le sab jāgā dhuno*, they searched in all places (II, 4).

*unana-le ādimina-ki baṛi bhīr dekhi*, they saw a great crowd of men (II, 5).

*unan-kañi ēk tāl miḷo*, they came upon a lake (II, 5).

*māi-le unan-thaī kayo*, I said to them (II, 2).

*unan ēk ādimi miḷo*, they came upon a man (II, 2).

*jab unan nīn ai-chhi*, when sleep came to them (II, 4).

(c) The **Reflexive pronoun** is *āpū*, self, which does not change in declension except that its genitive is *āpañi* (-āñā, -aṇi), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are :—

*āpū wī-le mastak-ū lākārā ēk-bāṭṭā kārā*, he himself collected many sticks (II, 5).

*una-le baṛi bhīr āpū ujyāñi ūñi dekhi*, they saw coming towards themselves (*i.e.* them) a great crowd (II, 5).

*jab māi-kañi āpañi sudh ai, ta māi-le āpū-kañi jaṅgal-mē pariyo pāyo*, when my own senses came to me, then I found myself fallen in the forest (II, 2).

*tab sabana le āpū āpū-kañi nāno jāñi-bēr*, then all each thinking himself small (I, 4).

*āpāñā dēs-hai bhaiṛ bhejo*, he sent them forth from his own country (II, 1).

*āpāñā dagariyn-hai alag rū-*chhu**, I dwell apart from my own companions (II, 2).

*Sōmdattale āpañi kathā kai*, Sōmadatta told his story (II, 9).

*sab bāt āphī hai jālin*, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janàrù* and *tanàrù*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

*ēk ādimi miḷo jo Bhīlan jaso dekhī-chhiyo*, they came across a man who looked like a Bhīl (II, 2).

*u bāman miḷo jo māi-le ḍākun-hai bachā-chhiyo*, I came across that Brāhman who had been saved by me from the robbers (II, 2).

*Mātang aur u wī bhyōl-mē pujā jo Mahādēb-jyn-le Mātang-kaṇi batai rākha-chhiyo*, Mātanga and he arrived at that mountain which Mahādēva-jī had indicated to Mātanga (II, 4).

*wī-mē jo lekhiyo chhiyo te paṛo*, what was written therein that he read (II, 5).

*je wī-mē lekhiyo chh, te tu kariyē*, what is written therein, that do thou (II, 3).

*chhyatrina-ko je kām chh, te karaṇo chāi-chh*, it is proper that he should perform that which is the business of knights (II, 1).

*baṛo chillāṭ karo, jai-le u Paika-ki nīn tuṭi gai*, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

*jai-kā hāt-mē u rū-chhi, wī-kaṇi ke dukh nī hūn paū-chhiyo*, on whose hand it remained, to him no trouble could happen (II, 7).

*jai bakhat u māli huṇi āyo*, at what time he came to the upper (ground) (II, 7).

*sārā baṇā-kā rukhan-kaṇi, jo bārā bārā chhiyā, jūr-āi-baṭi upārī-bēr*, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

*bahaut ādimi jo nāmā-kā bāman chhan, janana-le bēl chhārī-hālī*, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

*tum jan bātan-mē man lagū-chhā*, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

*dekhū ham dwān-mē ko baṛo chh*, let us see who is the greater of us two (I, 2) ?

*tu ko chhai*, who are you (masc.) (II, 2) ?

*tu ko chhē*, who are you (fem.) (II, 6) ?

*kūpa-ko ke matlab chh*, what is the object of (*i.e.* in) speaking (page 28) ?

*wā jai-bēr ke dekhā-chhi*, going there, what does she see (page 53) ?

*tyārā gālan janyo kē-lai chh*, for what (*i.e.* why) is there a Brāhmanical thread on your neck (II, 2).

(f) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kaī*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kaī* and (inanimate) *kē* or *kya-ī*, and the obl. plur. *kananā* or (adj.) *kanā*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kwē* (Hindī *jō-kōī*) is 'whoever,' and *je-ke* (Hindī *jō-kuchh*) is 'whatever.' Examples of these are :—

*kwē darau nāī*, let not anyone be afraid (page 29).

*wī-ko kwē chyōlo nhāti*, he has no son (II, 6).

*kai-kañi tu yeti āñ jan diyē*, do not allow anyone to come hither (II, 5).

*wī-kañi dagariyā wī-kā kwē wā ni milā*, he did not find any of his companions there (II, 7).

*yē saṁsār-mē kē bāta-ko ghamand kai mānushya-kañi karāno ni chain*, in this world it is not proper for any man to make pride of (*i.e.* in) anything (I, 5).

*wī-le unan-thaī ke ni kayo*, he did not say anything to them (II, 4).

*kaī patto ni lāgo*, they did not find any trace (II, 4).

*ke dukh ni hun paū-chhiyo*, no sorrow was permitted to happen (II, 7).

*kwē ghari yeth-uth phiranai rayo*, for some time he kept wandering (II, 7).

*kai samay-mē*, once upon a time (I, 1).

*je-ke wī-le karano chh, te paīlī kawai diyau*, send word beforehand as to whatever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote :—

*eso, yeso, yaso* (plur. masc. *yāsā*), of this kind.

*eso kari-bēr*, having done thus (II, 3).

*ēk yesi* (fem.) *thaur pujo*, he arrived at such a place (I, 4).

*bahaut ādimi yāsā chhan*, there are many such men (II, 2).

Similarly—

*pahār jaso bwojō*, a load like a mountain (I, 2).

*Bhīlan jaso*, like a Bhīl (II, 2).

*jasi syāñi māī bēuñā chā-chhyū, thīk yo usi chh*, the woman whom I was wishing to marry, is exactly like this one (page 178).

*uswe karo*, he did so (II, 5).

*jaswe Mātang āgā-hai bhair ā-chhiyo, taswe una-le ādimina-ki bari bhīr dekhi*, as Mātanga emerged from the fire, so (*i.e.* at the same time) they saw a great crowd of men (II, 5).

*yetuk kai-bēr*, having said so much (I, 3).

*yetukāi-mē*, in the meantime (*itnē-hī-mē*) (I, 1).

*Pachhō-kā Paika-ko tarāñ katuk chh*, how much muscular strength is possessed by the hero of the West (I, 1) ?

*wā*, there ; *yā*, here ; *eth* (*yeth*), hither ; *uth*, thither ; *yeth-uth*, hither and thither ; *eti* (*yeti*), hither ; *jab*, when ; *tab*, then, and so on.

## VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindī; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *ī* to the root (as in Khas-kurā).

## A. Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
(1) <i>chhũ</i> , I am.	<i>chhũ</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhau</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhũ* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhũ*, not *chhũ*, and the second person plural is *chhā*, not *chhau*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhũ</i>	<i>chhũ</i>	<i>chhũ</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhī</i>
3. <i>chh</i>	<i>chhya</i> , <i>chhe</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baro chh*, he is great, is pronounced *barochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baro chha*, *katuka chha*.

There is a negative verb substantive *nihātũ* or *nhātũ*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātũ</i> (fem. <i>nhātyũ</i> )	<i>nhātũ</i> (fem. <i>nhātiyũ</i> )
(2) <i>nhātai</i> (fem. <i>nhātyē</i> )	<i>nhātau</i> ( <i>nhātū</i> ) (fem.) <i>nhātiyan</i> ( <i>-iyā</i> )
(3) <i>nhāti</i> (fem. <i>nhāte</i> )	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naī</i> )

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyũ</i> , <i>chhyũ</i>	<i>chhiyũ</i> , <i>chhyũ</i> , I was	<i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , we were.
2. <i>chhiyē</i>	<i>chhī</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyo</i> , he was	<i>chhi</i> , she was	<i>chhiyā</i>	<i>chhin</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *raññā*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

**Perfect.**—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , or <i>rē-chhũ</i>	<i>ra-chhũ</i> , or <i>rau-chhũ</i>	<i>rai-chhũ</i> , <i>rē-chhũ</i> .
2. <i>ra-chhai</i>	<i>rai-chhē</i>	<i>ra-chhā</i>	<i>rai-chhā</i> .
3. <i>ra-chh</i>	<i>rai-chhya</i>	<i>rĩ</i> or <i>raĩ</i>	<i>rĩ</i> or <i>raĩ</i> .

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

**Pluperfect.**—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-chhiyũ</i>	<i>rai-chhiyũ</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
2. <i>ra-chhiyē</i>	<i>rai-chhī</i>	<i>ra-chhiyā</i>	<i>rai-chhiyā</i> .
3. <i>ra-chhiyo</i>	<i>rai-chhi</i>	<i>ra-chhiyā</i>	<i>rai-chhin</i> .

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-chhiyũ*, etc. Similarly, we have the negatives *ra-nhātī*, he is not, and *ra-nhātan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs :—

*myōro naũ Ratnōdbhav chh*, *maĩ Magadh dēsā-kā rāja-ko wajīr chhũ*, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

*maĩ Asurna-kā rājai-ki cheli Kālindi chhũ*, I am Kālindi, the daughter of the king of the Asuras (II, 6).

*tu ko chhai*, who art thou? (masc. II, 2).

*tu ko chhē*, who art thou? (fem. II, 6).

*chhyatrīna-ko je kām* (masc.) *chh*, (that) which is the business of knights (II, 1).

*tyārū gālan janyo* (fem.) *kē-lai chh*, why is there a Brahmanical thread on your neck (II, 3)?

*ham Teri śrīṣṭī-mē saban-hai nānā chhũ*, we are smaller than all things in Thy creation (I, 5).



*tum ko chhau, aur yā kē-lai rū-<sup>h</sup>chhā*, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

*yē jaṅgal-mē bahaut ādimi yāsū chhan*, in this forest there are many men of this kind (II, 2).

*teri bāt* (fem.) *sāchi chhan*, thy words are true (page 172).

*maĩ eso ullu nhātū*, I am not such an owl (page 168).

*wī-ko kwē chyōlo nhāti*, of him there is not any son (II, 6).

*myārā dagariyā rāji hunēr nhātan*, my companions will not be consenting (II, 4).

*jēwar aur karāmata-ki thaili ab kabhaĩ milanēr naĩ*, the jewels and the magic purse (fem.) will never be got (page 97).

*maĩ yeso sarāp lāyak ni chhyū*, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

*jo lekhiyo chhiyo, te paro*, he read what was written (II, 5).

*wī-kā gālon janyo* (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

*jwān syaini chhi*, there was a young woman (II, 5).

*rāja-ki cheli aur maĩ rāj-mahalā-kā chhājā-mē baithiyā chhiyā*, (a woman is speaking), (we, *i.e.*) the king's daughter and I were seated on the balcony of the royal palace (page 101).

*wī-kā lukārā bārā sundar chhiyā*, her clothes were very beautiful (II, 5).

*jhuṭi balāno, chugulī khāno, ghūs khāno, wī-huṇi ke bāt* (fem. plur.) *ni chhin, aur lagai sab abgun-ū* (masc. plur.) *chhiyā*, telling lies, eating (*i.e.*, doing) backbiting, eating (*i.e.*, taking) bribes, were nothing to him, and also there were all vices (*i.e.*, he had every vice) (page 215).

*wā-kā bhitar uchchā-mē ēk kuñj chhiyo ; wā-kā jānū-huṇi sirī chhin ; wī kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā ; wā palān bichhiyo chhiyo ; phūl-dān dhariyā chhiyā ; sunā-kā gaṛawā aur paṅkhā aur bahaut bhali chij chhin* ; inside that place, on an elevation, was an arbour ; there were steps for going to it ; in that arbour flowers and various kinds of leaves were strewn about ; there there was a bed spread ; flower-vases were set about ; there were golden jars, and fans, and many excellent articles (page 122).

**B. Active Verb.**—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭana-ko*, of going ; *hiṭan-hūni*, for going, to go.

The strong infinitive is made by adding *ano* to the root, with an oblique form in *ānā*. Thus, *hiṭano*, the act of going ; *hiṭana-ko*, of going ; *hiṭanā-huṇi*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come ; *ka*, say ; *ra*, remain ; *lyā*, bring ; *khā*, eat ; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *ūn* and *ūno*. Thus, *ūno*, the act of coming ; *kūno*, the act of saying ; *rūno*, the act of remaining ; *lyūno*, the act of bringing ; *charūno*, to cause to graze, to graze cattle. The *ū* of the infinitive is often needlessly nasalized, so that we also have *ūno*, *kūno*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *aūno* (*aūno*) ; thus, *kaūno*, to cause to say ; *charaūno*, to cause to feed. This *aū* is often contracted to *au*, so that we also have *kauno*, *khauno* and *charauno*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *u* or *uo*, not *an*, *ano*. Thus :—

<i>jā</i> , go,	makes its strong infinitive	<i>jāuo</i> or <i>jā̃uo</i>
<i>dī</i> , give	„	<i>dīuo</i> or <i>dī̃uo</i>
<i>lī</i> , take	„	<i>līuo</i> or <i>lī̃uo</i>
<i>hu</i> , become	„	<i>huuo</i> or <i>hū̃uo</i>

Similarly, for the weak forms, *jāu* or *jā̃u*, and so on.

It will be observed that the *u* of the infinitive termination is the cerebral *u*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karan*, not *karañ*). We can compare this with the rule in Pañjābī, in which the *u* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *u* does not necessarily become *n*, for in the very first example given below we have *marañ*, not *maran*, and near the end of the examples, we have *karaño*, not *karano*.

The following are examples of the use of the infinitive :—

(a) WEAK FORMS—

*yē-kā marañ-ko bakhat ni āyo, aur yo ēk bāmañ-kañi bachūñ-mē mārī ga-chh*, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).

*lauṭañ-ki ai*, the (idea) of returning came (to him) (II, 7).

*tuē dagari bhēt karana-ki bari ichchhā chhi*, there was a great desire of (*i.e.*, for) making a meeting with thee (I, 2).

*wī jāgā dekhañ-huñi hiṭi-di hālan*, come and set out for seeing that place (II, 3).

*sastāñ-huñi baiṭhi gayo*, he sat down to rest himself (II, 7).

*pāñi ḍhunañ-huñi nasi gāyā*, they went away to search for water (I, 1).

*lākārā kūtañ-huñi dhurā jai-raṭi*, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).

*goru-bhaṭsan charūñ-huñi bañ jai-ra-chh*, he has gone to the forest to graze cattle (I, 3).

*talau-mē pāñi piñ-sū āyā*, they came to drink (lit. for drinking) water in the pond (I, 1).

*Pachhō-kā Paika-ki cheli ni bakhat dhān kuṭaṇ lūgi rē-chhi*, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, Cf. I, 4).

*āpañi dagariyan-kañi dekhañ-sū āpañi khaldī-mē dhari liyo*, she put it in her pocket to show to her friends (I, 2).

*yō dwī Paik wā laṛaṇ-sū tāyār bhāyā*, these two Heroes became ready for fighting there (I, 4).

*wī-kañi mārāñ paiṭhā*, they began to kill him (II, 2).

*ēk śahar dekhūñ paiṭho*, a city began to be visible (II, 5).

*ākhan-baṭi āsu āñ paiṭhā*, tears began to come from (her) eyes (II, 6).

*kāmañ paiṭhā*, they began to tremble (I, 4).

*kai-kañi tu yeti āñ jan diyē*, do not allow anyone to come hither (II, 5).

*dukh ni huñ pañ-chhiyo*, sorrow was not getting (permission) to occur (*i.e.* could not occur) (II, 7).

*n Paik dhurà-huṇi jāṇ lagi ra-chhiyo*, that Hero set out to go to the top of the mountain (I, 2).

*bwōjo àpàṇà ghar-huṇi lyūṇ lagi ra-chhiyo*, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

*jhuṭi balāṇo, chugulī khāṇo, ghus khāṇo wi-huṇi ke bāt ni chhin*, telling lies, backbiting, and taking bribes were nothing to him (page 215).

*yē-vīlē maĩ tumaro ũṇo chai rau-chhyũ*, for this reason was I looking for your coming (II, 3).

*wī-kaṇi dhunaṇo chaĩ-chh*, to search for him is proper (*i.e.* we must search for him) (II, 4).

*kūwar-kaṇi anyārà-mē hiṭaṇo paṇo*, to walk in darkness fell to the prince (*i.e.*, he had to walk in darkness) (II, 7).

*Pachhō-kà Paika-ko tarāṇ katuk chh parakhāṇo chaĩ-chh*, I must test how much muscular strength the Western Hero has (I, 1).

*ghamaṇḍ kai manushya-kaṇi karaṇo ni chhain*, it is not proper for any man to show (*lit.* make) pride (I, 4).

*ui-kaṇi rīvāṭa diṇḍ jā-chhu*, I am going to give loaves to him (I, 3).

*kūwara-le wī-kū dagārū jāṇ-ko karār karo*, the prince agreed to go with him (II, 4).

*maĩ-le bāṭai-bāṭa jāṇ-ko chhanamanāṭ suṇo*, I heard the tramp of (their) going along the road (page 197).

*maĩ ēk siddh-thaĩ salāh liṇḍ-huṇi gai-chhyũ*, I went to a holy man to take advice (II, 6).

*rājū sab àpàṇà wajīran-kaṇi aur naukaran-kaṇi samudrā-kā kinārā hau khaṇḍā-hūṇi li-gayo*, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

*bahaut dēs rūṇḍ lāyak chhan*, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṭaṇo*, going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *n* instead, thus (incorrectly, according to the derivation) *hiṭaṇo*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭanai* (really an old locative), or *hiṭanā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiṭanai* or *hiṭanā*, means ‘in going,’ ‘while going,’ and is exactly equivalent to the English ‘a-going.’ It is frequently used with the past tenses of verb *rūṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhũ*, I have remained, is equivalent to ‘I am,’ ‘I shall be,’ and the pluperfect *ra-chhyũ*, I had remained, is equivalent to ‘I was.’ Finally, the past tense

'*rayũ*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

*hiṭanai*-(or *hiṭanā-*) *rayũ*, I remained a-going, I continued going.

*hiṭanaira*-(or *hiṭanāra-*) *chhũ* (for *hiṭanai ra-chhũ*, etc.), I am a-going, I go, or even, I shall go.

*hiṭanaira*-(or *hiṭanāra-*) *chhiyũ* (for *hiṭanai ra-chhiyũ*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindi *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭanā*.

Thus :—

*maĩ* (fem.) *mari jānyũ*, *ta bhalo huno*, if I had died, it would have been well; equivalent to the Hindi (*jō*) *maĩ mar jātī*, *tō bhalā hōtā* (page 182).

*jab maĩ bagīchā-mē sochani sochani phiranai ra-chhiyũ*, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

*una-le ādimina-ki bari bhīr* (fem.) *ũni dekhi*, they saw a great crowd of men coming (II, 5).

*Mātang Mahādēb-jyu-kā bachan* (plur. masc.) *purā hunā dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

*maĩ bīn li-bēr āpaṇo man belamūnai-rayũ*, I having taken a harp, keep a-diverting my mind (page 164).

*yeth-uth phiranai-rayo*, he remained a-wandering hither and thither, *i.e.*, he continued to wander (II, 7).

*ūri rāt bāt karana-rayā*, the whole night we remained a-making words, *i.e.*, we kept conversing (pages 167, 168).

*wī-mē phatik chamakanai-rē*, in it many crystals have remained a-glittering, *i.e.*, are glittering (II, 3).

'*ann-pāni chhoṛi-bēr maranũ*' *kūnai-rē*, they are saying, 'having abandoned food (and) water we die' (page 195).

*ēk din u dik hai-bēr yeth-uth jānai-rai-chhi*, one day, she being in trouble, was a-going hither and thither (page 182).

*u lai meri taraph bhali-kai chānai-rai-chhi*, she also kept a-looking well in my direction (page 89).

Compare, however,—

*jab u jānai-rai-chhi*, *ta maĩ-ujyāni bhaut bēr chāni*, when she was going away then she looked in my direction (page 166).

*ēk siddh hōm karānāra-chh* (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

*ēk jwān ādimi khelānāra-chh* (for *khelānā ra-chh*), a young man is sporting (II, 7).

*tum bahaut dīn-baṭi phirānāra-chhā* (for *phirānā ra-chhā*), you are a-wandering from (i.e. for) many days (page 155).

*tu ke karānāra-chhiyē* (for *karānā ra-chhiyē*), what wast thou a-doing (II, 9)?

*jab ham gaū-baṭi śahar-mē ūṇāra-chhiyā* (for *ūṇā ra-chhiyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-chh*, he has gone; *hiṭi-chh*, she has gone; *hiṭa-chhiyo*, he had gone; *hiṭi-chhiya*, she had gone.

Causal verbs, whose infinitives end in *āṇo*, form the weak past participle in *ā*. Thus, from *bachūṇo*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

Infinitives.	WEAK VERBAL PAST PARTICIPLES.	
	Masculine.	Feminine.
<i>rūṇo</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūṇo</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūṇo</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūṇo</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāṇo</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>huṇo</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>dīṇo</i> , to give	<i>dē</i>	<i>dē</i>
<i>līṇo</i> , to take	<i>lē</i>	<i>lē</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭū*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachūyo*, preserved, fem. *bachai* or *bachai*. The following are irregular:—

Infinitives.	STRONG VERBAL PAST PARTICIPLES.	
	Masc. Sing.	Fem. Sing.
<i>rūṇo</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūṇo</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūṇo</i> , to come	<i>āyo</i>	<i>ai</i> or <i>ai</i>
<i>lyūṇo</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyai</i>
<i>jāṇo</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>huṇo</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dīṇo</i> , to give	<i>dīyo</i>	<i>dī</i> (plur. <i>dīn</i> )
<i>līṇo</i> , to take	<i>līyo</i>	<i>lī</i> (plur. <i>līn</i> )

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *iyo*. Thus, *hiṭiyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyūṇo*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle:—

*maĩ-le āpũ-kani jaṅgal-mẽ pariyo pāyo*, I found myself fallen (*i.e.*, lying) in the forest (II, 2).

*twē-kani ēk lekhiyo tāmā patr mīlalo*. *Je wī-mẽ lekhiyo chh, te tu kariyē*, you will find a written copper tablet. Do what is written in it (II, 3).

*nau kumār Rājāhan-kani harāyo dekhi-bēr*, the nine princes having seen (*i.e.*, considered) that Rājāvāhana was lost (II, 4).

*doharo rīs-mē bhariyo raũ-chhiyo*, the other was remaining filled with anger (I, 1).

*wī kuñj-mẽ phūl aur nānā nānā pāt bichhiyā chhiyā, wā palān bichhiyo chhiyo, phūl-dān dhariyā chhiyā*, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122). *rāja-ki cheli aur maĩ rāj-mahalā-kā chhājā-mẽ baiṭhiyā chhiyā*, (*we, viz.*) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭaṇo*, obl. sing. and masc. plur. *hiṭāṇā*; fem. *hiṭāṇi*, it is to be gone, it (or he) will go; similarly, *māraṇo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are:—

*chhyatrina-ko je kām chh, te karaṇo chaĩ-chh*, that is necessary to be done which is the business of knights (II, 1).

*jwān, bhālo dekhaṇo chāṇo, baṇi gayo*, he became young (and) good to be seen (and) to be beheld (II, 5).

*ēk baṇi sundar dekhaṇi chāṇi jwān syāṇi chhi*, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

*ab hama-le ke karaṇo-chh*, now what is to be done by us (page 198)?

*muluk jītāṇā chainĩ*, countries are necessary to be conquered (*i.e.* must be conquered) (II, 1).

*wē-le Mahādēb-jyū-ki puṇā karaṇi sikai*, by him the worship of Mahādēva-jī was taught to be done (*i.e.*, I was taught how to worship) (II, 2).

*ēk bāt* (fem.) *tuman-thaĩ kūṇi chh*, one thing is to be said to you (II, 2).

*hamari khuṣi* (fem.) *rūṇi yā ni chhi*, my wish was not to be remained here (*i.e.*, I did not wish to remain here) (page 201).

*tuman jāsū aur maĩ jāsū ādimi jab ēk-bāṭṭā holā, ta ni huṇi bāt ke ni rau* (for *rauli*), when men like you and me will become (*i.e.* get) together, then anything will not remain not to be become (*i.e.* impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *mārī-bēr* (for *mārīi-bēr*) having been killed. Compare *mārī-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūṇo* (including causals) form the conjunctive participle in *ai* (not *aii* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives.	Short Conjunctive Participles.
<i>rūṇo</i> , to remain	<i>rai</i>
<i>kūṇo</i> , to say	<i>kai</i>
<i>kaṇṇo</i> , to cause to say	<i>kawai</i>
<i>ūṇo</i> , to come	<i>ai</i> (see above)
<i>lyūṇo</i> , to bring	<i>lyai</i>
<i>jāṇo</i> , to go	<i>jai</i>
<i>huṇo</i> , to become	<i>hai</i>
<i>dīṇo</i> , to give	<i>dī</i> or <i>dī</i>
<i>līṇo</i> , to take	<i>lī</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use:—

*unan maĩ dekhi baṛi rīsa ai*, to them, having seen me, great anger came (II, 2).  
*āpū-āpū-kaṇi nāno jāni-bēr*, *achhatai-pachhatai*, *hāt jorī*, *binti kari*, *ui syaiṇi aur ui-kā khucēn-thē chhorai-bēr*, *apāṇā ghar-huṇi gāyā*, each having considered himself small, wailing and lamenting, making supplication, having got rid of (*i.e.* away from) that woman and her husband, they went to their own house (I, 4).

‘*myārā dagariyā yē bāt-mē rāji hunēr nhātan*’ *kai*, saying (in his mind) ‘my companions will not consent in this affair’ (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

‘*mero mālik Rājābāhan u-ī chh*’ *kai*, saying ‘that person is indeed my lord Rājāvāhana’ (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

*layai kari-bēr yē-kaṇi muluk jitaṇā chāinī*, having done fighting, this (prince) must conquer countries (II, 1).

*Rājābāhan-kaṇi vī dekhi-bēr āsaj bhayo*, to Rājāvāhana, having seen him, there came astonishment (II, 2).

*rājā-kā chyalā-thaī bhālo ādimi samaji-bēr*, having understood the king’s son to be a good man (II, 2).

*Mātanga-kī bāt suṇi-bēr*, having heard the words of Mātanga (II, 4).

*u khusū-khusū bhāji-bēr Mātang-thaī gayo*, he escaping secretly, went to Mātanga (II, 4).

*pāpinai-ki durdāsū dekhai-bēr*, having shown the evil state of sinners (II, 2),  
*wī-le dhāt lagai-bēr kayo*, he, having applied a shout (i.e. with a shout), said  
 (II, 8).

*yo kai-bēr ũ ye'h-uth dēsan-hūni nhai-gayā*, saying this, they went away, hither  
 and thither, to (various) countries (II, 4).

*Mātang niḍar hai-bēr*, Mātanga having become fearless (i.e. fearlessly) (II, 5).

*Mātang-thaĩ ai-bēr wī-le ēk ratn bhēt-mē dhari diyo*, having come to Mātanga,  
 she offered him a jewel (II, 6).

*ēk bārā boṭā-kā tali jai-bēr sīn paṛi-gayo*, having gone under a big tree he fell  
 asleep (I, 1).

*sātu-ko thailo lī-bēr bātā lāgo*, taking a sack of *sattū*, he set out on the road  
 (I, 1).

**A Noun of Agency** is formed by changing the *ano* of the Infinitive to *aniyo* or *aniyā*. In two of the following examples the words *huniyo* and *karaniyā* have rather the sense of a future passive participle than of a noun of agency.

*twē jaso bahādur hātin hātai dīnyā* (represented in Hindī by *dēnēwālā*) *hamale kwē ni dekho*, I never' (before) saw anyone (who was) such a brave  
 thruster aside of elephants as thou (page 135).

*je huniyo* (Hindī *hōnēwālā*) *bhayo te hū-chh*, that which is to be will be (page 84).

*rājā-thaĩ ni karaniyā karm karai*, having got done by the king things which  
 should not be done (Hindī *jō kām us-kē na karnē-kē thē, yē karāyē*) (page 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *hiṭanēr*, a goer. Examples are :—

*Pachhō-kā raunēr Paikū-kā paṭāgaṇ-mē*, in the courtyard of the hero who was  
 a dweller of (i.e. in) the West.

*kasūr karanēr jo ghus di sakā-chhiyā, bachi jā-chhiyā*, fault-doers who were  
 able to give bribes got off (page 224).

*aghin ke karanēr chhai*, in future (of) what will thou be a doer, i.e. what will  
 thou do ? (page 85).

*myārū dagariyā rāji hunēr nhātan*, my companions will not be willing (*hōnēwālē*) (II, 4).

*tum wī-kaṇi mūrī dēlā, ta māi-kaṇi u thaili mīlanēr nhāti*, if you kill him, then  
 I shall not get that bag (page 100).

*tuman jēwar aur karāmata-ki thaili ab kabhaĩ mīlanēr naĩ*, you will never get  
 (*mīlāwālē*) the jewels and the magic bag (page 97).

*bhōl rāja-ko chyōlo ānēr chh*, tomorrow a king's son is a comer (*ānēwālā*), i.e.  
 will come (II, 3).

*thivār-ā dhīl-mē hamaro thagapanno mālum hai jānēr chh*, in a very short  
 time my swindling will become known (page 144).

*kalpa-sundari jānanēr suṇanēr chh*, Kalpasundarī (fem.) is learned and intelligent (page 116).

*u tati-jālai jānēr nhāti, jati-jālai boṭan muni tum thāri ni-holā*, he will not go  
 until you stand under the trees (page 189).



The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hiṭũ</i> , I go, I may go	<i>hiṭũ</i>
2. <i>hiṭai</i>	<i>hiṭau</i>
3. <i>hiṭ</i>	<i>hiṭau</i> ; <i>hiṭan</i>

From *rũṇo*, to remain, we have :—sing. (1) *rũ* or *raũ*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rũn*. Similarly, *kũṇo*, to say : also causals such as *dekhũṇo*, to cause to see.

From *dĩṇo*, to give, we have :—sing. (1) *dyũ*, (2) *dē*, (3) *de* ; plur. (2) *deau*, *diyau*, (3) *deau*, *diyau*, *din*. Similarly, *liṇo*, to take.

*ũṇo*, to come, has sing. (1) *ũ*, (2) *ai*, (3) *au* ; plur. (2) *àau*, *àyan*, (3) *àyan*, *ũn*. Similarly, *lyũṇo*, to bring.

*jāṇo*, to go, has sing. (1) *jũ*, (2) *jāwai*, *jà*, (3) *jà*, *jau* ; plur. (2) *jāau*, *jāyan*, (3) *jāau*, *jāyan* or *jān* ; similarly, *khāṇo*, to eat.

*huṇo*, to become, sing. (1) *hũ*, *hoũ*, *haũ*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

*maĩ eso ullu nhātũ jo teri bātan-mẽũ*, I am not such an owl as that I should come into (*i.e.* agree with) your words (page 168).

*dekhũ ham dwĩn-mẽ ko baro chh*, let us see who of us two is the greater (I, 2).

*so ab kwē yeso upāy batai di hālau jai-le yo bālak bachi jà, aur ham kath yesi jàgà nhai jũ jã rai-bēr ham bachi jũ*, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

*tum katukē unari pothi paṛau, aur katukē unari bātan suṇau*, however much you may read their books, however much you may hear their word (page 220).

*katuk ādimi naukar dharà, jai-le dūr dūr jālai yē-ko naũ hō aur mastak-ā yē-kani rupai milau*, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭiyē*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyē* is not respectful as it is in Hīndī. For the irregular verbs I have noted :—

*rũṇo*, to remain, and *kũṇo*, to say ; sing. *rau*, *rayē* ; plur. *raau*, *rayau*, *rayā*.

Similarly for *kũṇo*.

*ũṇo*, to come, *lyũṇo*, to bring ; sing. *ā*, *ayē*, *āyē* ; plur. *àau*, *ayan*, *āyā*, *ayā*, *āyā*.

Similarly for *lyũṇo*.

*jāṇo*, to go ; sing. *jā*, *jāyē*, *jāyē* ; plur. *jāau*, *jāyan*, *jāau*, *jāyan*, *jāyā*, *jāyā*.

*huṇo*, to become ; sing. *hō*, *hōē*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

*diṇo*, to give, and *liṇo*, to take ; sing. *dē*, *diyē*, *liyē* ; plur. *diau*, *diyau*, *diyā*, *diya*, *liyau*, *liyā*.

The following are examples of this tense in the second person :—

*tu wā jā*, do thou (masc.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 6).

*myārū ākhā-mē jhār paithi ga-chh*, *gārī-dē*, a speck of dust has got into my eye, extract it (I, 3).

*tu luki rau*, do thou remain concealed (page 128).

*Gangā-kañi yo śarāp diyo ki 'tu lai syāñi hai jayē aur bahut ādimin dagari rayē*, he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men' (page 121).

*tu myārū hāt khatan-kañi kholi dē*, do thou unfasten my hands and my feet (page 169).

*wi-mē tu jāyē*, go thou into it (II, 3).

*te tu kariyē*, do thou that (II, 3).

*yē-kañi tu swain-ā jan samajiyē*, do not thou consider this merely a dream (II, 3).

*kai-kañi tu yeti āñ jan diyē*, do not thou allow anyone to come hither (II, 5).

*āchho, tu-ī lī-liyē*, good, thou verily take it (I, 4).

*tum hamari larai dekhi-diyau*, do you please look on at our fighting (I, 3).

*būman-kañi nī mārāu*, do not ye kill the Brāhman (II, 2).

(*tum*) *myārū dagārū alag hitau*, do you step aside with me (II, 2).

*tum wī jūgū dekhan-huñi hiñi di hālau*, do you come along to see that place (II, 3).

*tum ke nī dārau*, do not you fear at all (page 146).

*tum māñ-dagari byā lai karau, rājya lai liyā*, do you both make a marriage with me, and also take the kingdom (II, 6).

*yē-kañi chhārī diyā . . . phiri laūtai diyā*, do ye let him go, and put him back again (II, 2).

*wī-kañi myālū-mē jo chāñi ā dekhi sakanē, tum lai dekhālū ta dekhiyā*, those who wish to see her in the fair can do so ; (if) you would see, then see (page 165).

*tum wā-kū ādimin dagari yesikai mīli jāyā jesikai kwē tuman pachhyāno nē aur jatuk naki tumarū puti hai sakali tatuk kariyā*, do you mix with the people of that place, so that no one may recognize you ; and do as much harm as can happen through you (page 224).

*phiri tum ghar ai-jāyā*, then do you (feminine) come home (page 189).

*tum wī-thaī kayā ki, 'tu būto banai hūlalai ta ham twē-kañi chhoñi dyūlū'* ; *par wī-kañi chhoñiyā jan ; jaswē kām kari hūlalo, wī-kañi beñi pairai diyā, rājū-thaī kayā ki, 'yo bar-ā jiddī ādimi chh, kasik-ū māl nī batūno, wī-kañi mārī lai diyā'* \* \* \* *tum rōj rājai-ki chheli-thaī jānai-rayā*, do you say to him, ' (if) thou wilt finish making the (secret) way, I (honorific plural) will release you ' ; but do not release him ; as soon as he shall finish the work put fetters on him (and) say to the king, ' this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also.' \* \* \* do you keep a-going every day to the king's daughter (page 103).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *là*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭṭḷo</i>	...	<i>hiṭṭḷà</i>	...
2. <i>hiṭṭalai</i>	<i>hiṭṭali</i>	<i>hiṭṭalā</i>	...
3. <i>hiṭṭalo</i>	<i>hiṭṭali</i>	<i>hiṭṭalà</i>	<i>hiṭṭalin.</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

*maĩ dēs dēsān hiṭṭḷo aur syainin-kaṇi dhudḷḷo ; jo myārā man ai jāli, wī dagari byā kari lyṭṭḷo*, I will go from country to country and will seek out women ; she who strikes my fancy, with her will I make a marriage (page 177).

*jab khūp dhūā ãṇ paiṭhalo, tab maĩ lai yē maṇḍap-mē luki rūlo, aur tu Bikaṭbarmmā-thaĩ kayē*, 'tu baṇo dhūrtt chhai, jab myōro rūp pai-lelai ta jāni ke ke karalai,' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

*maĩ tithāṇ jōgi baṇi-bēr ãḷo*, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

*yē-kaṇi yē-kā bāba-ko rājya lai deḷḷo*, I will also cause his father's kingdom to be given to him (page 228). *Deḷḷo* is the future of the causal of *dipo*, to give.

*phiri tumari āwāl-bhīri dekhḷḷo*, then I (fem.) will see your combat (I, 3).

*jai bakhat maĩ ghāṭ bajṭṭḷo wī bakhat jālai wāi bhai rayē, jab ghāṭ būjālī tabtu āgā-thaĩ āyē*, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

*maṛi jḷḷo*, I (fem.) will die (page 74).

*eso kari-bēr tu Pātāla-ko rājā hai-jālai*, having acted thus, thou wilt become the king of Pātāla (II, 3).

*yē kām-kaṇi kari hālalai, aur yo bāt kai-thaĩ nī kaulai, ta maĩ twē-kaṇi chhoṛi dyḷḷo*, if thou wilt complete this business, and will not tell this thing to anyone, then I will release thee (page 105).

*tu Kalpasundarī holī, aur kuchh din Bikaṭbarmmā-dagari raulī, phir jab u lai Upahārbarmmā-mē mīli jālo, tu wī-dagari bahut din jālai sukh karalī*, thou (fem.) wilt be Kalpasundarī. and for some days wilt dwell with

- Vikaṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).  
*tu wī-kaṇi ke delī*, what wilt thou (fem.) give him (page 118)?  
*rāji hai jālī*, thou (fem.) wilt agree (page 119).  
*je tu kaulī te maī kari dyūlo*, what thou (fem.) shalt say, that I (fem.) will do (page 183).  
*baṇ-mē ham logana-ki hār-jīt-kaṇi ko jāṇalo*, who will know our (respective) defeat and victory in the forest (I, 2).  
*āpāṇa purāṇa ān-mē raulo*, he will remain in his old body (II, 2).  
*ēk dībya-ān-wālo ādimi ālo*, a man with a celestial body will come (II, 6).  
*u sab khai lelo*, he will eat them all up (I, 4).  
*bhōl u lai pakarīlo aur meri syāñi lai pakarīli*, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakarīṇo* is passive of *pakarāṇo*.  
*meri chyeḷi eso kauli*, my daughter will say thus (page 72).  
*tyārā dagārā rūṇ paīṭhali*, she will begin to dwell with thee (page 74).  
*dībya dṛisṭi hai jāli*, there will be superhuman power of sight (page 58).  
*gaū-mē jāi-bēr laṛūlā*, having gone into the village we shall fight (I, 2).  
*jatuk dukh ham dī sakūlā tatuk twē-kaṇi dyūlā*, we (i.e. I) shall give you all the sorrow that we can give (page 99).  
*tum dwī jāni rājya-karalā*, you two persons will do ruling (II, 6).  
*rājā tum je kaulā te hukam delo*, the king will give the order which you will suggest (page 104).  
*jati jālai bōtan muṇi tum ṭhārī ni holā*, until you (fem.) stand under the trees (page 189).  
*tyārā dwī jāūlyā nānātin hwalā*, there will be two twin children to thee (page 162).  
*barābar tumārā nānātin hwalā*, there will be children to you regularly (page 190).  
*sab bāt* (fem. plur.) *āphī hai jālin*, all things will come to pass of themselves (page 103).

A kind of **Dubitative** Future is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

- yo ke jādu-hādu jāṇan huna-li*, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 182).  
*ū bārā gyāni chhan*, so tuman mālūm chh ū kṛ huna-lā, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindī formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanũ, hiṭanyũ or hiṭanĩ</i>	....	<i>hiṭanũ or hiṭanã.</i>
2. <i>hiṭanai</i>	<i>hiṭanĩ</i>	<i>hiṭanã.</i>
3. <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanã (fem. hiṭanin).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

*maĩ mari janyũ ta bhalo huno*, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-chh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭã-chh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭã-chhu, (-chhũ) or (more usually) hiṭũ-chhu, etc.</i>	....	<i>hiṭanũ.</i>
2. <i>hiṭã-chhai</i>	<i>hiṭã-chhẽ</i>	<i>hiṭã-chhã.</i>
3. <i>hiṭã-chh</i>	<i>hiṭã-chhya</i>	<i>hiṭanĩ or hiṭanĩ (fem. hiṭanin).</i>

For the various irregular verbs we may quote the following forms :—

*dekhũ-chhu*, or *dekhaũ-chhu*, I cause to see ; 2. sing. masc. *dekhũ-chhai*, *dekhaũ-chhai*, 3. sing. masc. *dekhũ-chh*, *dekhaũ-chh*, and so on.

*rũ-chhu*, or *raũ-chhu*, I remain ; *rũ-chhai*, *raũ-chhai*, and so on ; so *kũ-chhu* *kaũ-chhu*, I say ; *ũ-chhu*, I come ; *lyũ-chhu*, I bring, etc.

*jã-chhu*, I go ; *jã-chhai*, etc. So *chã-chhu*, I wish ; *khã-chhu*, I eat, etc.

*hũ-chhu*, I become ; *hũ-chhai*, etc.

*dĩ-chhu*, I give ; *dĩ-chhai*, etc. So *lĩ-chhu*, I take.

*dekhĩ-chhu*, I am visible ; *dekhĩ-chhai*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

*tu māi-kañi bhalo jai mānan-chhē*, if thou (fem.) lovest me (see below).

*tum kwē mantra-le jhārano lai jūnan-chhā*, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

*wī dīn-baṭi māi āpāṇā dagariyan-hai alog rū-chhu*, aur *dharam-karam-mē lagi rū-chhu*, aur *Mahādēb-jyū-ki tapasyā karū-chhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

*vi-kañi rwāṭā dīṇā jā-chhu*, I am going to give loaves to him (I, 3).

*'tum jā-chhā ta māi lai ū-chhu'* ; so *māi-le kayo ki*, 'yeso nī hai sakano ; *tu māi-kañi bhalo jai mānan-chhē*, *ta je māi kū-chhu*, *te tu kar.*' '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

*tab-baṭi māi jūgā jūgā māñi khā-chhu*, since then I (fem.) am eating, begging from place to place (*i.e.*) I live by begging (page 114).

*tum bārā gyāñi chhau aur jo yē lokā kà suhan-kañi chhāri-bēr paraloka-ko thikā-ṇo karāṇā chāñi unārā upar tum baṭi dayā rōkhā-chhā* ; *māi ab āpāṇā ye nīch kām dekhi baṭi dik chhū*, aur *yē-kañi chhoṛi dīṇā chā-chhu*, you (masc.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

*māi hāt dekhaṇo lai jūñā-chhu*, I (fem.) also know how to inspect hands (*i.e.* to tell fortunes), (page 117).

*bhīl jaso dekhī-chhai*, thou appearest like a Bhīl (II, 2).

*yo baṭi naki bāt chh ki yesā-guṇ-wāḷo ādimi hai-bēr dākuna-ko kām karā-chhai*. *Āj-baṭi tu 'kabhañ yeso nī karū'*, *kū-chhai aur bhūlā ādimina-ki jasiyāt rū-chhai*, *ta māi twē-kañi chhuṭai dī-chhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (*i.e.* wilt say) 'I will never do such a business,' and art remaining (*i.e.* wilt remain) like respectable men, then I am getting thee released (*i.e.* will release) thee (page 135).

*tu 'Kām-dyāptā kē-lai māi dekhi dik chh'*, *kai kū-chhē ?* so *wī-ko dik huṇa-ko kārāṇ yo chh ki tu wī-ki syāñi Rati-hai lagai bhali dekhī-chhē*, *yē vīle teri rīs karā-chh*, aur *twē-kañi dukh dī-chh*, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēvā troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (*i.e.* he is angry with thee), and is giving thee sorrow (page 123).

*tu āpū-kañi bāki batū-chhē*, thou (fem.) art showing thyself off too much (page 78).

*jatuk tu māi-kañi dekhāṇā chā-chhē*, *wī-hai lai bāki māi twē-kañi dekhāṇā chā-chhu*, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

*je huniyo bhayo te hũ-chh*, that which was to be is (page 84).

*ab yo yeso karã-chhi, ta ke maĩ khã-chhu, ke mero parawār khã-chh*, now, (if) she does so, what do I eat, and what does my family eat (*i.e.* how are we to live) (page 73).

*unari pujā hũ-chhē*, their worship (fem.) takes place (page 75).

*meri mai-kañi u bahaut bhalo manã-chhya*, she loves my mother very much (page 167).

*yo apañā mālika-ki bañi taha! karã-chhya*, she does great service to her husband (page 174).

*ann-pañi chhori-bēr maranũ*, we are dying having given up food and water (page 195).

*ab twē-kañi phal dinũ*, now I (masc. plur. of respect) give the fruit to thee (II, 3).

*ab ke karanũ*, what shall I (fem. plur. of respect) do (page 117) ?

*tum kwē mantra-le jhāṇano lai jñān-chhā ? ke upāy jñā-chhā yē-kañi bachai diyau*, do you know even any (method of) exorcising by a charm ? (if) you know any device, save him (page 84). Here *jñān-chhā* and *jñā-chhā* are absolutely synonymous.

*jaṅgal-mē ke karã-chhā*, what are you doing in the forest (page 76) ?

*tum yā-hai kē-lai jā-chhā*, why are you going from here (page 165) ?

*kwē hāt dekhũ-chhā*, do any of you show your hands (to have your fortune told) (page 177) ?

*maĩ kũ-chhu ki 'tum jan bātān-mē man lagũ-chhā unan-kañi chhori diyau'*, I say that, 'do you give up those things to which you apply your mind' (page 214).

*dākuna-ko kām karanī*, they practise the business of robbers (II, 2).

*muluk jītānā chainī*, countries are desired (pres. pass.) to be conquered (*i.e.* should be conquered) (II, 1).

*maĩ-kañi yē-kā upāy bahaut unī*, to me many devices of this come (*i.e.* I am able to suggest many devices) (page 189).

*myāḷā-mē jo chānī ũ dekhi sakanī*, in the fair, whoever desire, they can see (her) (page 165).

*arth-kām kāsā hunī, kē-le ũ baṛanī*, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75) ?

*arth u chh jai-kañi ādimi kamūnī, baṛūnī, aur samāḷi rākhanī*, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *ni hiṭanyũ*, not *ni hiṭā-chhu*, I do not go. Examples are :—

*maĩ apañā kākā-kañi bikh dī-bēr mārānā ni chānyũ*, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

*maĩ chōr lai chhũ, ta yāsā naki chori ni karanyũ*, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

*yo baṛ-āi jiddi ādimi chh, kasik-āi māl ni batūno*, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

*gyāni-ko vikhay-sukha-le dharam ni bigarano, par ham arth-kāman-kañi ni jānanāñi*, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus :—

I was going, I used to go, etc.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-chhiyũ</i> , (- <i>chhiyũ</i> )	.....	<i>hiṭā-chhiyāñi</i> (- <i>chhiyāñi</i> )	.....
2. <i>hiṭā-chhiyē</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	.....
3. <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin.</i>

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense :—

*jasi syaini mañ beṇṇā chā chhiyũ, thik yo usi chh*, the woman whom I was wishing to marry is exactly like this (one) (page 178).

*jaso chyōlo tu chā chhiyē*, the kind of son which thou wast desiring (II, 1).

*bhīlan jaso dekhē-chhiyo*, he was appearing (*i.e.* looked like) a Bhīl (II, 2).

*ke dukh ni hun paũ-chhiyo*, no pain was permitted to exist (II, 7).

*u gainā bajūñ-mē aur kābya parān-mē man lagũ-chhiyo, aur rājya ki tarph kabhañ ni chā-chhiyo*, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

*eka-ko nām supī-bēr doharo rīs-mē bhariyo raũ-chhiyo*, on hearing the name of one the other used to be filled with rage (I, 1).

*Dandak jaṅgalū-kū bīch-mē jo gār jā-chhi*, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

*jai-kū hāt-mē u rũ-chhi*, on whose hand it (fem.) remained (II, 7).

*dwī nāmi Paik, ēk Pūrab diśū-kū kuñ-mē doharo Pachhō-kā kuñā-mē raũ-chhiyā*, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

*wī ādimi-kañi bahut bāt ũ-chhin*, to that man many things (fem.) were coming (*i.e.* he knew many things) (page 215).

*kasūr karanēr jo ghūs dī sakā-chhiyā bachi jā-chhiyā, garība-ko kuē ni hũ-chhiyo jūgū jūgū chori hũ-chhin*, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no



suffix is added, and we have the past participle standing by itself. The following is the paradigm :—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	.....	<i>hitã</i>	.....
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭī</i>	.....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭa</i>	<i>hiṭin.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭũ* (intransitive) means 'I went,' *mārũ* (transitive) means 'I was killed.' 'I killed him' would be *maĩ-le wĩ-kani mào*, by me, with reference to him, it was killed; or *maĩ-le u mào*, by me he was killed. The construction is, in fact, exactly the same as in Hindi, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows :—

*rũno*, to remain, *rayin* or *rain*; so *kũno*, to say, causals like *dekhũno*, etc.

*ũno*, to come, *ayin* or *ain*; so *lyũno*, to bring.

*jāno*, to go, *gayin* or *gain*.

*huṇo*, to become, *bhayin* or *bhain*.

*dino*, to give, *diyin* or *dīn*; so *liṇo*, to take.

The following are examples of the use of the past tense of intransitive verbs :—

*thwār-ā dhīl maĩ vã tahalyũ, tãlai gahũnũ pata-ko chhanackhanāt aur sugandh ānũ paithi maĩ jaldi uṭhi gayũ*, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).

*maĩ maryũ*, I died (II, 2).

*maĩ jwān bhayũ*, I became a youth (II, 2).

*maĩ bhalo hai gayũ*, I became well (II, 2).

*maĩ ēk gwālā-kā vã rayũ*, I (fem.) dwelt with a cowherd (page 113).

*ab tuman-thaĩ āyũ*, now I (fem.) came to you (II, 6).

*dōphari jālēk hiṭo*, he marched till noon (I, 1).

*thwār-ā dhīl-mẽ āgā-baṭi bhair nikaḷo*, after a short time he emerged from the fire (II, 5).

*u jhulā-hai taḷi kudo*, he leaped down from the swing (II, 8).

*u wĩ-thaĩ daṛi-bēr gayo, aur wĩ-kā khaṭan paṛo*, he went running to him and fell at his feet (II, 8).

*yeth-uth pheranai rayo*, he remained a-wandering hither and thither (II, 7).

*Bāmdēb ṛishi rājā-thaĩ àyo*, the saint Vāmadēva came to the king (II, 1).

*u khusū-khusū bhājī-bēr Mātaṅg-thaĩ gayo*, he escaping secretly went to Mātaṅga (II, 4).

*wī-kaṇi ṛiṭh lāgi*, compassion (fem.) touched him (II, 6).

*rāṇi-ki khabar sunana-ki aur āpāṇā ādimina-ki bhēṭ karanai-ki bari phikar rai*, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

*unan māĩ dekhi bari rīs ai*, seeing me great anger (fem.) came to them (II, 2).

*āpāṇi ijā-thē bhitar bhājī gai*, she ran away inside to her own mother (I, 2).

(*ham*) *boṭāṇā-kū phāṇā pakari-bēr dusari taraph nhai gayā, aur kai-kū hāt ni āyā*; *ghar jai-bēr ham lai nai dhwai sīṇ parā*, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (*i.e.* fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

*ham teri tapasyā dekhi-bēr bārū khusī bhayā*, I (plural of respect) having seen your austerity, became much pleased (II, 3).

*māĩ aur u pachhinai jaṅgal-mē rai gayā*, (we, *i.e.*) I and he remained behind in the forest (page 112).

*myārā bārā bhāg chhiyā jo tum lai miṇi gayā*, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

*tab dwīyai gaũ-huṇi bātū lāgā*, then the two set out on the road to the village (I, 3).

*thwārū dinan jālai yō yeth-uth phirā*, for a few days they wandered hither and thither (II, 2).

*wā myārū miṭr āyā*, there my friends came (II, 2).

*bahaut dūr jālai anyārū-anyār-ā dwī jaṇi gayā*, for a great distance the two persons went in thick darkness (II, 5).

*nau kumār bahaut dik bhāyā*, the nine princes became much troubled (II, 4).

*yē vīle Kāmamañjari aur wī-ki ijā lai wā balai-gain : ũ atti ḍarin aur māĩ-thaĩ sallāh puchhaṇ-huṇi ain*, on this account Kāmamañjarī and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

*māĩ dekhi ũ ḍari gain aur kāmāṇā paṭhin*, they (fem.) seeing me became afraid and began to tremble (page 145).

*wī-kā dagārā wī-ki dagariyā bahaut syāṇi ain*, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs :—

*māĩ-le yo bichār karo*, I made this decision (page 37).

*māĩ-le yo suni*, I heard this (fem.) (page 37).

*tuma-le māĩ-kaṇi pailē khabar kē-lai ni di*, why did you not at first give the news (fem.) to me (page 84) ?

*nau kumāran dagari wī-kaṇi āpāṇā dēs-hai bhair bhejo*, he sent him, with the nine princes, forth from his own land (II, 1).

*Mātaṅg-thaĩ ai-bēr wī-le ēk ratn bhēṭ-mē dhari diyo*, coming to Mātaṅga, she laid before him a jewel as a present (II, 6).

*wī-le kayo*, he said (II, 1).

*maĩ-kañi màri diyo*, (they) killed me (II, 2).

*maĩ-le āpũ-kañi jaṅgaḷ-mẽ pariyo pàyo*, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē-kañi nàchano, gaino, bàjo bajũno, lekhaṇo paṛano, balàno cholàno sikayo*, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

*una-le ādimina-ki baṛi bhiṛ dekhi*, they saw a great crowd (fem.) of men (II, 5).

*Sōmadatta-le āpañi kathā kai*, Sōmadatta told his story (fem.) (II, 9).

*Mahādēb-jyu-ki puṛā karañi sikai*, he taught me to worship (fem.) Mahādēva-jī (II, 2).

*Kālīndi-ki bāt wī-le mañi-li*, he accepted the word (fem.) of Kālīndi (II, 6).

*Mātaṅga-le wī-kañi ēk mañi di*, Mātaṅga gave him a jewel (fem.) (II, 7).

*wī-le mastakā lūkārā ēk-bāṭṭā kūrā, aur āgo bāḷo, aur mantr pāṛā*, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

*wī-le āpññ khūñiya sātu talau-mẽ khiti diyū*, he threw the *sattū* (plur. masc.) which was his food into the lake (I, 1).

*hama-lē rāta-ki bāt jūgū jūgū sunin*, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

*maĩ-le wī-ki buṛi chheṛi Dharmmarakshitā dagaṛi pachhyāṇ lagai aur Kāmamañjari-huñi wī-kū hāta-le mast chēj bhejin*, I made acquaintance (fem. sing.) with her old maid servant Dharmmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjarī (page 91).

*wī-le maĩ-kañi dharma-ki pustak sunain*, he caused me to hear (*i.e.* taught me) religious books (plur. fem.) (II, 2).

*buṛiya-le maĩ-thaĩ yo bat kayin*, the old woman said these things (plur. fem.) to me (page 120).

*ēk-eka-le yaũ sūri bāt kain*, each of them said all these things (plur. fem.) (I, 4).

*wī-le gūli dīn*, he gave abuse (plur. fem.) (page 61).

*maĩ-le yo sab bāt mālum kari liyin*, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus:—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	<i>hiṭyũ</i>	<i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>
3. <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭĩ</i>	<i>hiṭi-chhan</i>

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

*rūṇo*, to remain, third plural perfect *raĩ* or *rĩ*. So *kūṇo*, to speak, and causal verbs like *dekhūṇo*, to show : *ūṇo*, to come, plur. *āĩ*. So *lyūṇo*, to bring : *jāṇo*, to go, plur. *gaĩ* : *dīṇo*, to give, plur. *dĩ*. So *liṇo*, to take.

The following are examples of the use of this tense :—

**A.—Intransitive Verbs :—**

*tu ko chhai, kã-baṭi ā-chhai*, who art thou, whence hast thou (masc.) come (II, 2) ?

*tu ko chhē, kã-baṭi ai-chhē*, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

*ab tu ai gai-chhē*, now thou (fem.) hast arrived (page 116).

*bālok kaṇi bāg li gau-chh*, a tiger has carried off the child (page 229).

*talau suki ga-chh*, the tank has dried up (I, 1). For *ra-chh*, *vide ante*, page 130.

*bāji-kaṇi jiti gai-chh*, she has completely won the wager (page 77).

*maĩ-kaṇi jabardastī āpaṇo khasam baṇai-bēr yā lyai rai-chh*, having forcibly made me her husband, bringing me here, she has remained (page 176).

*āj bhēṭ hai paṛi-chh ; baṛi khuṣi bhai-chh*, to-day a meeting has occurred ; much happiness has become (to me) (I, 2).

*tum sust kē-lai hai rau-chhā*, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūṇo* as a verb substantive, see page 130, *ante*.

*tum lai dēs dēs hiṭi ā-chhā*, you also have come (here) after going to various countries (page 164).

*bārā phaṇi-wālū syāp nikalī raĩ*, many-hooded snakes have remained emerging (*i.e.* continue emerging) (page 58).

*yō ādimi kã-baṭi āĩ*, whence have these men come (II, 9) ?

*bār bars hai-gaĩ*, twelve years have passed (I, 2).

**B.—Transitive Verbs :—**

*mero bāb Pātāla-ko rājū Biṣnu-le mārī dē-chh*, Vishnu has killed my father, the king of Pātāla (II, 6).

*beṭiyā rāt swain-mē Mahādēb-jyū-le maĩ-kaṇi darśan dē-chh, aur yo kau-chh*, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

*mai-le lai lūṭ-pīṭ bahaut kari-chh, aur ādimi bārū dik karĩ*, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

*rāṇḍa-le jhuṭā saugan khai rākhĩ*, the villain has eaten up (*i.e.* sworn) false oaths (masc. plur.) (page 105).

*myārā lagaiyā* (adjectival past participle) *phūl wī-le ṭorī-bēr Ramayantikā-kaṇi dī*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭa-chhiyũ</i> ( <i>chhiyũ</i> )	<i>hiṭi-chhiyũ</i> , etc.	<i>hiṭa-chhiyã</i> , etc.	<i>hiṭi-chhiyã</i> , etc.
2. <i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i> .
3. <i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

**A.—Intransitive :—**

*maĩ rāni samēt ai rau-chhiyũ*, I had come (and been there) with the queen (page 31).  
*tū āj jālai ke karānāra-chhiyē* (for *karanā ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

*jai din tū bāg-baṭi gai-chhi, tai din-āi-baṭi mero man tu-i-le hari lē-chh*, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

*jab u Paik dhurā-huṇi jān lagi ra-chhiyo*, when that Hero had set himself to go to the mountain-top (I, 2).

*jaswē Mātang āgā-hai bhair ā-chhiyo*, as soon as Mātanga had come out from the fire (II, 5).

*cheli dhān kuṭaṇ lagi rai-chhi*, the daughter had set herself a-husking paddy (I, 2).  
*rāja-ki cheli palaṇ-mē sē rai-chhi aur saheli yeth uth sē rai-chhin*, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).  
*adharāt kūrā, jab unan nin ai-chhi*, at the time of midnight, when sleep (fem.) had come to them (II, 4).

*myārā ān-mē bahaut ghau hai rau-chhiyā*, many wounds were in my body (II, 2).  
*dwī syāṇi dhān kuṭaṇ lagi rai-chhin*, two women had set themselves a-husking paddy (I, 4).

*syāṇi jo in bātān-kaṇi suṇi rai-chhin wī-kū mukh-thāi ēk-baṭṭi bhain*, the women who had been hearing these words became assembled before him (page 221).

**B.—Transitive :—**

*u bāman mīlo jo maĩ-le dākun-hai bachā-chhiyo*, that Brahman met me whom I had saved from the robbers (II, 2).

*wī bhyōl-mē pujā jo Mahādēb-jyū-le Mātang-kaṇi batai rākha-chhiyo*, they arrived at the mountain which Mahādēva-jī had indicated to Mātanga (II, 4).

**C.—Passives and Causals :—**

A passive voice is formed by adding *ī* to the root. Thus the root of *dekhāno*, to see, is *dekh*. The passive root is *dekhī* with an infinitive *dekhīno*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhī*, not

*dekhī*. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ēk śāhar lai dekhīn paītho*, a city also began to be visible (II, 5).

*jab śulī-mē yē-ko khasam charāilo, taba jānālī*, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

*bhōl u lai pakarīlo aur meri syainī lai pakarīlī*, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjarī aur wī-ki ijā lai wā balaiṛ gēn*, Kāmamañjarī and also her mother were summoned (passive of causal) there (page 94).

*yo ēk bāman-kañi bachūn-mē mārī ga-chh*, he has been killed saving a Brahman (II, 2).

**Causal Verbs** are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *āno*. Thus, *dekhāno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāiyo*. So, *haūno*, to cause to become; *khaūno* (from *khāno*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *māraṇo*, to kill.

As examples of causals we may quote :—

*mero nāti goru-bhaīsan charūn-huñi bañ jai ra-chh*, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).

*āpānā khuēn-kañi dekhāyā*, she showed them to her husband.

*yē-kañi yē-kā bāba-ko rājya lai deūlo*, I shall also cause his father's kingdom to be given to him (page 228).

*je-ke wī-le karaṇo chh, te paīlī kawai* (infinitive *kaūno*, to cause to say) *diyau*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *ī*. Examples are given above under the passive (*charāilo* and *balaiṛ gēn*). Again we can have double causal with infinitives in *āno*, as in *bolaūno*, to get a person called (from causal *bolūno*). Sometimes the *āno* is contracted to *auno*, as in *ūpanī dagarīyan-kañi dekhāun-sū khalḍi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

#### D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *dīno*, to give; *līno*, to take; *rūno*, to remain; *rākhaṇo*, to place; and *hālano*, to throw. Compounds with *hālano* often have a completive sense.

Thus :—

*ai jāno*, to arrive.

*bañi jāno*, to become.

*bhijī jāno*, to be soaked.

*hai jāno*, to become.  
*jūgi jāno*, to halt.  
*khai jāno*, to eat up.  
*li jāno*, to take away.  
*mārī* (passive) *jāno*, to have been slain.  
*nasi jāno*, or *nhai jāno*, to go away.  
*parī jāno*, to throw oneself down.  
*puji jāno*, to arrive.  
*pujai jāno*, to escort to a place.  
*puri jāno*, to heal.  
*chhārī dīno*, to release.  
*dekhi dīno*, to see for oneself, to inspect.  
*dhari dīno*, to place.  
*di dīno*, to give away.  
*hiṭi dīno*, to go along.  
*khiṭi dīno*, to throw to a certain place.  
*lauṭai dīno*, to put back again.  
*mārī dīno*, to slay.  
*māni līno*, to accept, agree to.  
*li līno*, to take for oneself.  
*hai rūno*, to continue to exist (Hindī, *hō rahnā*).  
*batai rākhaṇo*, to show.  
*banai hālano*, to finish making, to complete.  
*chhārī hālano*, to abandon completely.  
*dekhi hālano*, to see suddenly, to happen to see.  
*kai hālano*, to tell completely.  
*karī hālano*, to finish doing.

Examples of the use of these compound verbs are :—

*phiri dharati-mē ai gayo*, he arrived afterwards upon the earth (II, 7).  
*maī-kaṇi puṇjā-hujā ai gai*, worship and such like things came to me (*i.e.* I learnt to worship) (II, 2).  
*jwān, bhalo dekhaṇo chāno, aur hrīṣṭ-puṣṭ bani gayo*, he became a youth, fair to look upon, happy and plump (II, 5).  
*ui-le upāṇa khāniya sātu talau-mē khiṭi diyā : jab sātu bhiṭi gayā, sab sātu paṇi samēt khai gayo*, he threw his dinner-*sattū* into the lake ; when the *sattū* was thoroughly soaked he ate it all up, water and all (I, 1).  
*maī bhalo hai gayū*, I became well (II, 2).  
*chhōlo tero hai ga-chh*, a son has become yours (*i.e.* you have got a son) (II, 1).  
*tu Pātāla-ko rājā hai jālai*, thou wilt become the king of Pātāla (II, 3).  
*wā ū jāgi gayā*, there they halted (II, 5).  
*Jamā-kā dūt maī-kaṇi Jamrāj-thāi li-gayā*, Yama's messengers took me away to King Yama (II, 2).  
*yo mārī ga-chh*, he has been slain (II, 2).  
*paṇi dhunāṇ-huṇi nasi gayā*, they went away to search for water (I, 1).  
*tab u nhai gayo*, then he went away (II, 2).

*ēk bārā boṭā-kā tali jai-bēr sīn pari gayo*, having gone below a big tree, he threw himself down to sleep (I, 1).

*ūgā-mē pari gayo*, he threw himself into the fire (II, 5).

*ū Pātāl-mē puji gāyā*, they arrived in Pātāla (II, 5).

*Mātāṅg wī-kañi dūr-jālai pujai gayo*, Mātāṅga escorted him for some distance (II, 7).

*wā myārā ghau puri gāyā*, there my wounds were completely healed (passive) (II, 2).

*yē-vīle yē-kañi chhāri diyā, aur phiri laṭai diyā*, for this reason release him, and put him back again (II, 2).

*tum hamari laṭai dekhi diyau*, do you please inspect our fighting (I, 3).

*wī-le ēk ratn bhēt-mē dhari diyo*, she presented a jewel as a welcome (II, 6).

*tum wī jāgā dekhan-huñi hiti-di hālau*, do you come along to see that place (II, 3).

*mañ-kañi mārī diyo*, they slew me (II, 2).

*rāja-le muni-ki bāt māni lī*, the king accepted the words of the saint (II, 1).

*āchho, tu-ī lī-liyē*, good, do thou verily take (it and keep it) (I, 4).

*myārā āñ-mē bahaut ghau hai rau-chhiyā*, there had been many wounds on my body (II, 2).

*wī bhyōl-mē puja jo Mahādēb-jyū-le Mātāṅg-kañi batai rākha-chhiyo*, they arrived at that mountain which Mahādēva-jī had shown to Mātāṅga (II, 4).

*rāṇḍa-le jhuṭā saugan khai rākhī*, the villain has taken a false oath (page 105).

*tu bāto banai hālalai, ta ham twē-kañi chhoṛi dyūlū*, when thou shalt have finished making the road I will release thee (page 103).

*jana-le bēd, śastr, aur dharm karm, sab chhāri hālī*, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

*wī-le kumār dekhi hālo*, he happened to see the prince (II, 8).

*ab mañ-le sab hāl āpānū tuman-thaī kai-hālī*, now I have completely told all my affairs to you (II, 2).

*jaswe kām kari hālalo wī-kañi berī pairai diyā*, as soon as he shall have finished doing the work put fetters on his feet (page 104).

**Potential** compounds have *sakañō* with the short conjunctive participle. Thus:—

*jatuk dukh ham dī sakūlā tatuk twē-kañi dyūlū*, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

*wī-kañi myālā-mē, jo chāñī, ū dekhi sakanī*, whoever desire to see her in the fair can do so (page 165).

**Completive** compounds are formed with *hālāno*, as explained under Intensives.

**Desiderative** compounds are formed by conjugating *chāno*, to wish, with the oblique infinitive. Thus:—

*mañ āpānā kākā-kañi mārānū nī chānyū, parantu wī-kañi chhoṛi dīnū chā-chhu, aur wī-ko ādar satkār karānū chā-chhu ; u jo hirū mañ ṭhagi-bēr līnū chhā-chhiyū, ab usikē nī līnū chānyū*, I do not want to kill my uncle, but want to show honour and respect to him ; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāno*, to desire, should not be confused with the verb *chāno*, to look at.



The passive of *chāṇo*, to wish, *chāṇo*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindī *chāhiyē*, but the verb is conjugated throughout. Thus :—

*mai-kani dhairya karaṇo chai*, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

*Pachhō-kā Paika-ko tarāṇ parakhāṇo chāi-chh*, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

*ghamaṇḍ karaṇo nī chain* (for *chaino*), it is not proper to show pride (I, 5).

*N.B.*—This *chain* for *chaino* is not uncommon.

*te karaṇo chāi-chh*, that should be done (II, 1).

*muluk jitaṇā chainī*, countries should be conquered (lit., are necessary to be conquered) (II, 1).

*sātu-ko thailo jo bātū-huṇi chāi-chhiyo*, a sack of *sattū*, which was necessary for the road (I, 1).

**Inceptives** are similarly formed with the verb *paithaṇo* (not *lagaṇo*), to begin. The oblique infinitive may be either weak or strong. Thus :—

*ghabarai-bēr kumaṇ paithā*, being agitated, they began to tremble (I, 4).

*ḍari gain aur kumaṇā paithin* ; *ēk buriyā kūṇ paithi*, they (fem.) became afraid, and began to tremble ; an old woman began to say (page 145).

*wī-kani mārāṇ paithā*, they began to beat him (II, 2).

*ēk śahar lai dekhīṇ paitho*, a city also began to be visible (II, 5).

*ākhan-bāṭi āsu ūṇ paithā*, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have :—

*kai-kani tu yeti ūṇ jan diyē*, do not allow any one to come hither (II, 5).

*ke dukh nī huṇ paū-chhiyo*, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraṇo*, to fall, with the direct strong infinitive. Thus :—

*anyārā-mē hitaṇo paraṇo*, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

*N.B.*—*paraṇo*, to fall, must not be confounded with *paraṇo*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭano* in its more usual forms :—

Infinitive or Verbal Noun, *hiṭano*, the act of going ; obl. form, *hiṭan*, *hiṭānā*.

Present Participle, *hiṭano* ; fem. *hiṭani*, going ; obl. form, *hiṭanā*, *hiṭanai* (*hiṭanai-rachhū*, *hiṭanaira-chhū*), I am a-going ; *hiṭanai ra-chhiyū* (*hiṭanaira-chhiyū*), I was a-going.

Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi* ; Strong Verbal, *hiṭe*, fem. *hiṭi* ; Adjectival, *hiṭiyo*, gone.

Future Passive Participle, *hiṭano*, fem. *hiṭani*, to be gone, about to be gone ; masc. obl. sing. and plur. *hiṭānā*.

Conjunctive Participle, *hiṭi*, *hiṭi-bēr*, going, having gone.

Old Present, I go, I may go.		Imperative, Go.		Future, I shall go.			
Singular.	Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.		Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭū</i> <i>hiṭū</i>	...	...	<i>hiṭūlō</i>	...	<i>hiṭūlā</i>	...
2	<i>hiṭai</i> <i>hiṭau</i>	<i>hiṭ</i> <i>hiṭiyē</i>	<i>hiṭau</i> <i>hiṭiyā</i>	<i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3	<i>hiṭ</i> <i>hiṭau</i> <i>hiṭan</i>	...	...	<i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭalā</i>	<i>hiṭalin</i>

Past Conditional, (if) I had gone, I should have gone.				I went.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭanū</i> , <i>hiṭanyū</i> <i>hiṭanī</i>	...	<i>hiṭanū</i> , <i>hiṭanā</i>	...	<i>hiṭyū</i>	...	<i>hiṭā</i>	...
2 <i>hiṭmai</i>	<i>hiṭani</i>	<i>hiṭanā</i>	...	<i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭā</i>	...
3 <i>hiṭano</i>	<i>hiṭani</i>	<i>hiṭanā</i>	<i>hiṭanin</i>	<i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin</i>

Present Definite, I go, I am going				Negative Present Definite, I do not go.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭū-chhu</i>	...	<i>hiṭanū</i>	...	<i>ni hiṭanū</i> , <i>ni hiṭanyū</i> <i>ni hiṭanī</i>	...	<i>ni hiṭanū</i> <i>ni hiṭanā</i>	...
2 <i>hiṭā-chhai</i>	<i>hiṭā-chhē</i>	<i>hiṭā-chhā</i>	...	<i>ni hiṭanai</i>	<i>ni hiṭani</i>	<i>ni hiṭana</i>	...
3 <i>hiṭā-chh</i>	<i>hiṭā-chhya</i>	<i>hiṭanī (-nī)</i>	<i>hiṭanin</i>	<i>ni hiṭano</i>	<i>ni hiṭani</i>	<i>ni hiṭanā</i>	<i>ni hiṭanin</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭyũ</i>	...	<i>hiṭā</i>	...
2 <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>
3 <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭi</i>	<i>hiṭi-chhan</i>

Imperfect, I was going.				Pluperfect, I had gone.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭā-chhiyũ</i>	...	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyũ</i>	<i>hiṭi-chhiyũ</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
2 <i>hiṭā-chhiyē</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	...	<i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i>
3 <i>hiṭā-chhiyo</i>	<i>hiṭā-chhi</i>	<i>hiṭā-chhiyā</i>	<i>hiṭā-chhin</i>	<i>hiṭa-chhiyo</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i>

Any optional form of the Auxiliary verb may be used throughout.

**Indeclinables.**—The ordinary negative is *ni* but *jan* is also employed with the imperative. *Ni*, is emphatic, 'not in any way.'

*yē-kā maraṇa-ko bakhāt ni āyo*, the time of his death did not come (II, 2).

*bāman-kani ni mārāṇ*, do not kill the Brāhman (II, 2).

*jan samajiyē*, do not consider (II, 3).

An emphatic suffix (like the Hindi *hī*) is *ā*. Thus, *tu swain-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumaunī. One is a folktale taken from the late Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Paṇḍit Jwālā Datt Joshi's translation of the *Daśakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

### SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of  
Paṇḍit Ganga Datt Upreti, 1900.)

॥ पूरव पछों-पैकन-कि भेट ॥

कै समय-मे डी नामि पैक, एक पूरव दिशा-का कुण-मे, दोहरो पछों-का कुण-मे रौंछिया । एक-को नाम सुणि-वेर दोहरो रीस-मे भरियो रौंछियो । होर एका-का घर-बटि दोहार-को घर बार बर्स-को बाटो टाड़ छियो । एक दिन पूरवा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखणो चैँछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैँछियो, ली-वेर बाटा लागो । दोफरि जालेक हिटो, तब बाटा-मे उड़-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उड़ तलौ-का नजीक एक बड़ा बोटा-का तलि जै-वेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजीका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुँ आया । देखन त तलौ सुकि-गछ, तब दोहरि ठौर पाणि टुनण-हुणि नसि-गया । ये माथ एक बण हाति लै पाणि पिण-सुँ उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नीन टुटि गइ ॥

पैक-कणि बड़ि रीस आइ । उड़-ले हाति-को सून पकड़ि-वेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछों-का पैक-कि

चेलि उइ वखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-बेर डरा-का मारिया आपणि इजा-थें भितर भाजि गइ । तब उइ-कि म्हौतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-बेर आपणि दगड़ियन-कणि देखौण-सुँ आपणि खल्दि-मे धरि-लियो । पछा उइ दिनै पूरब-को पैक लै बार बर्स-को बाटो घड़िन-मे हिटि-बेर पछों-का पैका-का घर-पुजो । उइ-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्यु लाकड़ा काटण-हुणि धुरा जै-रई, बार बर्स है गई । पूरबा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रछियो बाटा-मे हीन-कि भेट है-गइ । पछों-को पैक सारा वण-का रुखन-कणि, जो बाड़ा बाड़ा छिया, जाड़ै-बटि उपाड़ि-बेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा ख्वारा-मे धरि-बेर आपणा घर-हुणि ल्यूण लागि-रछियो । पूरब-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खैचि-बेर रोकि-दियो । तब पछों-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अघिन लगायो । पछिन देखि-बेर कयो, अरे पूरबा-का पैक, मै-ले तेरो नौ पैलो-बटि सुणि राख छियो । ते दगड़ि भेट करन-कि बड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । बड़ि खुशि भै-छ । आव तुम हम लड़ै करि-बेर देखूँ हम हीन-मे को बड़ो छ । पूरबा-का पैक-ले कयो, याँ वण-मे हम लोगन-कि हार-जौत-कणि को जाणलो । गौं-मे जै-बेर लड़ुला ॥

तब द्वीयै गौं-हुणि बाटा लागा । बाटा-मे उनन-कणि एक बुड़िया मिलि, हीन-ले बुड़िया-थें कयो, तुम हमरि लड़ै देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैंसन चरुण-हुणि वण जै-रछ । उइ-कणि बाटा दिणा जाँकु । फिरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-बेर बुड़िया-ले द्वीयै पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-बेर आपणा नाति-थें गइ, उइ-कणि बाटा दिया ॥

जब यों द्वी पैक वाँ लड़ण-सुँ तँयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैंसा, लाकड़ा-को बोजो सुधा द्वीयै पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उइ आँधि-मे उड़ि-बेर एक येसि ठौर पुजो कि जाँ द्वी स्यैणि धान कुटण लागि-रैछिन, और एक स्यैणि-का आँखा भितर पैठि-गयो । उइ स्यैणि-ले दोहरि-थें

कयो, म्यारा आँखा-मे भा पैठिड़ गछ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ि मै-कणि दौ-देली त गाड़ि-छूँलो । तब पैलि स्यैणि-ले कयो आँखो, तुर्द लि-लिये । दोहरि स्यैणि-ले भाड़ि,—बुड़िया और उद-को नाति, गोरु भैंसा, द्वीयै पैक लाकड़ा-का ब्राजा सतमे,—आँखा-है निकालि-वेर आपणि खल्दि-मे धरि-लिया । फिरि राता-का बखत आपणि खल्दि-मे-है गाड़ि-वेर आपना खेन-कणि देखाया । उद-ले कयो यौँ सब किड़ा हमरा विरालु-कणि दौ-दे । उ सब खै-लेलो । इन बातन देखि सुणि-वेर द्वीयै पैक, बुड़िया, और उद-को नाति भौत डरा । घवरै-वेर कामण पैठा । तब सबन-ले आपूँ आपूँ-कणि ये संसार-कि सब बस्तुन-मे-है सबन-है नानो जाणि-वेर अछतै पछतै हात जोड़ि ब्रिन्ति करि उद स्यैणि और उद-का खेन-थेँ छोड़ै-वेर आपणा घर-हुणि गया । आपणा घरन-मे जै-वेर एक एक-ले यौँ सारि बात आपना घरकारन-थेँ और पड़ौसिन और आपणा दृष्ट मित्रन-थेँ कैन ॥

सबन-ले आपूँ-कणि नानो समझि-वेर परमेश्वर-कणि धन्यवाद दौ-वेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सबन-है नामा छूँ । ये संसार-मे के बात-को घमण्ड कै मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

## SPECIMEN I.

(STANDARD DIALECT.)

(From the "Hill Dialects of the Kumaun District,"  
of Paṇḍit Ganga Datt Upreti.)

PŪRABA-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.  
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvi nāmi Paik, ēk Pūrab-diśà-kà  
A-certain-time-in two famous heroes, one the-east-direction-of  
kuṇ-mē, doharo Pachhō-kà kuṇà-mē, raũ-chhiyà. Eka-ko  
corner-in, the-other the-west-of corner-in, remaining-were. One-of  
nām suṇi-bēr doharo rīs-mē bhariyo raũ-chhiyo, haur ekà-  
name heard-having the-other anger-in filled remaining-was, and one-  
kà ghar-baṭi dohàra-ko ghar bār-barsa-ko bàṭo tār chhiyo.  
of the-house-from the-other-of the-house twelve-years-of road distant was.  
Ēk din Pūrabà-kà Paika-le àpàṇà-man-mē ṭhàri ki  
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that  
'Pachhō-kà Paika-ko tarāṇ katuk chh, parakhaṇo chaĩ-  
'the-west-of hero-of muscular-strength how-much is, to-test proper-  
chh.' Āpàṇà-ghar-baṭi sàmalà-kà lijiyà sàtu-ko thailo,  
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,  
jo bàṭa-huṇi chaĩ-chhiyo, lī-bēr bàṭa lāgo.  
which the-road-for necessary-was, taken-having on-the-road he-set-himself.  
Dōphari jālēk hiṭo, tab bàṭa-mē ui-kaṇi ēk baṇo lāmo  
Noon till he-walked, then the-road-in him-to a great long  
chàkaḷo gairo taḷau miḷo. Ui-le àpàṇà khàṇiya sàtu  
wide deep pond was-met. Him-by his-own to-be-eaten sattu  
taḷau-mē khiti-diyà. 'Jab sàtu bhiji-gāyà sab sàtu  
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu  
pàṇi-samēt khai-gayo. Phiri ui-taḷau-kà najik ēk-bàṛa-boṭà-kà tali  
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below  
jai-bēr śiṇ paṛi-gayo. Yetuk-āi-mē ui-taḷau-kà najikà-kà  
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of  
baṇà-kà mirag àpàṇi-bàṇa-le taḷau-mē pàṇi piṇ-sũ àyà.  
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chh, tab dohari thaur paṇi  
*On-seeing indeed the-pond dried-completely-is, then another place water*  
 ḍhunaṇ-huṇi nasi-gāyā. Yē māth ēk baṇ hāti lai paṇi  
*searching-for they-went-away. This after a wild elephant also water*  
 piṇ-sū ui-talau-mē āyo. Āpaṇo sūn paṇi piṇ-huṇi  
*drinking-for that-pond-in came. His-own trunk water drinking-for*  
 talaun hālo. Paṇi ni pāyo, ta risā-kā mārīyā  
*in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck*  
 baṇo chillāt karo, jai-le ui-Paika-ki nīn ṭuṭi-gai.  
*great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.*

2. Paik-kaṇi baṇi rīs āi. Ui-le hāti-ko sūn  
*The-hero-to great anger came. Him-by the-elephant-of the-trunk*  
 pakari-bēr Pachhō-kā raunēr-Paikā-kā paṭāgaṇ-mē khiti-diyo. Ui-  
*seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-*  
 paṭāgaṇ-mē Pachhō-kā Paika-ki cheli ui-bakhat dhān kuṭan  
*courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding*  
 lagi-rai-chhi. Hāti-kaṇi anaukho kīro dekhi-bēr  
*engaged-remained-was. The-elephant (acc.) a-strange insect seen-having*  
 ḍarā-kā mārīyā āpaṇi-ijā-thē bhitar bhāji-gai. Tab ui-ki  
*fear-of on-being-struck her-own-mother-to within ran-away. Then her-of*  
 mbhautāri bhair āi, hāti-kaṇi anaukho kīro samaji-  
*the-mother outside came, the-elephant (acc.) a-strange insect understood-*  
 bēr, āpaṇi-dagariyan-kaṇi dekhaṇ-sū āpaṇi-khaldi-mē  
*having, her-own-companions-to showing-for her-own-pocket-in*  
 dhari-liyo. Pachhā ui-din-āi Pūra-ba-ko Paik lai  
*it-was-placed (and)-taken. Afterwards on-that-day-ereen the-east-of hero also*  
 bār-barsa-ko bātō ghaṇin-mē hiti-bēr Pachhō-kā Paikā-kā  
*twelve-years-of road (a-few)-half-hours-in walked-having the-west-of her-of*  
 ghar pujo. Ui-ki cheli-thē Paika-ko patto puchho.  
*in-house arrived. Him-of daughter-from the-hero-of trace was-asked.*  
 Cheli-le kayo, ‘myārā baujyu lākārā kātāṇ-huṇi  
*The-daughter-by it-was-said, ‘my (plur. of respect) father timbers cutting-for*  
 dhurā jai-raī, bār bars hai-gaī.’ Pūrabā-kā Paika-le  
*to-the-mountain-top gone-has, twelve years have-passed.’ The-east-of the-hero-by*  
 dhura-ko bātō batai-māgo, cheli-le batai-diyo.  
*mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.*  
 Jab u Paik dhurā-huṇi jāṇ lagi-ra-chhiyo, bātā-mē  
*When that hero the-mountain-top-to to-go engaged-was, the-road-in*  
 dvina-ki bhēt hai-gai. Pachhō-ko Paik sārā-baṇā-kā  
*the-two-of meeting took-place. The-west-of hero the-whole-forest-of*



rukhan-kaṇi, jo bàrà bàrà chhiyà, jār-āi-baṭi upāri-bēr unaro  
*trees (acc.), what great great were, root-even-from torn-up-having of-them*  
 baṛo bhāri pahār jaso bwōjo àpāṇà-khwàrà-mē dhari-bēr àpāṇà-  
*great heavy mountain like load his-own-head-on place-having his-own-*  
 ghar-huṇi lyūṇ lāgi-ra-chhiyo. Pūraba-kō Paik ui-kà pachhin-  
*house-toward to-take engaged-was. The-east-of hero him-of behind-*  
 baṭi gayo, ui-ko bwōjo pachhin-baṭi khañchi-bēr, roki-diyo.  
*from went, him-of load behind-from pulled-having, he-was-stopped.*  
 Tab Pachhō-kà Paika-le baṛo jēr lagāyo, àpaṇo bwōjo aghin  
*Then the-west-of hero-by great force was-applied, his-own load forward*  
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūraba-kà Paik, mai-le  
*pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by*  
 tero nau paili-baṭi suṇi-rākha-chhiyo. Twē-dagari bhēt karana-ki  
*thy name first-from heard-continually-was. Thee-with meeting making-of*  
 baṛi ichchhā chhi. So āj bhēt hai-paṛi-chh. Baṛi khuṣi  
*great wish was. So to-day meeting occurred-is. Great happiness*  
 bhai-chh. Āb tum ham laṛai kari-bēr dekhū  
*become-has. Now you I (plur. for sing.) fighting made-having let-us-see*  
 ham-dwīn-mē ko baṛo chh.' Pūraba-kà Paikā-le kayo, 'yā  
*us-two-in who great is.' The-east-of hero-by it-was-said, 'here*  
 baṇ-mē ham-logana-ki hār-jīt-kaṇi ko jāṇalo ? Gaū-mē  
*forest-in us-people-of losing-winning-(acc.) who will-know ? Village-in*  
 jai-bēr laṛūlā.  
*gone-having we-shall-fight.'*

3. Tab dwiyāi gaū-huṇi bàṭà lāgà. Bàṭà-mē  
*Then both village-towards on-road were-engaged. The-road-on*  
 unan-kaṇi ēk buṛiyà mili. Dwina-le buṛiyà-thē kayo,  
*them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,*  
 'tum hamari laṛai dekhi-diyau.' Buṛiya-le kayo, 'mero  
*'you our fighting inspect.' The-old-woman-by it-was-said, 'my*  
 nāti goru-bhaīsan charūṇ-huṇi baṇ jai-ra-chh. Ui-kaṇi  
*grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to*  
 rwàṭà diṇà jā-chhu. Phiri tumari āwāl-bhīri dekhūlo.  
*bread to-give going-I-am. Afterwards your combat I-will-see.'*  
 Yetuk kai-bēr buṛiya-le dwiyāi Paik aur lākara-ko  
*So-much said-having the-old-woman-by the-two heroes and the-wood-of*  
 bwōjo àpāṇà-kāṇà-mē dhari-bēr àpāṇà-nāti-thē gai, ui-kaṇi  
*load her-own-shoulder-on placed-having her-own-grandson-to went, him-to*  
 rwàṭà diyā.  
*bread were-given.*

4. Jab yō dvi Paik wā laṛaṇ-sū tāyār bhayā, tab  
*When these two heroes there fighting-for ready became, then*  
 buṛiyā-kā nāti-le buṛiyā, aur goru-bhaṛsā, lākara-  
*the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-*  
 ko bwōjo sudhā dvīyāi Paik, āpaṇi-gāti-mē dhari-liyā.  
*of load including the-two heroes, his-own-fold-of-sheet-in were-put.*  
 Āpāṇa-ghar-huṇi bātā lāgo. Yetuk-āi-mē  
*His-own-house-towards on-the-road he-set-himself. So-much-even-in*  
 ādhi lāgi. Ui-ādhi-mē uṛi-bēr ēk yesi ṭhaur  
*a-windstorm arose. That-windstorm-in flown-having a such place*  
 pujo ki jā dwī syaini dhān kuṭaṇ lāgi-rai-ehhin, aur  
*he-arrived that where two women paddy to-husk engaged-were, and*  
 ēk-syaini-kā ākhā bhitar paṭhi-gayo. Ui-syaini-le dohari-thē  
*one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to*  
 kayo, 'myārā-ākhā-mē jhār paṭhi-ga-chh, gārī-de.'  
*it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'*  
 Dosari-le kayo, 'jo u jhār mai-kaṇi dī-deli, ta  
*The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then*  
 gārī-dyūlo.' Tab paili-syaini-le kayo, 'āchho, tu-ī  
*I-will-extract(-it).'* *Then the-first-woman-by it-was-said, 'good, thou-veryly*  
 li-liyē.' Dohari-syaini-le jhār, buṛiyā aur  
*take-for-yourself.'* *The-second-woman-by the-bit-of-grass, the-old-woman and*  
 ui-ko nāti, goru-bhaṛsā, dvīyāi Paik lākārā-kā bwājā-samēt,  
*her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,*  
 ākhā-hai nikālī-bēr āpaṇi-khaḍi-mē dhari-liyā. Phiri  
*the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards*  
 rātā-kā bakhat āpaṇi-khaḍi-mē-hai gārī-bēr āpāṇa-khwēn-kaṇi  
*night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to*  
 dekhayā. Ui-le kayo, 'yō sab kirā hamārā-birāḷu-kaṇi  
*they-were-shown. Him-by it-was-said, 'these all insects our-cat-to*  
 dī-de. U sab khai-lelo.' In bātan dekhi-suṇi-bēr  
*give-away. He all will-eat-for-himself.'* *These words seen-heard-having*  
 dvīyāi Paik, buṛiyā, aur ui-ko nāti bhaut dārā.  
*the-two heroes, the-old-woman, and her-of the-grandson much feared.*  
 Ghabarai-bēr kāmraṇ paṭhā. Tab sabana-le āpū-āpū-kaṇi  
*Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)*  
 yē-saṁsāra-ki sab-bastun-mē-hai saban-hai nāno jāṇi-bēr,  
*this-world-in all-things-in-from all-than small considered-having,*  
 pachbatai-pachbatai hāt jori, binti kari, ui-syaini aur  
*lamenting-lamenting hands folding, supplication making, that-woman and*

ui-kà khwēn-thē chhorai-bēr, àpàṇà-ghar-huṇi gàyà.  
*her-of husband-to been-released-having, their-own-house-to went.*

Àpàṇà-gharan-mē jai-bēr ēk-eka-le yaũ sàri bāt àpàṇà-gharakàran-  
*Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-*  
 thē aur parausin aur àpàṇà-isht-mitrān-thē kain.  
*to and neighbours and their-own-loved-friends-to were-said.*

5. Sabana-le āpũ-kaṇi nāno samajhi-bēr, Paramēśwar-kaṇi  
*All-by themselves (acc.) small considered-having, God-to*

dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-  
*thanksgiving given-having it-was-said, 'O God, we Thy-*  
 sṛishṭi-mē saban-hai nānā chhũ. ' Yē-samsār-mē kē-bāta-ko ghamand  
*creation-in all-than small are. ' This-world-in any-thing-of pride*

kai-manushya-kaṇi karaṇo ni chain. Ēk-hai ēk ṭhulo, ēk-hai  
*any-man-to to-make not is-proper. One-than one great, one-than*  
 ēk nāno chh. Paramēśwara-ki sṛishṭi-mē ham sab kiṛanā-kā barābar  
*one small is. God-of creation-in we all worms-of equal*  
 chhũ.  
*are.*

## FREE TRANSLATION OF THE FOREGOING.

### THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurā* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

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[ No. 2.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

## SPECIMEN II.

(From the *Daśakumāra Charita* of *Pandit Jwala*  
Datt Joshi, 1892.)

एक दिन वामदेव ऋषि राजा-थेँ आयो, और वी-ले कयो कि जसो च्योली तु चाँछिये तसो च्योली तेरो है गछ, अब ये-कणि छत्रिन-को जे काम छ ते करणो चैँछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनीं। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

थुड़ा दिनन जालै यों येथ उथ फिरा, पछा बिन्ध्याचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँछियो, पर वी-का गालन जन्यो छि। राजवाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-थेँ पुछो कि तु को छै, काँ-बटि आछै, भील जसो देखीँछै, पर त्वारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-थेँ भलो आदिमि समजि-बेर वी-थेँ यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का वामण छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालीं और डाँकुन-को काम करनी। स्योरो वाव लै इननै जसो छियो। जब बटि में ज्वान भयूँ मै-ले लै लूटपीठ बहौत करिछ और आदिमि बड़ा दिक करीं। एसिकै एक दिन स्यारा दगड़ियन-ले एक वामण पकड़ो, और वी-कणि मारण पैठा। मै-ले उनन-थेँ कयो कि वामण-कणि नि मारौ। उनन मै देखि बड़ि रीस आइ, और मै-कणि मारि-दियो। जब मै मयूँ तब जम-का दूत मै-कणि जम-राज-थेँ लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को वखत नि आयो, और यो एक वामण-कणि बचूण-में मारी-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखे-बेर फिरि लौटे दिया। आपणा पुराणा आँड-मेंयो रौलो। फिरि जब मै-कणि आपणि सुध अइ त मै-ले आपूँ-कणि जंगल-में पड़ियोपायो, और स्यारा आँड-में बहौत घौ है-रौछिया। वाँ स्यारा मित्र आया और मै-कणि घर लि-जै वाँ स्यारा घौ पुरी-गया और मै-भलो है-गयूँ। ये पछिन मै-कणि उ वामण मिल

जो मैं-ले डाँकुन-है बचा-कियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुणै, और महादेव ज्यु-कि पुजा करणि सिकै। जब मैं-कणि पुजा-हुजा ऐ-गढ़ तब उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग रूँकु, और धर्म-कर्म-में लागि रूँकु और महादेव-ज्यु-कि तपस्या करूँकु। अब मैं-ले सब हाल आपणा तुमन-थैं कै हालीं। एक बात तुमन-थैं कूणि छ, म्यारा दगाड़ा अलग हिटौ ॥

सो द्वी जणि औरन-है अलग है-जै मातंग-ले कुँवर-थैं कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देख और यो कौछ कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिनूँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंबर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जालै। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योली ऊँनेर-छ। उ लै त्यारा दगाड़ा जालो। ये वीले मैं तुमरो ऊँणो चे रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-थैं कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-थैं गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखकियो। ये बीच नौ कुमार राजवाहन-कणि हरा-द्वयो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि दुनो, पर कैँ वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि दुनणो चैँछ और लौटि-बेर एक जागा एकबट्टो हुणो चैँछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंबर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो कियो ते पड़ो, और उस्वे करो। बहौत दूर जाँलै अन्यारा-अन्यारै द्वी जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर लै देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-थैं कयो

कि कै-कणि तु येति जँण जन दिथे । आपूँ वी-ले मस्तकै लाकड़ा एकबट्टा करा, और आगो वालो और मंत्र पड़ा, और आगा-में पड़ि-गयो । थूड़ा ठील-में आगा-बटि भैर निकलो, और ज्वान, भलो देखणो चाणो और हृष्ट पुष्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आकियो तस्वे शहर-बटि उनन-ले आदिमिन-कि बड़ि भीड़ आपूँ उज्याणि जँणि देखि । उनरा अधिन-बटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर किया, और गहणो पातो लै वी-थैँ बहौत भलो कियो ॥

मातंग-थैँ ऐ-वेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-थैँ पुछो तु को के और काँ-बटि ऐछे, तब वी-का आँखन-बटि आँसु जँण पैठा और वी-ले कयो कि मैं असुरन-का राजै-कि चेलि कालिंदि कूँ । मेरो बाब पाताल-को राजा बिश्व-ले मारि-देख । वी-को के च्योलो न्हाति । मैं वी-कि वारस कूँ, और बड़ा दुख-में कूँ । थूड़ा दिन भया मैं एक सिद्ध-थैँ सलाह लिणा-हुणि गै-कूँ । वी-कणि मैं देखि-वेर टीठ लागि और वी-ले मैं-थैँ एसो कयो कि धैर्य कर, थूड़ा दिनन पछा एक दिव्य-आँड-वालो आदिमि धरति-बटि पाताल-में आलो, और उ त्वे दगड़ि ब्या करलो और तुम द्वी जणि मिलि-वेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-वेर मैं तुमरो जँणो चै-रैकूँ । सो आपणा वजीरन-कि सलाह-ले अब तुमन-थैँ आयूँ । तुम मैं दगड़ि ब्या लै करौ राज्य लै लिया । मातंग महादेव-ज्यु-का वचन एतुक जल्दि पुरा हुणा देखि-वेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले थूड़ा दिनन पछा मातंग और कालिंदि-कि ब्या धूम-धाम-ले भयो ॥

राजबाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल कीड़ि-वेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ रुँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौँछियो । मातंग वी-कणि दूर जाले पुजै-गयो । थूड़ा दूर कुँवर-कणि अन्यारा-में हिटणो पड़ो । पछा बिंबर-का मुख-थैँ पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के घड़ि येथ उथ

फिरनै-रयो, पछा बिशाला शहर-का भैर एक बगिचो छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैणि-कणि ली-बेर और बहौत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलणार-छ ॥

एतुकै-में वी-ले कुँवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगे-बेर कयो कि मेरो मालिक राजबाहन उई छ कै उ वी-थैं दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा बाड़ा भाग्य छिया जो तुमरा दर्शन है-गई । राजबाहन-ले वी-का गालन कड़-कड़कै अँगवाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगड़ि मिलि-बेर बड़ि खुशि भैछ ॥

फिरि उँ द्वी जणि बोट मुणि स्योल-में बैठि-गया, और कुँवर-ले वीथैं-पुछो कि तु आज जाँले के करनार-छिये, याँ काँ-बटि आछै, यो स्यैणि को छ, और यों आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

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[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ, (KUMAUNĪ).

(STANDARD DIALECT.)

## SPECIMEN II.

*(From the Daśakumāra Charita of Paṇḍit  
Jwala Datt Joshi, 1892.)*

1. Ēk      din      Bāmdēb      ṛishi      rājā-thaĩ      àyo,      aur      wī-le  
*One      day      Vāmadēva      the-saint      the-king-to      came,      and      him-by*  
 kayo      ki,      'jaso      chyōlo      tu      chā-chhiyē,      taso  
*it-was-said      that,      'what-kind-of      son,      thou      desiring-werest,      that-kind-of*  
 chyōlo      tero      hai-ga-chh.      Ab      yē-kaṇi      chhyatrīna-ko      je      kām      chh  
*son      thine      become-has.      Now      him (acc.)      kshattrīyas-of      what      business      is*  
 te      karaṇo      chaĩ-chh,      aur      larai      kari-bēr      yē-kaṇi      muluk  
*that      to-be-done      necessary-is,      and      fighting      done-having      him-to      countries*  
 jitaṇā      chainĩ.      Rājā-le      muni-ki      bāt      māni-lī,  
*to-be-conquered      are-necessary.'      The-king-by      the-saint-of      word      was-obeyed,*  
 din-bār      kari-bēr      nau      kumāran-dagaṛi      wī-kaṇi      àpāṇā-dēs-hai  
*day-date      made-having      the-nine      princes-with      him-for      his-own-country-from*  
 bhair      bhejo.  
*outside      it-was-sent.*

2. Thwārā-dinan-jālai      yō      yeth-uth      phirā,      pachhā  
*A-few-days-during      they      hither-thither      wandered,      afterwards*  
 Bindhyāchalā-kā      jāngal-mē      puja.      Wā      unan      ēk      ādimi  
*Vindhyā-mountain-of      forest-in      they-arrived.      There      (to-)them      a      man*  
 miḷo,      jo      Bhīlan      jaso      dekhi-chhiyo,      par      wī-kā      gālan  
*was-met,      who      a-Bhīl (obl.)      like      being-seen-was,      but      him-of      (on-the-)neck*  
 janyo      chhi.      Rājāhan-kaṇi      wī      dekhi-bēr      āsaj  
*a-brahmanical-thread      was.      Rājāvāhana-to      him      seen-having      astonishment*  
 bhayo,      aur      wī-le      wī-thaĩ      puchho      ki,      'tu      ko      chhai,      kā-baṭi  
*became,      and      him-by      him-to      it-was-asked      that,      'thou      who      art,      where-from*  
 ā-chhai?      Bhīl      jaso      dekhi-chhai,      par      tyārā-gālan  
*come-art?      Bhīl      like      being-seen-thou-art,      but      (on-)thy-neck*  
 janyo      kē-lai      chh?      Wī-ādimi-le      rājā-kā      chyālā-thaĩ  
*a-brahmanical-thread      what-for      is?      That-man-by      the-king-of      son (acc.)*  
 bhalo      ādimi      samaji-bēr      wī-thaĩ      yo      kayo      ki,      'yē-jāngal-mē  
*good      man      understood-having      him-to      this      was-said      that,      'this-forest-in*

bahaut ādimi yāsà chhan jo nāmà-kà bàman chhan, janana-le  
*many men of-this-kind are who name-of Brāhmans are, whom-by*  
 bēd, śāstr, aur dharm, karm, sab chhàri-hālī,  
*Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,*  
 aur dākuna-ko kām karani. Myōro bāb lai inan-āi jaso  
*and robbers-of business do. My father also these-very like*  
 chhiyo. Jab-baṭi maī jwān bhayū, maī-le lai lūt-pit bahaut  
*was. When-from I youth became, me-by also robbery much*  
 kari-chh, aur ādimi bàrà dik karī. Esik-āi ēk din  
*done-was, and men much troubled were-made. Thus one day*  
 myārà-dagariyana-le ēk bàman pakaṛo, aur wī-kaṇi mārāṇ  
*my-companions-by a Brāhman was-seized, and him (acc.) to-kill*  
 paithā. Maī-le unan-thaī kayo ki, “bàman-kaṇi ni  
*they-began. Me-by them-to it-was-said that, “the-Brāhman (acc.) not*  
 mārāu.” Unan maī dekhi baṛi ris ai aur maī-kaṇi  
*kill.” (To-)them me seeing great anger came and me-for*  
 mārī-diyo. Jab maī maryū, tab Jamà-kà dūt  
*it-was-killed-completely. When I died, then Yama-of messengers*  
 maī-kaṇi Jam-rāj-thaī li-gayā. Jam-rāja-le kayo ki, “āji  
*me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, “to-day*  
 yē-kà marāṇa-ko bakhat ni āyo, aur yo ēk-bàman-kaṇi bachūṇ-mē  
*him-of dying-of time not came, and he a-Brāhman (acc.) saving-in*  
 mārī-ga-chh. Yē-vile yē-kaṇi chhàri-diyā, aur yē-kaṇi  
*been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to*  
 wā-kà pāpinai-ki durdāśa dekhai-bēr phiri lautai-diyā.  
*there-of sinners-of evil-state shown-having again cause-him-to-return-completely.*  
 Àpàṇa-purāṇa-ān-mē yo raulo.” Phiri jab maī-kaṇi àpaṇi  
*His-own-old-body-in he will-remain.” Again when me-to my-own*  
 sudh ai ta maī-le āpū-kaṇi jaṅgal-mē pariyo payo,  
*consciousness came then me-by myself-for the-forest-in fallen it-was-found,*  
 aur myārà-ān-mē bahaut ghau hai-rau-chhiyā. Wā myārà mitr  
*and my-body-in many wounds become-remained-were. There my friends*  
 àyā aur maī-kaṇi ghar li-jai, wā myārà ghau  
*came and me (acc.) to-the-house having-taken-away, there my wounds*  
 purī-gayā aur maī bhalo hai-gayū. Yē-pachhin maī-kaṇi  
*were-healed-completely and I well became. This-after me-to*  
 u bàman miḷo, jo maī-le dākun-hai bachā-chhiyo. Wī-le  
*that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by*  
 maī-kaṇi dharmā-ki pustak sunain, aur Mahādēb-jyu-ki  
*me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of*

pujā karaṇi sikai. Jab maĩ-kaṇi pujā-hujā, ai-gai,  
*worship to-be-done was-taught. When me-to worship-etc., came-completely,*  
 tab u nhai-gayo. Wī-din-baṭi maĩ àpàṇà-dagaṛiyan-hai alag,  
*then he went-away. That-day-from I my-own-companions-from apart,*  
 rū-chhu, aur dharm-karm-mē lagi-rū-chhu, aur Mahādēb-  
*remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-*  
 jyu-ki tapasyā karū-chhu. Ab maĩ-le sab hāl àpàṇà tuman-thaĩ  
*jī-of austerity doing-am. Now me-by entire affairs of-myself you-to*  
 kai-hālĩ. Ēk bāt tuman-thaĩ kūṇi chh, myàrà  
*were-told-completely. One thing you-to to-be-said is, of-me*  
 dagàrà alag hitau.  
*with apart move.'*

3. So dvī jaṇi auran-hai alag hai-jai, Mātāṅga-le  
*Those two persons the-others-from apart having-become, Mātāṅga-by*  
 kūwar-thaĩ kayo ki, 'beliyā rāt swain-mē Mahādēb-jyu-le  
*the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-jī-by*  
 maĩ-kaṇi darśan dē-chh, aur yo kau-chh ki, "ham teri tapasyā  
*me-to interview given-is, and this said-is that, "we thy austerity*  
 dekhi-bēr bàrà khuśi bhayā. Ab twē-kaṇi phal dinĩ.  
*seen-having much pleased became. Now thee-to the-fruit I-give.*

Uttar-diśā-huṇi daṇḍak-jaṅgalà-kà bich-mē, jo gār jā-chhi,  
*The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,*  
 wī-kà kiuārà bhyōl chh. Wī-mē phatik chamakaṇai-rĩ,  
*it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,*  
 aur bich-mē Pārbati-kà pau chhan. Tu wā jā.  
*and middle-in Pārvatī-of foot(-marks) are. Thou there go.*

Bhyolà-kà ēk-tarph ēk bimbar chh. Wī-mē tu jāyē, wā  
*The-mountain-of (on-)one-side a cave is. It-in thou go, there*  
 twē-kaṇi ēk lekhiyo tāmà patr mīlalo. Je wī-mē lekhiyo  
*thee-to a been-written copper plate will-be-found. What it-in been-written*  
 chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.  
*is, that thou do. Such done-having thou Pātāla-of king wilt-become.*

Yē-kaṇi tu swain-āi jan samajiyē. Bhōl rāja-ko  
*This (acc.) thou a-dream-merely not understand. To-morrow a-king-of*  
 chyōlo ūnēr chh. U lai tyàrà dagàrà jālo." Yē-vile  
*son a-come is. He also of-thee with will-go." For-this-reason*  
 maĩ tumaro ūṇo chai-rau-chhyū, aur ab tum wī jāgà  
*I your coming looking-remained-was, and now you that place*  
 dekhan-huṇi hiti-di hālau.  
*seeing-for moving come.'*

4. Mātaṅga-ki bāt suṇi-bēr kūwara-le wī-kā dagarā jāna-ko  
*Mātaṅga-of word heard-having the-Prince-by him-of with going-of*  
 karār karo. Par yo bāt sochi-bēr ki, 'myārā  
*agreement was-made. But this thing considered-having that, 'my*  
 dagariyā yē-bāt-mē rāji hunēr nhātan' kai, wī-le  
*companions this-affair-in agreeing becomers (will-)not-be' saying, him-by*  
 unan-thaī ke ni kayo, aur adharāt kārā, jab unan  
*them-to anything not was-said, and half-night (at-)time, when (to-)them*  
 nūn ai-chhi, u khusū-khusū bhāji-bēr Mātaṅg-thaī gayo. Mātaṅg  
*sleep come-was, he secretly absconded-having Mātaṅga-to went. Mātaṅga*  
 aur u wī-bhyōl-mē puṛā jo Mahādēb-jyū-le Mātaṅg-kaṇi batai-  
*and he that-mountain-in arrived which Mahādēva-jī-by Mātaṅga-to shown-*  
 rākha-chhiyō. Yē bīch nau kumār Rājāhan-kaṇi harāiyō  
*placed-was. This amid to-the-nine princes Rājāvāhana (acc.) been-lost*  
 dekhi-bēr bahaut dik bhāyā. Unana-le sab jāgā jāngal-mē wī-kaṇi  
*seen-having much troubled became. Them-by all places forest-in him-for*  
 dhuno, par kaī wī-ko patto ni lāgo. Tab unana-le yo  
*it-was-searched, but any him-of trace not was-discovered. Then them-by this*  
 kayo ki, 'haman dēs-dēsān-mē wī-kaṇi dhunāo chāī-chh,  
*was-said that, '(to-)us country-countries-in him-for to-search necessary-is,*  
 aur lauṭi-bēr ēk-jāgā ēk-baṭṭo huṇo chāī-chh.' Yo  
*and returned-having (in-)one-place together to-become necessary-is.' This*  
 kai-bēr ū yeth-uth dēsān-huṇi nhai-gāyā.  
*said-having they hither-thither countries-to went-away.*

5. Mātaṅg nidar hai-bēr bimbar bhitar gayo. Wī-le wā tāmā  
*Mātaṅga fearless been-having the-cave within 'went. Him-by there the-copper*  
 patr : pāyo, aur wī-mē jo lekhiyō chhiyō te paṛo, aur uswē  
*plate was-found, and it-in what been-written was that was-read, and so*  
 karo. Bahaut dūr jālai anyārā-anyār-āi dwī jāni  
*it-was-done. Much : distance :during in-darkness-very-darkness-in the-two persons*  
 gāyā. Pācbhā unan uṇyālo mīlo, aur ū Pātāl-mē puṇi-gāyā.  
*went. Afterwards to-them light was-met, and they Pātāla-in arrived-completely.*  
 Maṇi aur dūr jāi-bēr unan-kaṇi ēk tāl mīlo, aur ēk sāhar  
*A-little more distance gone-having them-to a lake was-met, and a city*  
 lai dekhīn paṭho. Wā ū jāgi-gāyā. Mātaṅga-le kūwar-thaī  
*also to-be-seen began. There they stopped-completely. Mātaṅga-by the-Prince-to*  
 kayo ki, 'kai-kaṇi tu yeti ūṇ jan diyē.' Āpū  
*it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself*  
 wī-le mastak-āi lākārā ēk-bāṭṭā kārā, aur āgo bālo, aur mantr  
*him-by much-veryly sticks together were-made, and fire was-lit, and charms*

pàrà, aur àgà-mẽ pari-gayo. Thwàrà-dhīl-mẽ àgà-baṭi  
*were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from*  
 bhair nikalo, aur jwān, bhalo dekhaṇo chāṇo, aur hrist-pust  
*out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump*  
 baṇi-gayo. Kūwar-kaṇi yē dekhi baṇo āsaj bhayo. Jaswe  
*he-became-completely. The-Prince-to this seeing much astonishment became. As*  
 Mātāṅ àgà-hai bhair ā-chhiyo, taswe śāhar-baṭi unana-le ādimina-ki  
*Mātāṅa the-fire-from out come-was, so the-city-from them-by men-of*  
 baṛi bhīr āpũ ujyāṇi ũṇi dekhi. Unārā aghin-baṭi ēk baṛi  
*a-great crowd themselves towards coming was-seen. Of-them before-from a very*  
 sundar dekhaṇi chāṇi jwān syaṇi chhi. Wī-kā lukārā bārā  
*beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very*  
 sundar chhiyā, aur gahaṇo pāto lai wī-thaĩ bahaut bhalo chhiyo.  
*beautiful were, and ornament adornment also her-to very good was.*

6. Mātāṅ-thaĩ ai-bēr wī-le ēk ratn bhēt-mẽ dhari-diyo.

*Mātāṅa-to come-having her-by a jewel meeting-presentation-in was-placed-down.*

Jab Mātāṅa-le wī-thaĩ puchho, ‘tu ko chhē? aur kã-baṭi  
*When Mātāṅa-by her-to it-was-asked, ‘thou who art? and where-from*  
 ai-chhē?’ tab wī-kā ākhan-baṭi āsu ũṇ paithā, aur wī-le kayo  
*come-art?’ then her-of eyes-from tears to-come began, and her-by it-was-said*  
 ki, ‘maĩ Asuranā-kā rājai-ki cheli Kālindi chhũ. Mero bāb  
*that, ‘I the-Asuras-of king-of daughter Kālindī am. My father*  
 Pātāla-ko rājā Biśnu-le mārī-dē-chh. Wī-ko kwē chyōlo nhāti. Maĩ  
*Pātāla-of king Vishnu-by slain-is. Him-of any son is-not. I*  
 wī-ki wāas chhrũ, aur bārā-dukh-mẽ chhũ. Thwàrà din bhayā  
*him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)*  
 maĩ ēk-siddh-thaĩ salāh liṇā-huṇi gai-chhyũ. Wī-kaṇi maĩ dekhi-bēr  
*I a-saint-to advice taking-for gone-was. Him-to me seen-having*  
 tīṭh lagi, aur wī-le maĩ-thaĩ eso kayo ki, ‘dhāīrya kar,  
*compassion touched, and him-by me-to thus it-was-said that, “courage make,*  
 thwàrà-dinan-pachhā ēk dibya-āñ-wālo ādimi dharati-baṭi Pātāl-mẽ  
*a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in*  
 ālo, aur u twē-dagaṛi byā karalo, aur tum dvī jaṇi miḷi-bēr  
*will-come, and he thee-with marriage will-make, and you two persons met-having*  
 baṛi-khuśi-le Pātāl-mẽ rājya karalā.” Yē-bāta-ko niśchay  
*much-happiness-with Pātāla-in ruling will-do.” This-word-of certainty*  
 kari-bēr maĩ tumaro ũṇo chai-rai-chhyũ. Sō āpāṇā-wajīrna-ki  
*made-having I your coming expecting-remained-was. Therefore my-own-viziers-of*  
 salāha-le ab tuman-thaĩ āyũ. Tum maĩ-dagaṛi byā lai karau,  
*advice-with now you-to I-came. You me-with marriage also make,*

rājya lai liyā.' Mātāṅ Mahādēb-jyū-kā bachan etuk jaldi purā  
*ruling also do.' Mātāṅga Mahādēva-jī-of the-words so quickly fulfilled*  
 huṇā dekhi-bēr baṛo khuśī bhayo, aur Kālindi-ki bāt wī-le  
*becoming seen-having very happy became, and Kālindī-of words him-by*  
 māni-li, aur Kūwara-ki salāha-le thwārā-dinan-pachhā Mātāṅ aur  
*were-accepted, and the-Prince-of advice-with a-few-days-after Mātāṅga and*  
 Kālindi-ki byā dhūm-dhāma-le bhayo.  
*Kālindī-of marriage pomp-with became.*

7. Rājāhāna-ko Pātāl-mē baṛo ādar-satkār bhayo. Pāchhā  
*Rājāhāna-of Pātāla-in much honour-hospitality became. Afterwards*  
 wī-kā man Pātāl chhoṛi-bēr dbarti-huṇi lauṭāna-ki ai.  
*him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.*  
 Jai-bakhat u maḷi-huṇi āyo, wī-bakhat Mātāṅa-le wī-kaṇi ēk maṇi  
*At-what-time he above-to came, at-that-time Mātāṅga-by him-to a jewel*  
 di. Wī-mē yo karāmāt chhi ki jai-kā hāt-mē u rū-chhi,  
*was-given. It-in this power was that whom-of hand-on it remaining-was,*  
 wī-kaṇi bhūk, pyās, thakāi, aur ke dukh ni huṇ paū-chhiyo.  
*him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.*  
 Mātāṅ wī-kaṇi dūr-jālai pujai-gayo. Thwārā dūr  
*Mātāṅga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance*  
 Kūwar-kaṇi anyārā-mē hiṭāṇo paṛo. Pāchhā bimbarā-kā mukh-thaī  
*the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to*  
 pujo, phiri dharti-mē ai-gayo. Wī-kaṇi dagariyā wī-kā  
*he-arrived, again the-earth-on came-completely. Him-to the-companions him-of*  
 kwē wā ni milā. Kwē ghaṛi yeth-uth phiranai  
*any there not were-found. (For-)some space-of-time hither-thither a-wandering*  
 rayo, pāchhā biśālā-saharā-kā bhaṛ ēk bagichho chhiyo, wā  
*he-remained, afterwards a-large-city-of outside a garden was, there*  
 āyo, aur sastāṇ-huṇi baiṭhi-gayo. Tab ēk-tarph wī-le yo  
*he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this*  
 dekho ki ēk jwān ādimi ēk-syañi-kaṇi lī-bēr, aur bahaut  
*was-seen that a youthful man a-woman (acc.) taken-having, and many-*  
 naukar-chākaran-kaṇi dagārā lī-bēr bagichā-mē jhulā kheḷāṇāra-  
*servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-*  
 chh.  
*is.*

8. Etuk-āi-mē wī-le Kūwar dekhi-hālo. So u jhulā-hai taḷi  
*So-much-even-in him-by the-Prince was-seen. So he the-swing-from down*  
 kudo, aur wī-le dhāt lagai-bēr kayo ki, 'mero mālik  
*jumped, and him-by shout applied-having it-was-said that, 'my Lord*

Rājāhan u-i chh' kai, u wi-thaĩ dauri-bēr gayo, aur wi-kā  
*Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of*  
 khuṭan paṛo. Aur wi-le kayo ki, 'myārā bārā bhāgya  
*(at-)the-feet fell. And him-by it-was-said that, 'my great fortunes*  
 chhiyā, jo tumārā darśan hai-gaĩ.' Rājāhana-le wi-kā  
*were, that your interview (plur. of respect) became.'* Rājavāhana-by him-of  
 gālan karakara-kai āgwāl hālī, aur kayo ki,  
*(on-)neck affectionately embracing was-accomplished, and it-was-said that,*  
 'Sōmdatt, maĩ-kaṇi twē-dagari mīli-bēr baṛi khuṣi bhai-chh.'  
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ũ dvi jaṇi bōṭ-muṇi syōl-mē baithi-gayā, aur Kūwara-le  
*Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by*  
 wi-thaĩ puchho ki, 'tu āj jālai ke karānāra-chhiyē, yā  
*him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here*  
 kā-baṭi ā-chhai, yc syaiṇi ko chh, aur yō ādimi tyārā  
*where-from come-art-thou, this woman who is, and these men thy*  
 dagārā kā-baṭi āĩ?' Tab Sōmdatta-le āpaṇi kathā kai.  
*companions where-from have-come?' Then Sōmadatta-by his-own story was-said.*

### FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana<sup>1</sup> was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

<sup>1</sup> This was the name of the king's son. The name of the man whom they met was Mātāṅga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātāṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.<sup>1</sup> Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātāṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātāṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājāvāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātāṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātāṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātāṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātāṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

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<sup>1</sup> The underground region where dwell the Nāgas or Snake demi-gods.



she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Viṣṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātāṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātāṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

### KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *pattīs* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *ḍyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

**Pronunciation.**—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindī. Khasparjiyā goes a step further and omits them altogether. Thus the Hindī *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindī *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwaj* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekh*), see; *jyath* (standard *jettho*), elder; *ḍyar* (7) (standard *ḍero*), a lodging; and *ghwar* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *à* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *à* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

**Number.**—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *à*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛà*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *à* of the standard plural, also occur in Khasparjiyā. Thus standard *chàṛà*, a bird, has its plural *chàṛà*. Similarly Khasparjiyā has *char*, a bird,

plural *chār* ; standard *chelo*, a son, plural *chyālā* ; Khasparjiyā *chyal*, plur. *chyāl* (5) ; standard *bojo*, a load, plural *bwājā*. Khasparjiyā *bwaj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl* ; both *bākār* (2) and *bākārā* (4), goats ; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl* ; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālū lukurā*), good clothes. Such irregularities are, however, quite exceptional.

**Case.**—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ò*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *w*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwa-kañi* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāsai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger ; *babai-l*, the father (said, etc.) ; *chyalai-l* (not *chyālai-l*), the son (said, etc.) ; *manai-l*, agent singular of *man*, mind ; in the second specimen, *maisai-l* (5) ; *gharbarātai-l* (9) ; *rīsai-l* (15) ; *lōbhai-l* (15) ; and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *aū* or *ō*, of which the nasal is frequently omitted, thus, *au* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukētaū-l*, with the husks ; *bauliyō-mē-hai*, from among the servants. Rarely the oblique plural ends in *ā*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khutā-mī*, on his feet (in the Parable), and *chhālā-kañi* (15), but *chhālō-kañi* (5).

The **Postpositions** employed are much the same as in the standard. We may note :—

Agent and Instrumental, *l*.

Dative-Accusative, *kañi*, *thai*, *huñi*, *k-lijiy*.

Ablative, *bañi*, *hai-bēr*.

Genitive, *k*.

Locative, *mē*, *mī*, *mau*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kā*, or (fem.) *ki*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

*kà*, this *a* becomes *à*. Thus, *chelo*, a son; obl. sing. *chyàlà*; gen. sing. *chyàla-ko*, *chyàlà-kà*, *chyàla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kà* both become *k*, but when this *k* represents *kà*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyàla-ko*), *chyālā-k* (= *chyàlà-kà*), and *chyalai-ki* or *chyālē-ki* (= *chyàla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *āũ* or *ōũ* becomes *āũ* when the *k* represents *kà* or *ki* of the standard. Thus, *chyālaũ-k* or *chyālōũ-k* (= *chyàlana-ko*); *chyālāũ-k* (= *chyàlanà-kà* and *chyālāũ-ki* (= *chyàlana-ki*)).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

*wī parausi-l nāi-k tāw-mī lis lagai-diy*, that neighbour applied tar to the bottom of the measure (11).

*kā̃sai-l āpaṇ bab-thaĩ kay*, the younger (son) said to his father.

*tyārā babai-l paṇ-kyōl kari-chh*, thy father hath given a feast.

*mī bhukhai-l maran lāgi-rayũ*, I am dying of hunger.

*jyaurai-l bādaṇ*, bind him with a rope (sentence 236).

*ū unō bukētaũ-l aur dāṇ-biyō-l āpaṇ pēt bharan chā-chhiy*, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote:—

*unō chhālō-kani li-gōy*, he took away those skins (5).

*mī-l wī-k chyāl-kani* (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

*mī-kani dī-dē*, give to me (my share).

*mī uṭhi-bēr āpaṇ bab-thaĩ jūl*, I will arise and will go to my father.

*kā̃sai-l āpaṇ bab-thaĩ kay*, the younger (son) said to his father.

*ghar-huṇi unai-ray*, he returned to his house (10).

*bharanā-k* (nom. *bharan*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote:—

*mī yatuk barsō-baṭi tyari ṭahal karan lāgi-rayũ*, I am serving thee from so many years.

*wī-kani gaũ-haibēr nikāun-k upāy karā-chhiy*, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

*khāṇ-haibēr sakar rwāṭ* (nom. sing. *rwāṭ*) *milnī*, more than eating (*i.e.* more than enough to eat) loaves are got.

*wī-k bhai āpaṇi baiṇi-haĩ bāki lamb chh*, his brother is taller than his sister (sentence 231).

*sabō-haibēr bhalā lukuṇ*, clothes better than all, *i.e.* the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular:—

*chōri-k māl*, property of theft, stolen property (7).

*pisuwa-k bwaṇ*, a load of flour (19).

*myār kakā-k chyal-k byā*, the marriage of the son of my uncle (sentence 225).

## Masculine Oblique Singular—

*wī dēsā-k* (nom. *dēs*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

*adh-rātā-k* (nom. *rāt*) *pachhiṭai*, after midnight (7).

*wī uḍyārā-k* (nom. *uḍyār*) *mōāl-tīr* (nom. *mōal*), near the mouth of that cave (7).

## Masculine Nominative Plural—

*kai maisā-k* (nom. *mais*) *dwī chyāl chhiy*, of a certain man there were two sons.

## Masculine Plural Oblique—

*wī bātā-k myān jāṇāṇā-k lijiy*, for the sake of knowing the meanings of that matter (11).

## Feminine Nominative Singular—

*nāch-kudē-ki* (nom. *kud*) *āwāj*, the noise of singing and dancing.

*yakai-ki* (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

## Feminine Singular Oblique—

*Iśwarē-ki* (nom. *Iśwar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

*bhēri-bākārā-ki* (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

*ḍhēpuwā-k* (nom. sing. *ḍhēpuw*) *lōbbhai-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

*wī dēs-mī akāl par*, a famine fell in that land.

*wī-k tāw-par lisā-k* (nom. *lis*) *wīl*, owing to the tar upon its bottom (12).

*hāth-mī munarī, khetā-mī jwat*, a ring on the hand, shoes on the feet.

*ghwār-mau*, on a horse (sentence 230).

‘From among’ is *mī-haī* or *mē-haī*, as in:—

*āpaṇ parausi-mī-haī yakai-ki nāi māni*, he asked for a wooden measure from one of his friends (11).

*unō-mē-haī kāsai-l kay*, the younger of them said (to his father).

**Adjectives.**—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalo*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khasparjiyā, *bhali*.

As examples we may quote:—

*ēk bhal mais*, a good man (sentence 119).

*wī dēsā-k* (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhal mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

*ēk bhali-syaiṇi*, a good woman (sentence 128).

*bhali syaiṇiy*, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

**Pronouns.**—The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>twē-l, twī-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>twē, twī</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar*, *tyār* and *tyari*; *hamar*, *hamār*, *hamari* or *hamri*; and *tumar*, *tumār*, *tumari* or *tumri*.

As examples of the use of these pronouns we may quote :—

*mī bhukhai-l maran lāgi-rayū̃*, I am dying of hunger.

*mī-l Iswarē-ki marji-k birudh pāp kar-chh*, I have done sin contrary to the will of God.

*myar bab wī nān ghar-mī rūchh*, my father lives in that small house (sentence 233).

*myār babā-k bauliyō̃-mē̃-haĩ*, from among my father's servants.

*hamō̃-kañi khāñ aur khusi karñi chaĩ-chh*, to us to eat and rejoicing is proper.

*twī-l kabhai mī-kañi ēk pāth laik nī-diy*, thou never gavest me even a kid.

*twē-l paun-kyōl kari-chh*, thou hast made a feast.

*tyar bhai ā-chh, aur tyār babai-l paun-kyōl kari-chh*, thy brother hath come, and thy father hath made a feast.

*mī yatuk barsō̃-baṭi tyari ṭahal karāñ lāgi-rayū̃*, I have been doing thy service from so many years.

*tumō-l ū kai-thaĩ mōl lē-chh*, from whom did you buy that? (sentence 240).

*tumar kē nau chh*, what is your name? (sentence 220)

*tumār babā-k ghar-mē̃ katuk chyāl* (nom. sing. *chyāl*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yai</i>	<i>wī</i>
Gen.	<i>yai-k</i>	<i>wī-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yanar</i>	<i>unar</i>

*Yanar* has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

*tyar yō chyal*, this thy son.

*yō kyē lyā-chh*, what has he brought ? (11).

*yō rupai wī-kaṇi di-diyan*, give this rupee to him (sentence 234).

*unō-kaṇi yai-kaṇi pairāw*, put them on him.

*yai-k hāth-mī munari pairāw*, put a ring on this person's hand.

*yai-l wī parausi-kaṇi lōbh ai-gōy*, by this, avarice came to that neighbour (13).

*yanar kē matlab chh*, what is the meaning of these ?

*ū uṭhi-bēr āpaṇ bab-thaī gōy*, he having arisen went to his father.

*wī-k babai-l wī-kaṇi dyakh*, his father saw him.

*wī dēs-mī ṭhūl akāl par*, in that country a severe famine fell.

*myār kakā-k chyāl-k byā wī-ki baiṇi dayari bhau-chh*, the marriage of my uncle's son has taken place with his sister (sentence 225).

*sab rupai jō ū āpaṇ dagārā lyā-chhiy*, all the rupees which they had brought with them (9).

*un chhālā-k muṇi-baṭi*, from under those skins (8).

*unō-l wī-udgārā-k mōāl-tir dyar kar*, they took shelter in the mouth of that cave (7).

*unō bukēṭaū-l āpaṇ pēṭ bharan chā-chhiy*, he was wishing to fill his belly with those husks.

*unar kharbarāt suṇi-bēr*, having heard their foot-tread (8).

*unri chhālā-kaṇi bēchan-huṇi li-gōy*, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpū*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpaṇ*, we should expect the masculine oblique singular and the masculine plural to be *āpāṇ*, but only *āpaṇ* occurs in the specimens. The feminine is *āpani*. Examples are :—

*āpū pāṇi khāṇ-huṇi gōy*, he himself went to eat (*i.e.* drink) water (18).

*ū āphī wī-mī parā-chh*, he himself falls into it (1).

*āpaṇ sab māl phuki diy*, (he) squandered all his property.

*jab ū āpaṇ phām-mī āy*, when he came to his senses.

*wī-l wī-kaṇi āpaṇ hānan-mī suṇar charūṇ-huṇi lagāy*, he deputed him to feed swine in his fields.

*wī-k bhai āpani baiṇi-haī lamb chh*, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai</i>	<i>tai</i>
Gen.	<i>jai-k</i>	<i>tai-k</i>
Plur.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
Gen.	<i>janar</i>	<i>tanar</i>

*Janar* has masculine singular oblique and masculine plural *janār*, and its fem. *janari* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

*jō aurō upar khār khan-chh*, he who digs a pit for others (1).

*ū bwaj, jai-kañi harak mais chhāri gō-chhiy*, the load which the other man had left behind (20).

*ēk bhautē dhānāw mais, jai-ki ēk khupari chhiy*, a very simple man who owned a single hut (2).

*sab rupaĩ jō ũ āpañ dagārā lyā-chhiy*, all the rupees which they had brought with them (9).

*un chhālā-k muñi-baṭi, janō-kañi ũ lyai raũ-chhiy*, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

*kai-k chyal ũchh*, whose boy comes? (sentence 239).

*tumō-l ũ kai-thaĩ mōl lē-chh*, from whom did you buy that? (sentence 240).

*yō kyē lyā-chh*, what has he brought? (11).

*yanar kē matlab chh*, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

*kwē wī-kañi kē ni di-chhiy*, no one was giving him anything.

*kwē chhōr āy*, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

## VERBS.

**A. Auxiliary Verbs and Verbs Substantive.**—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present**.

Sing.	Plur.
<i>chhũ</i>	<i>chhũ</i>
<i>chhai</i> (fem. <i>chhē</i> )	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātũ*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	.	<i>chhiy</i>	...
2. <i>chhiyē</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyā</i>	<i>chhin</i>



**B. Finite Verb.**—The **Infinitive** or **Verbal Noun** ends in *n*, and is declined like a noun, as in *charūṇ-huṇi*, for grazing; *nikāuṇ-k upāy*, a device of (*i.e.* for) expelling (3). Sometimes, after a long vowel this *n* becomes a mere nasalization, as in *bhitēr jā-huṇi wi-k manai-l ni kar*, his mind did not make for going inside, *i.e.* he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuṣi karṇi* (or *karaṇi*) *chai-čhh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *w*, as in *lyāw*, bring ye; *pairāw*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārũ* is 'I may strike.'

The **Future** is conjugated as follows:—

Sing.	Plur.
1. <i>mārũl</i>	<i>mārāl.</i>
2. <i>mārlai</i>	<i>mārlā.</i>
3. <i>māraulō</i>	<i>mārlā.</i>

In the Parable, we have *jũl*, I will go, and *kũl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur.
1. <i>mārāčhh, mārčhh</i>	<i>mārñū.</i>
2. <i>mārāčchhai, mārčchhai</i>	<i>mārāčhhā, mārčhhā.</i>
3. <i>mārāčhh, mārčhh</i>	<i>mārñi.</i>

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rũchhai*, thou remainest (with me); *hũchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parāčhh*, he falls (1); *rũchh*, he remains (sentence 233); *milñi*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayũ*, added to the present participle, as in *maran lāgi-rayũ*, I am dying; *karan lāgi-rayũ*, I am doing (thy service); *charaun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

*kwē wī-kaṇi kē ni di-chhiy*, no one was giving him anything.

*kai gaū-mī ēk bhautē dhānāw mais raū-chhiy*, in a certain village, a very simple man was living (2).

*janō-kaṇi suṇar khā-chhiy*, which the swine were eating.

*upāy karā-chhiy*, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiṭan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiṭyū, hiṭ</i>	...	<i>hiṭ</i>	...
<i>hiṭē</i>	<i>hiṭī</i>	<i>hiṭ</i>	...
<i>hiṭ</i>	<i>hiṭi</i>	<i>hiṭ, hiṭā</i>	<i>hiṭin, hiṭi</i>

Examples are:—

*rayū*, I remained, in *lāgi-rayū*, to form the present definite as explained above.

*mī āj bhaut dūr jāṇik gayū*, I went a long way to-day (sentence 224).

*par*, (a famine fell); *paith*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wī-kaṇi rīs ai-gyē*, anger came to him; *rāt pari gēy*, night fell (6).

For the plural we have (masc.) *ānand karan paith*, they began to make merry; *bhāji gāy*, they ran away (9); and (fem.) *maṇi rupai jēri-gāy*, a few rupees stuck (12); *maṇi dhēpuw mili*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jān*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayū</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayī</i>	<i>gāy</i>	...
3. <i>gōy, gō</i>	<i>gyē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyin, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāsai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wī-kañi dyakh*, the father saw him ; *manai-l ni kar*, his mind did not make ; *mī-l ni tārō*, I did not transgress.

fem.—*wī-l jājāt bāt-diy*, he divided the property ; *babai-l wī-kañi awāl ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj suni*, he heard the sound (of music).

Plur. masc.—*parausi-l āpañ sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhānāw maisai-l chhāl gārī*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect. Examples are :—

Intransitive Perfect.—*gyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *yō kyē lyā-chh*, what has he brought ? (11) ; *tum kasiḥ lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wī-kañi bhal aur chañ pā-chh*, he has got him safe and sound ; (fem.) *twē-l paun-kyōḷ kari-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kañi lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ũ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ũ rupaĩ jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jē-kē wī-l kar-chhiy*, whatever he had done (24).

**C. Passives and Causals.**—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kawāinēr*, one who is caused to be said, one who is called (Parable).

**D. Compound Verbs.**—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

कौ मैसाक द्वी च्याल छिय । और उनोंमेंहैं कांसैल आपण बबयें कय ओ बब आपण जाजातमेंहैं जो बाँट म्यर हुँछ ऊ मीकणि दी-दे । और वील उनोंकणि आपण जाजात बाँट दिय । और तै पछिटैं कांस च्याल सब चीज एक-बटैवेर परदेश न्है-गोय । वाँ लुचपन्यौल करिवेर आपण सब माल फुकि-दिय । और जब वील सबै फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ऊ तड हण पैठ । और ऊ वी देशाक कौ भालमैसाक याँ जैवेर रुण पैठ और वील वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ऊ उनों बुकेटौल और दाण-बियोँल जनोंकणि सुडर खाँकिय खुशि हैवेर आपण पैठ भरण चाँकिय । और क्व वीकणि के निदिक्किय । जब ऊ आपण फाममी आय वील कय म्यार बबाक बोलियोंमेंहैं कतुकोंकणि खाणहैवेर सकर राट मिलनी और मी भुखैल मरन-लागि रयूँ । मी उठिवेर आपण बबयें जूँल और वीथें कूँल कि बबा मील इश्वरे-कि मरजिक विरुध त्यार सामणि पाप कर्छ । और फिर मी त्यर च्याल कवाडनेर लैक न्हातूँ । मीकणि आपण बोलियोंमेंहैं एका बराबर बणै-दे । और ऊ उठिवेर आपण बबयें गोय । पर जब ऊ भौत टाड़ छिय वीक बबैल वीकणि दख । तब वीकणि दै आड और दौड़वेर जैवेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यालैल वीथें कय बबा मील इश्वरेकि मरजिक विरुध त्यार सामणि पाप कर्छ और फिर मी त्यर च्याल कवाडनेर लैक न्हातूँ । पर बबैल आपण बोलियोंमेंहैं कय सबोंहैवेर भला लुकुड़ निकाळिवेर ल्याव और उनोंकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोंकणि खाण और खुशि करणि चैँछ । किलैक कि म्यर यो च्याल मरि गोक्किय फिर ज्यून है गोछ । ऊ हरे गोक्किय फिर मिल गोछ । तब ऊँ आनन्द करण पैठ ॥

तबार लैक वीक ज्यठ च्याल हाडमी छिय । जब ऊ आय घराक नजीक पुजत वील गाण बजूण नाच-कूदेकि आवाज सुणि । और वील बोलियोंमेंहै

यकैकणि बुलै वीथैँ पुछ कि यनर के मतलब छ । वील वीथैँ कय कि  
 त्यर भै आछ । और त्यार बबैल पौण-क्योळ करिछ किलैक कि वील वीकणि  
 भल और चड पाछ । और वीकणि रीस ऐ-ग्ये । भीतेर जाँहुणि वीक  
 मनैल निकर । तब वीक बब म्यैर आय और वीकणि बोत्यूण पैठ । और वील  
 आपण बबथैँ जबाब दीबेर कय कि दख मी यतुक बरसौबटि त्यरि टहल  
 करन लागि-रयूँ और मील कभै त्यर कौय निटाव । त्वील कभै मौकणि  
 एक पाठ लैक निदिय कि मी आपण दगड़ियों दगाड़ आनन्द करन् । पर  
 त्यर यो च्यल जो रानियों दगाड़ त्यर माल-टाल नेइ गोछ ज जस्यै आछ  
 तस्यै त्वेल वीक लिजिय पौण-क्योळ करिछ । और बबैल वीथैँ कय कि च्यला  
 तू बराबर म्यरै दगाड़ रुँकै और जे-के म्यर छ ज सबै त्यरै छ । यो ठौक  
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्यर भै जो  
 मरि गोछिय फिर ज्यून है गोछ और हरै गोछिय फिर पै हैछ ॥

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASHPARJIYĀ DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chyāl chhiy. Aur unō-mē-haī kāsai-l  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 āpaṇ-bab-thaī kay, ‘ō bab, āpaṇ-jājāt-mē-haī jō  
*his-own-father-to it-was-said, ‘O father, your-own-property-in-from what*  
 bāt myar hū-chh, ū mī-kaṇi dī-dē.’ Aur wī-l unō-kaṇi  
*share mine becomes, that me-to give-away.’ And him-by them-to*  
 āpaṇi jājāt bāt-diy. Aur tai-pachhiṭaī kās chyal  
*his-own property was-divided-away. And then-after the-younger son*  
 sab chij ēk-bātai-bēr pardēs nhai-gōy. Wā  
*all things (in-)one-collected-having a-far-country went-away. There*  
 luchpanyaul kari-bēr āpaṇ sab māl phuki-diy. Aur jab  
*debauchery done-having his-own all goods were-wasted-away. And when*  
 wī-l sabai phuki-hāl, tab wī-dēs-mī thūl  
*him-by all-even was-completely-wasted, then that-country-in a-great*  
 akāl paṛ, aur ū taṇ huṇ paith. Aur ū wī-dēsā-k  
*famine fell, and he distressed to-be began. And he that-country-of*  
 kai-bhāl-maisā-k yā jai-bēr ruṇ paith, aur  
*a-certain-worthy-man-of at-the-house gone-having to-remain began, and*  
 wī-l wī-kaṇi āpaṇ-hānan-mī suṇar charuṇ-huṇi lagāy. Aur  
*him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And*  
 ū unō-bukēṭaū-l aur dāṇ-biyō-l, janō-kaṇi suṇar khā-chhiy,  
*he those-husks-with and berries-with, which (acc.) the-swine eating-were,*  
 khuṣi hai-bēr āpaṇ pēt bharāṇ chā-chhiy. Aur kwē  
*pleased become-having his-own belly to-fill wishing-was. And anyone*  
 wī-kaṇi kē nī-di-chhiy. Jab ū āpaṇ-phām-mī āy, wī-l  
*him-to anything not-giving-was. When he his-own-sense-in came, him-by*  
 kay, ‘myār-babā-k bauliyō-mē-haī katukō-kaṇi khāṇ-haibēr sakar  
*it-was-said, ‘my-father-of servants-in-from how-many-to eating-than more*  
 rwāt milnī, aur mī bhukhai-l maran lāgi-rayū. Mī uṭhi-bēr  
*loaves are-got, and I hunger-by dying remain. I arisen-having*

āpaṇ-bab-thaĩ jūl, aur wī-thaĩ kūl ki, “babā, mī-l  
*my-own-father-to will-go, and him-to I-will-say that, “father, me-by*  
 Iśwarē-ki marji-k birudh tyār sāmṇi pap kar-chh, aur phir mī  
*God-of will-of contrary of-thee before sin done-is, and any-more I*  
 tyar chyal kawāinēr laik nhātū. Mī-kaṇi āpaṇ-bauliyō-mē-haĩ  
*thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from*  
 ēkā barābar banai-dē.” Aur ū uṭhi-bēr āpaṇ-bab-thaĩ gōy.  
*one equal-to make.” And he arisen-having his-own-father-to went.*  
 Par jab ū bhaut tāṛ chhiy, wī-k babai-l wī-kaṇi  
*But when he very distant was, him-of the-father-by him-as-for*  
 dyakh. Tab wī-kaṇi dai āi, aur daur-bēr jai-bēr  
*he-was-seen. Then him-to compassion came, and run-having gone-having*  
 wī-kaṇi awāl ghāli, aur bhuki-chāṭi liy. Aur chyalai-l  
*him-to embracing was-thrown, and kiss was-taken. And the-son-by*  
 wī-thaĩ kay, ‘babā, mī-l Iśwarē-ki marji-k birudh tyār  
*him-to it-was-said, “father, me-by God-of will-of contrary of-thee*  
 sāmṇi pāp kar-chh, aur phir mī tyar chyal kawāinēr laik  
*before sin done-is, and any-more I thy son one-who-is-called fit*  
 nhātū.’ Par babai-l āpaṇ-bauliyō-thaĩ kay, ‘sabō-haibēr  
*I-am-not.’ But the-father-by his-own-servants-to it-was-said, “all-than*  
 bhalā lukur nikāli-bēr lyāw, aur unō-kaṇi yai-kaṇi pairāw;  
*good clothes brought-out-having bring, and them (acc.) this-one-to clothe;*  
 aur yai-k hāth-mī munari, khufā-mī jwat pairāw. Aur  
*and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And*  
 hamō-kaṇi khān aur khuśi kaṇi chaĩ-chh. Ki-laik ki myar  
*us-to to-eat and rejoicing to-be-made proper-is. Because that my*  
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh; ū harai-gō-chhiy, phir  
*this son dead-gone-was, again alive become-is; he lost-gone-was, again*  
 mil-gō-chh.’ Tab ū ānand karan paith.  
*got-gone-is.’ Then they rejoicing to-make began.*

Tabār-lēk wī-k jyath chyal hān-mī chhiy. Jab ū  
*Then-up-to him-of the-elder son the-field-in was. When he*  
 āy, gharā-k najik puṭt wī-l gāṇ-bajūn-nāch-kūdē-ki  
*came, the-house-of near reached him-by singing-music-dancing-leaping-of*  
 āwāj suni. Aur wī-l bauliyō-mē-haĩ yakai-kaṇi bulai,  
*sound was-heard. And him-by the-servants-in-of one (acc.) having-called,*  
 wī-thaĩ puchh ki, ‘yanar kē matlab chh?’ Wī-l wī-thaĩ  
*him-to it-was-asked that, “of-these what meaning is?” Him-by him-to*  
 kay ki, ‘tyar bhai ā-chh, aur tyār-babai-l paun-kyōl  
*it-was-said that, “thy brother come-is, and thy-father-by a-feast*

kari-chh, ki-laik ki wī-l wī-kañi bhal aur chañ pā-chh.'  
*made-is, because that him-by him-as-for well and healthy he-found-is.'*  
 Aur wī-kañi ris ai-gyē, bhītēr jã-huñi wī-k manai-l ni-kar.  
*And him-to anger came, within going-for him-of mind-by not-it-was-made.*  
 Tab wī-k bab bhyair āy, aur wī-kañi bōtyūñ paith.  
*Then him-of the-father outside came, and him-to to-entreat began.*  
 Aur wī-l āpañ-bab-thaĩ jabāb dī-bēr kay ki,  
*And him-by his-own-father-to answer given-having it-was-said that,*  
 'dyakh, mī yatuk-barsō-baṭi tyari ṭahal karan lāgi-rayũ, aur  
*'see, I this-many-years-from thy service doing engaged-remain, and*  
 mī-l kabhai tyar kauy ni-tāw. Twī-l kabhai mī-kañi  
*me-by ever thy saying not-was-transgressed. Thee-by ever me-to*  
 ēk pāṭh laik ni-diy ki mī āpañ-dagṛiyō dagār ānand  
*one kid even not-was-given that I my-own-companions with rejoicing*  
 karan. Par tyar yō chyal jō rāniyō dagār tyar māl-ṭāl  
*might-have-made. But thy this son who harlots with thy property*  
 nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy  
*having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for*  
 paṇ-kyōl kari-chh.' Aur babai-l wī-thaĩ kay ki, 'chyalā,  
*a-feast made-is.'* And the-father-by him-to it-was-said that, 'son,  
 tū barābar myarai dagār rū-chhai, aur jē-kē myar chh, ū  
*thou always me-even with remaining-art, and whatever mine is, that*  
 sabai tyarai chh. Yō ṭhik chhiy, hamō-l ānand karan  
*all-even thine-even is. This right was, us-by rejoicing to-be-done*  
 aur khuśi manaṇ, ki-laik ki yō tyar bhai jō  
*and happiness to-be-celebrated, because that this thy brother who*  
 mari-gō-chhiy, phir jyūn hai-gō-chh; aur harai-gō-chhiy, phir  
*dead-gone-was, again alive become-is; and lost-gone-was, alive*  
 pai-hai-chh.'  
*got-become-is.'*

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[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KĤASPARJIYĀ DIALECT.

DISTRICT ALMORA.

## SPECIMEN II.

*(Pandit Gobind Prasad Ghildyal.)*

जो औरों उपर खाड़ खनछ ऊ आफ्नी वीमी पड़छ ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि  
बाकार छिय रौंछिय ।

वीक पड़ौसि जो वीकि रौस करँछिय वीक ठनावपन देखिवेर वीकणि  
गौहँ बेर निकाउणक उपाय करँछिय ।

एक दिन जब वीक भेड़ि बाकारा बणमी चरण लागि रौंछिय उनोल  
उनोकणि एक भेवन लौटे दिय । यसिकै सबोंकणि मारि देय ।

ऊ बिचार ठानाव मैसैल उनों भेड़ि बाकाराँकि छाल गाड़ि और उनों  
छालोंकणि कै सहरमी वेचणहुणि लि गोय ।

बाटमी वीकणि रात पड़ि गेय और ऊ धूरमें एक उड्यारमी रय ।

अधराताका पछिटे के चोर चोरिक माल लिवेर आय और उनोल वी  
उड्याराक म्वाळतिर डर कर ।

वी उड्याराक भौतेर उनर खड़बड़ाट सुणिवेर ऊ मैस भौत डर गोय  
और वील उन छालाँक मुणिवटि जनोकणि ऊ ल्यै रौंछिय आपण लुकुणक  
उपै कर ।

उड्याराक भौतेर छालाँक घड़बड़ाटैल चोर ठाड़ि ठाड़ि ऐ लाग और  
डराक मारौ सब रुपें जो ऊँ आपण दगाड़ा ल्याछिय वैं छोड़िवेर  
भाजि गाय ।

ठानाव मैसैल ऊँ रुपें धर लिय और घरहुणि उनै रय ।

ऊँ रुपें जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिमीहँ  
यकैकि नाइ माडि । वी पड़ौसिल वी वाताक म्यान जाणणाक लिजिय कि यो  
क्ये ल्याछ नाइक तावमी लिस लगै दिय ।

वी ठानाव मैसैल रुपें भरिवेर नाइ दि-दिय । पर वीक तावपर  
लिसाक वील मणि रुपें जेड़ि गाय ।

यैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसयें पुछ कि तुम  
यतुक रुपें कैहँ और कसिक ल्याछा ।

वील कय कि आपण भेड़ि वाकाराँकि छाल वेचिवेर ।

वी ठानाव मैसाक रीसैल और टेपुवाँक लोभैल वीक पड़ौसिल आपण  
सब भेड़ि वाकारा मार दिय और उन्नि छालाँकणि वेचणहुणि लि-गोय । पर  
म्हौपते किलैक कि वीकणि उनो छालाँक मणि टेपुव मिली ।

ये वातपर रिसैवेर वील वी ठानाव मैसैकि खुपड़िकणि आग लगै  
दिय । वीक भसम करै दिय ।

ठानाव मैसैल छारौण एकवटैवेर एक थैलमौ धर और वीकणि वेचण-  
हुणि लि-गोय ।

वाटमी वील आपण थैल सड़काक ठिकाळि लैक धरि-दिय । आपूँ एक  
धारमी जो नजीक छिय पाणि खाणहुणि गोय ।

वी बखतै एक हरक मैस लैक आपण पिसुवक बज वाँ धरिवेर पाणि  
खाणहुणि गोय ।

फरिक् बेर वील भुलिवेर आपण बज छाड़िवेर छरौण्क बज उठैवेर न्है-  
गोय ।

ठानाव मैस लैक आय और वील ऊ बज जैकणि हरक मैस छाड़ि गोछिय  
उठै-लिय ।

वी बजकणि अणकसै चिनाण देखिवेर वील वीकणि खोय पिसुवक  
भरी पाय ।

तब ऊ वी बजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि  
भरणाक लिजिय कि कतुक छ कैवेर फिर आपण पड़ौसिक नाइ माडि ।

वीक पड़ैसिल या जाणिवेर कि ठानाव मैसैल आपण खुपड़िक द्वाराक  
 वदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वीक  
 छारौण बेचाणै ने और निरास हैवेर घरहुणि फरिक् आय । और जे के  
 वील करछिय वीक लिजिय ऊ भौत पसतै ॥

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[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal.)

1. Jō aurō upar khār khan-chh, ū āphi wī-mī  
*Who others upon a-pit digs, he himself-even it-in*  
 parā-chh.  
*falls.*

2. Kai-gaū-mī ēk bhautē dhānāw mais, jai-ki ēk khupaṛ  
*A-certain-village-in a very simple man, whom-of one hut*  
 aur maṇi bhēri bākār chhiy, raū-chhiy.  
*and a-few sheep goats were, dwelling-was.*

3. Wī-k paṛausi, jō wī-ki ris karā-chhiy, wī-k  
*Him-of the-neighbours, who him-of envy making-were, him-of*  
 dhanāw-pan dēkhi-bēr, wī-kaṇi gaū-haībēr nikāuṇ-k upāy  
*simplicity seeing, him (acc.) the-village-from expelling-of device*  
 karā-chhiy.  
*making-were.*

4. Ēk din, jab wī-k bhēri bākārā baṇ-mī charaṇ  
*One day, when him-of sheep goats the-jungle-in grazing*  
 laḡi-raū-chhiy, unō-l unō-kaṇi ēk bhēwan laṭai-diy.  
*employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.*  
 Yasikai sabō-kaṇi māri-dēy.  
*Thus all-as-for they-were-caused-to-be-killed.*

5. Ū bichār-dhānāw-maisai-l unō-bhēri-bākārā-ki chhāl gāṛi,  
*That poor-simple-man-by those-sheep-goats-of skin were-skinned,*  
 aur unō-chhālō-kaṇi kai-sahar-mī bēchaṇ-huṇi li-gōy.  
*and those-skins (acc.) a-certain-city-in selling-for he-took-away.*

6. Bāṭ-mī wī-kaṇi rāt paṛi-gēy, aur ū dhūr-mē  
*The-way-on him-to night befell, and he the-jungle-in*  
 ēk-udiyār-mī ray.  
*a-cave-in remained.*

7. Adh-rātā-kā pachhiṭai kwē chhōr chōri-k māl li-bēr  
*Half-night-of after some thieves theft-of property brought-having*  
 āy, aur unō-l wī-udiyārā-k mwāl-tir dyar kar.  
*came, and them-by that-cave-of mouth-near shelter was-made.*

8. Wi-udyārā-k bhitēr unar kharbarāt suṇi-bēr ū mais bhaut  
*That-cave-of inside their tread heard-having that man much*  
 dar-gōy, aur wī-l un-chhālā-k muṇi-baṭi, janō-kaṇi ū lyai-raū-chhiy,  
*feared, and him-by those-skins-of under-from, which (acc.) he brought-had,*  
 āpaṇ-lukun-k upai kar.  
*his-own-hiding-of device was-made.*

9. Udyārā-k bhītēr chhālā-k gharbarātai-l chōr thāri-thāri  
*The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened*  
 ai-lāg, aur darā-k māri sab rupaī, jō ū āpaṇ  
*were-caused-to-be, and fear-of through all the-rupees, which they themselves-of*  
 dagārā lyā-chhiy, wai chhōri-bēr bhāji-gāy.  
*with brought-had, there-indeed abandoned-having they-ran-away.*

10. Dhānāw-maisai-l ū rupaī dhar-liy, aur ghar-huṇi  
*The-simple-man-by those rupees were-taken-possession-of, and house-to*  
 unai-ray.  
*he-retained.*

11. Ū rupaī, jō wī-l pā-chhiy, unō-kaṇi bharanā-k  
*Those rupees, which him-by gotten-were, them (acc.) measuring-of*  
 lijiy āpaṇ-parausi-mī-hai yakai-ki nāi māni.  
*for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.*  
 Wī-parausi-l wī-bātā-k myān jāṇanā-k lijiy, ki  
*That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that*  
 'yō kyē lyā-chh?' nāi-k taw-mī lis, lagai-diy.  
*'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.*

12. Wi-dhānāw-maisai-l rupaī bhari-bēr nāi di-diy.  
*That-simple-man-by the-rupees measured-having the-measure gave-(back).*  
 Par wī-k taw-par lisā-k wil maṇi rupaī jēri-gāy.  
*But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.*

13. Yai-l wī-parausi-kaṇi lōbh ai-gōy. Wī-l dhānāw-mais-thai  
*This-by that-neighbour-to avarice came. Him-by the-simple-man-to*  
 puchh ki, 'tum yatuk rupaī kai-hai aur kasik lyā-chhā?'  
*it-was-asked that, 'you so-many rupees where-from and how brought-have?'*

14. Wī-l kay ki, 'āpaṇ-bhēri-bākārā-ki chhāl bēchi-bēr.'  
*Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'*

15. Wī-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbhai-l wī-k  
*That-simple-man-of envy-by and pice-of greed-by him-of*  
 parausi-l āpaṇ sab bhēri bākārā mār-diy, aur unri-chhālā-kaṇi  
*the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)*  
 bēchan-huṇi li-gōy, par mhaupatē, kilaik ki wī-kaṇi unō-chhālā-k  
*selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of*  
 maṇi dhēpuw mili.  
*few pice were-got.*

16. Yē-bāt-par risai-bēr wī-l wī-ḍhānāw-maisē-ki  
*This-matter-on become-enraged-having him-by that-simple-man-of*  
 khupari-kaṇi āg lagai-diy. Wī-k bhasam karai-din.  
*hut-to fire was-applied. It-of ashes were-made.*

17. Ḍhānāw-maisai-l chhāraṇ ek-bātai-bēr ēk-thāil-mī dhar,  
*The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,*  
 aur wī-kaṇi bēchaṇ-huṇi li-gōy.  
*and it (acc.) selling-for he-took-away.*

18. Bāt-mī wī-l āpaṇ thail sarakā-k ḍhikāli-laik dhari-diy.  
*The-way-on him-by his-own bag the-road-of side-on was-placed.*  
 Āpū ēk-dhār-mī, jō najik chhiy, pāṇi khāṇ-huṇi gōy.  
*He-himself a-spring-to, which near was, water eating-for went.*

19. Wī-baktai ēk harak mais laik āpaṇ-pisuwa-k bwaj wā  
*At-that-very-time an other man also his-own-flour-of load there*  
 dhari-bēr pāṇi khāṇ-huṇi gōy.  
*put-down-having water eating-for went.*

20. Phari-k bēr wī-l bhuli-bēr āpaṇ bwaj  
*Returning-of at-the-time him-by mistaken-having his-own load*  
 chhāri-bēr chhāraṇ-k bwaj uṭhai-bēr nhai-gōy.  
*abandoned-having the-ashes-of load taken-up-having he-went-away.*

21. Ḍhānāw mais laik āy, aur wī-l ū bwaj, jai-kaṇi  
*The-simple man also came, and him-by that load, which (acc.)*  
 harak mais chhāri gō-chhiy, uṭhai-liy.  
*the-other man having-abandoned gone-had, was-lifted-up.*

22. Wī-bwaj-kaṇi aṇakasai chinān dēkhi-bēr, wī-l wī-kaṇi  
*That-load-to strange marks seen-having, him-by it-as-for*  
 khōy pisuwa-k bhari pāy.  
*it-was-opened flour-of full it-was-found.*

23. Tab ū wī-bwaj-kaṇi āpaṇ-ghar-huṇi li-āy. Wā  
*Then he that-load (acc.) his-own-house-to brought. There*  
 wī-pisuwa-kaṇi bharaṇā-k lijiy, ki 'katuk chh?' kai-bēr,  
*that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,*  
 phir āpaṇ paṇausi-k nāi māni.  
*again his-own neighbour-of measure was-asked.*

24. Wī-k paṇausi-l, yō jāni-bēr ki 'ḍhānāw-maisai-l  
*Him-of neighbour-by, this known-having that 'the-simple-man-by*  
 āpaṇ-khupari-k chhārā-k badāw pisuw pā-chh,' wī-l laik  
*his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also*  
 āpaṇ-khupari-kaṇi āg lagai-diy. Par wī-k chhāraṇ bēchāpai nō,  
*his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,*

aur nirās hai-bēr ghar-huṇi pharik āy. Aur jē-kē  
*and hopeless become-having home-to back-again he-came. And whatever*  
 wī-l kar-chhiy, wī-k lijiy bhaut pastai.  
*him-by done-was, that-of for much he-repented.*

### PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldākōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district :—

Kumaon . . . . .	11,468
Naini Tal . . . . .	9,440
	<hr/>
TOTAL . . . . .	20,908
	<hr/>

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-taṇi*, used for the dative, and *māji* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaiṭhan*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyālī *dhēkanō* for Standard *dēkhaṇo*, to see, but in *phaiṭhan*, Standard *paiṭhaṇo*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *thau* is inserted, as in *mī-l pāp kari-thau-chh*, I have done sin.



[ No. 5.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

*(Pandit Gobind Prasad Ghildyal, 1898.)*

कै मैसाक दि चेल छिय । और उनौमाँजिहै नौनैल आपण बाव-  
 हाँतणि कय अहो बाव आपणि जैजातमाँजिहै जो म्यारा बाँटा औँछ ज  
 मीकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और बहत  
 दिन नि हौछि नान चेल सब कुछ एक बस्यै-बेर परदेशहुणि न्है गोय और  
 वाँ लुचपन्योलमै रै-बेर सब मालटाल फुकि-दिय । और जब वील सबै  
 फुकि-हाल वी मुल्कमै बड़ो अकाळ पड़ि-गोय और ज तंग होण फेठ । और  
 ज जै-बेर वी मुल्कमै कै भाला मैसाक वाँ रौण फेठ । वील वीकणि आपण  
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ज उनौ बगेलौल और दाँणा  
 बियौल जनुकणि सुडर खाँछिय खुसिल आपण पेट भरण चाँछिय । और के  
 वीकणि के नि दिछिय । और जब ज आपण होश मै आय वील कय म्यारा  
 बाबुक बौलियो माँजिहै कतुक खाँणहै सकर राटा पौनी । मी भुकैल मरण  
 लागि-रयूँ । मी उठि-बेर आपण बाबकणि जौल और वोहाँतणि कौल अहो  
 बाव मील परमेश्वरैकि द्रच्छा छीड़ि-बेर त्यारा सामणि पाप करियौछ । और  
 मी फिर त्यर चेल कौण लैक नि रयूँ । मीकणि आपण बौलियोमाँजिहै एक  
 जस बणै-दे ॥

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chēl chhiy. Aur unau-māji-hai naunai-l  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 āpaṇ-bāb-hā-taṇi kay, ‘ahō bāb, āpaṇi-jaijāt-māji-hai, jō  
*his-own-father-to it-was-said, ‘O father, thy-own-property-in-from, what*  
*myārā-bāṭā aū-chh, ū mī-kaṇi di-dē.’ Aur wī-l unau-kaṇi āpaṇi*  
*(in-) my-share comes, that me-to give-away.’ And him-by them-to his-own*  
*jaijāt bāṭi-diy. Aur bahat din ni hau-chhiy nān chēl*  
*property was-divided-out. And many days not became the-younger son*  
*sab-kuchh ēk batyai-bēr pardēs-huṇi nhai-gōy, aur wā*  
*everything together collected-having a-far-country-to went-away, and there*  
*luchpanyōl-mai rai-bēr sab māl-tāl phuki-diy. Aur jab*  
*debauchery-in remained-having all goods-chattels were-squandered. And when*  
*wī-l sabai phuki-hāl, wī-mulk-mai baṛō akāl pari-gōy,*  
*him-by all was-entirely-squandered, that-country-in a-great famine fell-down,*  
*aur ū taṅg haṇ phaiṭh. Aur ū jai-bēr wī-mulk-mai*  
*and he poverty-stricken to-be began. And he gone-having that-country-in*  
*kai-bhālā-maisā-k wā raṇ phaiṭh. Wī-l wī-kaṇi āpaṇ-hānau-mai*  
*a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in*  
*suṇar charaṇ-huṇi lagai-diy; aur ū unau-bagēlau-l aur dāṇā-biyau-l*  
*swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by*  
*janu-kaṇi suṇar khā-chhiy, khusi-l āpaṇ pēt bharāṇ*  
*which (acc.) the-swine eating-were, happiness-with his-own belly to-fill*  
*chā-chhiy; aur kwē wī-kaṇi kē ni di-chhiy. Aur jab ū*  
*wishing-was; and anyone him-to anything not giving-was. And when he*  
*āpaṇ-hōś-mai āy, wī-l kay, ‘myārā-bābu-k bauliyau-māji-hai*  
*his-own-senses-in came, [him-by it-was-said, ‘my-father-of servants-in-from*  
*katuk khāṇ-hai sakar rwāṭā paunī, mī bhukai-l maraṇ lāgi-rayū.*  
*how-many eating-than more leaves obtain, I hunger-by to-die engaged-am.*  
*Mi uṭhi-bēr āpaṇ-bāb-kaṇi jaūl, aur wī-hā-taṇi kaūl, “ahō*  
*I arisen-having my-own-father-to will-go, and him-to I-will-say, “O*  
*bāb, mī-l Paramēśwarai-ki ichchhā chhōṛi-bēr tyārā sāmṇi pāp*  
*father, me-by God-of wish abandoned-having thee-of before sin*

kari-thau-chh ; aur mī phir tyar chēl kaṇ laik ni rayũ ; mī-kaṇi  
*done-is ; and I again thy son to-say worthy not I-was ; me (acc.)*  
 āpaṇ-bauliyau-māji-hai ēk jas baṇai-dē.”’  
*thine-own-servants-in-from one like make.”’*

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### PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwāli, in the Salānī, Rāthī, and Lohbiyāli dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following : —

The tendency which we have observed in the standard dialect of substituting *o* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmao* for *sāmal*, provisions; *jaṇao* for *jaṅgal*, a forest; and *hawuk* for *haluk* (Hindi *halkā*), light. The letter *u* is often substituted for *r*, as in *lakaṇā-haṇi*, Standard *lakarā-huṇi*, for wood; *laṇūlā*, Standard *larūlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apaṇ* for *āpaṇ*, own; *bab* for *bāb*, a father; *maji* for *māji*, in; *ākḥ* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōṭ*, small, becomes *chwaṭ*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiyā *thaī*. Instead of the Standard *huṇi*, we have *haṇi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *wē*, not *wī*.

[ No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

*(Pandit Gobind Prasad Ghildyal, 1898.)*

कै आदिमक द्वी च्यल छिय । अर उनुमजिहै कूटैल अपण बबहाँति कय  
 इ बबा जाजातमजिहै जो बाँट मैँकणि मिलँछ उ मैँकणि दि-दे । अर वे-ल  
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि हखिय नन  
 च्यलै-ल सबै कुछ यकबट करिवेर परदेश चलै-गय अर वति लुडाडुपनीमजि  
 रहै-वेर अपण सबै मालटाल उड़ै-दिय । अर जब उ सबै कुछ खर्च करि-बैठ  
 वे देशम बड़ अकाल पड़ अर उ तड़ हण-बैठ । अर उ वे देशक कै मात-  
 बरक दगड़ जै-वेर रहण लाग । अर वेल वेकणि अपण पटळोमजि सुडर  
 चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणोल जनुकणि सुडर  
 खाँकिय खुशिल अपण पेट भरण चहाँकिय । अर के वेकणि के नि  
 दिखिय । अर जब उ अपण होशम आय वेल कय म्यर बाबुक मिहनतु  
 नौकरूँमजिहै कतुक खाँणहै भौत रूट पौनि अर मैँ भूकैल मरनु ॥ मैँ  
 उठि-वेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये बबा मैल परमे-  
 श्वरक दूक्याक बाँकि अर त्यर सामणि पाप करछ । अर मैँ फिरै त्यर च्यल  
 कहण लैक नि छौ । मैँकणि अपण मिहनतु नौकरूँमजिहै एकक बराबरि  
 बणै-दे ।

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP

## CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

## SPECIMEN I.

*(Pandit Gobind Prasad Ghildyal, 1898.)*

Kai-ādima-k dwi chyal chhiy. Ar unu-maji-hai chhwaṭai-l  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 apan-bab-hā-ti kay, 'i-babā, jājāt-maji-hai jō bāṭ  
*his-own-father-to it-was-said, 'O-father, the-property-in-from what share*  
 mañ-kañi milāchh, u mañ-kañi di-dē.' Ar wē-l unrā bīch-m  
*me-to is-got, that me-to give-away.' And him-by of-them between-in*  
 apñi jājāt bāṭi-diy. Ar bhaut din ni ha-chhiy, nan-chyalai-l  
*his-own property was-divided. And many days not become-were, the-younger-son-by*  
 sabai-kuchh yak-baṭ kari-bēr pardēs chalai-gay, ar wati  
*everything together made-having a-far-country it-was-gone-away, and there*  
 lunārupanī-maji rahai-bēr apan sabai māl-tāl urai-diy.  
*debauchery-in remained-having his-own all goods-chattels were-squandered.*  
 Ar jab u sabai-kuchh kharch kari-baiṭh, wē-dēs-m bar  
*And when he everything expenditure made-had, that-country-in a-great*  
 akāl par, ar u tañ hañ baiṭh. Ar u wē-dēśa-k  
*famine fell, and he poverty-stricken to-be began. And he that-country-of*  
 kai-mātabara-k dagar jai-bēr rahañ lāg, ar wē-l  
*a-certain-rich-man-of near gone-having to-remain he-began, and him-by*  
 wē-kañi apan-patalō-maji suñar charāṇa-k lijiy paṭhyāy. Ar u  
*him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he*  
 unu-bagaṭ-ar-dāñō-l, janu-kañi suñar khā-chhiy, khuśi-l  
*those-husks-and-berries-with, which (acc.) the-swine eating-were, joy-with*  
 apan pēt bharan chahā-chhiy. Ar kwē wē-kañi kē ni  
*his-own belly to-fill wishing-was. And anyone him-to anything not*  
 di-chhiy. Ar jab u apan-hōś-m āy, wē-l kay,  
*giving-was. And when he his-own-senses-in came, him-by it-was-said,*  
 'myar-bābu-k mihnatu-naukarū-maji-hai katuk khāñ-hai bhaut rwaṭ  
*'my-father-of hired-servants-in-from how-many eating-than more loaves*  
 paūni, ar mañ bhūkai-l marnu. Mañ uṭhi-bēr apan-bābu-k  
*get, and I hunger-by die. I arisen-having my-own-father-of*

dagar jaūl, ar wē-hā-ti kaūl, "yē babā, mai-l Paramēśwara-k  
*near will-go, and him-to I-will-say, " O father, me-by God-of*  
 ichhyā-k bāki, ar tyar sāmṇi pāp kar-chh. Ar maī phirai  
*will-of against, and of-thee before sin done-is. And I again*  
 tyar chyal kahan laik ni chhaū. Maī-kaṇi apaṇ-mihnatu-naukarī.  
*thy son to-call fit not am. Me (acc.) thine-own-hired-servants-*  
 maji-hai ēka-k barābari baṇai-dē."'  
*in-from one-of equal make."*

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[ No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

## SPECIMEN II.

*(Pandit Ganga Datt Upreti, 1900.)*

के दिना मे द्वी गाहिन पैक किया, येक पूर्व का कूणा मे रहँकियो, दूसर पश्चिम का कूणा मे रहँकियो । येक येकक न सुणि बेर जलकियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि । येक दिन पूर्व क पैक क मन मे हंकार उठ धेँ पश्चिम क पैक क जोर तोलुँ । अपण घर बटि सामव क बूज बादि बेर, जो वेकणि बट पन खाहणि चैकिय, गय । धोपरि तक हिटने रहय । बटम वेकणि बड़े लम्ब चाकव अर गैर ताल मिल । वेल अपण सामव क बूज वे तालम लफाड दिव । जब वेक सामव भौजि गय तब वेल वे तालक सब्वै सातु पाणि पी दिव । वे तालक नगीचै येक बोट मुण शे गय । यतुकम वेकै नगीचै बटि जडव क जनावर रोजै कि चार वे तालम पाणि पीहणि आया, ताल खाली दख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पीहणि येक जडवि हाति आय, ठून पाणि पीहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाड़ि, जै चिडारै ल वे पैकै कि नीन टूटि गे ॥

वेकणि नीन टूटिये कि बड़ि रीस उठि । वे रीस उठिया मजि हाति क सून पकड़ि बेर पश्चिम क पैक क खोड भितेर लफाड दिव । वे खोड भितेर वे बखत वे पैकै कि चैलि उखोव कुटण पैरेकिय । हाति कणि येक अणकशे किड़ दखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनी कि मा भ्यार अै । हाति कणि येक तौरक नये किड़ जाणि बेर अपण दगड़क शैणियों कणि दिखा हणि खलेतिम धरि दिव । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट के घड़ि मे हिटि बेर पश्चिम पैकक घर हणि गय, वेकि चैलि हाँति पैकै कि खबर पुछि । चैलिल कय,



‘मयर बाब बार बर्ष बटि धुर लकणा हणि जै रहक, वोति जावो’, धुर जाहणि बाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटों कणि जड़े बटि उपाड़ि बेर उनर बड़ै गुठव बगै बेर ठै डुडर जश मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हैगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खैचि बेर थामि दिय ; जब पश्चिमक पैकैल सकर जोर लगाय, गुठव खैचि बेर आधिलाँ गय, और पछिना दखि बेर कय, ‘अरे पूर्वक पैका ! मैल लयर नौ पैलि बटि सुणि राख क, ते दगड़ि भेंटकगै कि बड़ि टकि क । आज भेंटि पाक । बड़ि खुशि हैक । अब तु मै लगै करुँ धेँ को सकुँक’ । पूर्वक पैकैल यश कय, ‘ये वण मे हमरि हार जित कणि को देखल, गौँ मेँ जौँला वैकणि लगुँला’ ॥

द्वीयै भण्णा गौँमजि गया, येक बुड़ि दगड़ि भेट है । द्वीयै भण्णों ल बुड़ि हाँति कय कि तु हमरि लगै दखि दे, धेँ को जितुँक । बुड़ियै ल कय, ‘मयर नाति गोरु भैश चराहणि वण जारौक, वेकणि रोट देहणि जानु, पक्षा तुम द्वी भण्णों कि लगै कणि दखुँला’ । यतुक कबेर बुड़ियै ल द्वीयै पैकौँ कणि लकणाँ कै वृज सुदि अपण कानाम धर दि, अपण नाति कणि जैबेर रोट दि ॥

जब द्वी पैक वतणि लगै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा द्वी पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय । यतुक बड़ि भारि ठन्चाव अ, बुड़िया क नाति उढ़ै बेर येसो जग कणि गय कि जतणि द्वी ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘मयर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसौँ सुदि लकणाँ वृज सुदि द्वी पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि बेर अपण खस्म कणि दिखाय । वेल कय कि इन सब किड़ों कणि हमर बिराव कणि दि दियो, उ सबों ‘कणि खा देलि’ । इन क्वीड़ों कणि दखि सुणि बेर द्वी पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूँल आपु कणि संसार क सब

चीजों हबेर छुट समजि बेर पसताण पै रया, अर हात जोड़ि बेर बिन्ति करि  
वे शैणि अर उनौक खस्य हाँति छुटि बेर अपण घर हणि गया । अपण  
ध्याला पुजि बेर यों सब क्रीड़ा सबूल अपणा पड़ोश मे अपणा मितुरों  
हाँतणि कय ॥

सबूल आपु कणि हवुक शमजि बेर भगवान क नौ लिय य कय, 'भगवान !  
हम त्यर शिष्टि म सबन है नन छौं । ये धर्तिम कैल शिकि नि करणि  
चैनि । येक है येक बड़ येक है येक छुट हुँछ भगवान कि शिष्टि म हम  
किड़ जाशा छौं ॥

[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

## SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwī gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē  
 1. *Certain-days-in two famous heroes were. One East-of corner-in*  
 rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k  
*was-dwelling, the-other West-of corner-in was-dwelling. One one-of*  
 na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr  
*the-name heard-having burning-was. One-of house the-other-of house-from*  
 bāra-barsha-k baṭ-mē chhi. Yēk din pūrba-k paika-k man-mē  
*twelve-years-of road-on was. One day the-East-of hero-of mind-in*  
 haṅkār uṭh, 'dhē, paśchima-k paika-k jōr tōlū.'  
*envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'*  
 Apaṇ-ghar-baṭi sāmawa-k bwaj bādi-bēr, jō wē-kaṇi baṭ-pan  
*His-own-house-from provision-of load tied-having, which him-to the-road-on*  
 khā-haṇi chai-chhiy, gay. Dhōpari tak hiṭnē rahay.  
*eating-for necessary-was, he-went. Midday up-to a-walking he-remained.*  
 Baṭ-m wē-kaṇi baṭē lamb chākaw ar gair tāl mil.  
*The-way-on him-to a-great long broad and deep lake was-met.*  
 Wē-l apaṇ-sāmawa-k bwaj wē-tāl-m laphāi-diy. Jab wē-k  
*Him-by his-own-provision-of load that-lake-in was-thrown. When him-of*  
 sāmaw bhīji-gay, tab wē-l wē-tāla-k sabbai sātu  
*the-provision was-moistened, then him-by that-lake-of all flour*  
 pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ muṇ  
*(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under*  
 sē-gay. Yatuk-m wē-kai nagīchai-baṭi jānawa-k  
*he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of*  
 jānāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl  
*beasts day-of custom (in) that-lake-in water drinking-for came, the-lake*  
 khālī dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin  
*empty having-seen another place water seeking-for they-went. Them-after*  
 wē-tāl-m pāṇi pī-haṇi yēk jānawī hāti āy, ṭhūn pāṇi  
*that-lake-in water drinking-for a wild elephant came, trunk water*

pī-haṇi tāl-m ghāl, pāṇi ni-mil, risai-bēr  
*drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become*  
 jōrai-l chināt pāri, jai-chingārai-l wē-paikai-ki nīn  
*force-with scream was-emitted, which-scream-by that-hero-of sleep*  
 tūṭi-gē.  
*was-broken.*

2. Wē-kaṇi nīn tūṭiyē-ki baṛi rīs uṭhi. Wē rīs uṭhiyā-maji  
*2. Him-to sleep breaking-of great rage arose. That anger rising-in*  
 hāti-k sūn pakāṇi-bēr paśchima-k paika-k khōi bhitēr  
*the-elephant-of trunk seized-having the-West-of hero-of courtyard within*  
 laphāi-diy. Wē-khōi bhitēr wē-bakhat wē-paikai-ki chaili  
*it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter*  
 ukhōw kuṭaṇ pai-rēchhiy. Hāti-kaṇi yēk aṇakaśē kīṛ  
*a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect*  
 dyakhi-bēr, ḍara-k māri apaṇi-mā-kaṇi bhitēr bhāji-gē. Tab  
*seen-having, fear-of through her-own-mother-to within she-fled-away. Then*  
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kīṛ  
*her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect*  
 jāṇi-bēr apaṇ-dagara-k śaiṇiyō-kaṇi dikhā-haṇi khalēti-m  
*considered-having herself-of-with-of women-to showing-for pocket-in*  
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, bāra-barsha-k  
*it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of*  
 bāt kwē-ghaṛi-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k  
*road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of*  
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar  
*daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my*  
 bāb bāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.'  
*father twelve-years-from the-mountain wood-for gone-has, there go.'*  
 Dhur jā-haṇi bāt batai-diy. Jab pūrba-k paik dhur-haṇi  
*The-mountain going-for road was-shown. When the-East-of hero the-mountain-to*  
 gay, paśchima-k paik laik sārē-jaṇawa-k ṭhūl-ṭhūl-bōṭō-kaṇi  
*went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)*  
 jaṛē-baṭi upāri-bēr unar baṛai guḍhaw baṇai-bēr ḍhai-ḍuṇar  
*the-roots-from torn-up-having of-them a-great load made-having a-mountain*  
 jaś munawa-m dhari-bēr apaṇ-ghar-haṇi ā-rayā. Baṭ-m  
*like the-head-on placed-having his-own-house-to coming-was. The-way-in*  
 bhēṭ hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi  
*the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)*  
 pachhinā khaṛchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar  
*from-behind pulled-having he-was-impeded. When the-West-of hero-by great*

jōr lagāy, gudhaw khañchi-bēr āghilā gay, aur pachhinā  
*force was-applied, the-load dragged-having forward he-went, and backwards*  
 dyakhi-bēr kay, 'arē pūrba-k paikā, mañ-l tyar naū paili-baṭi  
*looked-having it-was-said, 'O East-of hero, me-by thy name before-from*  
 suni-rākh-chh, tē-dagaṛi bhēṭakanaṇi-ki baṛi ṭaki chh. Āj bhēṭi  
*heard-has-been, thee-with meeting-of great longing is. To-day meeting*  
 pā-chh. Baṛi khuṣi hai-chh. Ab tu mañ laṇaṭ karū,  
*obtained-is. Great happiness become-is. Now thou I fight let-us-make,*  
 dhañ, kō sakū-chh.' Pūrba-k paikai-l yaś kay,  
*let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,*  
 'yē-baṇ-mē hamari hār-jit-kaṇi kō dēkhal? Gaū-mē  
*'this-forest-in our losing-winning (acc.) who will-see? The-village-in*  
 jaūlā, wañ-kaṇi laṇūlā.'  
*we-shall-go, there we-shall-fight.'*

3. Dwīyai jhaṇā gaū-maji gayā, yēk buṛi dagaṛi bhēṭ  
 3. *The-two persons the-village-in went, an old-woman with meeting*  
 hai. Dwīyai-jhaṇō-l buṛi-hā-ti kay ki, 'tu hamari  
*became. The-two-men-by the-old-woman-to it-was-said that, 'thou our*  
 laṇai dyakhi-dē, dhañ, kō jitūchh.' Buṛiyai-l  
*fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by*  
 kay, 'myar nāti gōru bhaiś charā-kaṇi baṇ jā-rauchh.  
*it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.*  
 Wē-kaṇi rōṭ dē-haṇi jānu, pachhā tum-dwī-jhaṇō-ki laṇai-kaṇi  
*Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)*  
 dyakhūlā.' Yatuk ka-bēr buṛiyai-l dwīyai-paikō-kaṇi,  
*I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),*  
 lakaṇā-kai bwaj sudi, apan-kānā-m dhar-di, apan-nāti-kaṇi  
*the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to*  
 jai-bēr rōṭ di.  
*gone-having bread was-given.*

4. Jab dwī paik watani laṇai-haṇi tayyār hayā, tab  
 4. *When the-two heroes there fighting-for ready became, then*  
 buṛiyā-k nāti-l buṛi, gōru bhaiśā dwī paik  
*the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes*  
 lakaṇā bwaj sudi, apan gāti bhitēr ghāl-li,  
*woods(-of) load with, his-own garment-fold within having-taken,*  
 apan-dhyāl-haṇi gay. Yatuk-m baṛi bhāri dhanchāw ai,  
*his-own-house-to went. So-much-in a-great heavy wind-storm having-come,*  
 buṛiyā-k nāti urhai-bēr yēsō-jag-kaṇi gay, ki jataṇi  
*the-old-woman-of grandson carried-off-having such-a-place-to went, that where*

dwī sasaṇi ukhōw kuṭaṇ pai-rachhi, ar yēk-saiṇi-k ākh bhitē  
*two women a-mortar to-pound engaged-were, and one-woman-of eye within*  
 ghuṇ jas paṇṣi-gay. Wē-saiṇi-l duhari-saiṇi-hā-ti kay,  
*bit-of-grass like entered. That-woman-by the-other-woman-to it-was-said,*  
 'myar-ākh bhitēr ghun paṇṣi-gachh, gār-dē.' Duhari-l  
 'my-eye within a-bit-of-grass entered-has, take (-it-out.) The-other-by  
 kay, 'wē-ghuṇa-k ṭukaṛ mañ-kaṇi dēli, ta tab  
*it-was-said, 'that-bit-of-grass-of piece me-to you-will-give, then then*  
 gārnu.' 'U-saiṇi-l yō bāt māni. Unī-l ghun-kaṇi  
*I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass*  
 [buṛi-k nāti ar buṛi sudi, gōru bhaisaū  
*[the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes*  
 sudi, lakaṇā bwaj sudi, dwī paikō-kaṇi] gārī-bēr,  
*with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,*  
 khalēti-m dhar-li. Phir rāt-haṇi unī-l khalēti-maī gārī-bēr  
*pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having*  
 apaṇ-khasm-kaṇi dikhāy. Wē-l kay ki, 'in-sab-kiṛō-kaṇi  
*her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)*  
 hamar-birāw-kaṇi di-diyō. U sabō-kaṇi khā-dēli.' In-kwīṛō-kaṇi  
*our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)*  
 dyakhi-suṇi-bēr dwī paik ar buṛi, unī-k nāti bhaut  
*seen-heard-having the-two heroes and the-old-woman, her-of grandson much*  
 dāri-gayā, ar dāri-bēr kapaṇ pai-rayā. Tab sabū-l  
*feared, and feared-having to-tremble became-engaged. Then all-by*  
 āpu-kaṇi saṁsāra-k sab-chijō ha-bēr chhwaṭ samaji-bēr,  
*themselves (acc.) the-world-of all-things than small understood-having,*  
 pastāṇ pai-rayā, ar hāt jōri-bēr binti kari,  
*to-lament became-engaged, and hands folded-having petition was-made,*  
 wē-saiṇi-ar-unī-k-khasm-hā-ti ehhuṭi-bēr apaṇ-ghar-haṇi gayā.  
*that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.*  
 Apaṇ-dhyālā puji-bēr yō-sab-kwīṛā sabū-l apaṇā-parōś-mē  
*Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among*  
 apaṇā-miturō-hā-taṇi kay.  
*their-own-friends-to were-told.*

5. Sabū-l āpu-kaṇi hawuk śamaji-bēr Bhagwāna-k nau  
 5. All-by themselves (acc.) light considered-having God-of name  
 liy, ya kay, 'Bhagwān, ham tyar-śisṭi-m saban-hai nan  
*was-taken, this was-said, 'God, we Thy-creation-in all-than small*  
 chhaū. Ye-dharti-m kai-l śēki ni karaṇi chaini. Yēk hai  
*are. This-earth-on anyone-by pride not to-be-made is-proper. One than*

yēk    bar,    yēk    hai    yēk    chhwaṭ    hūchh.    Bhagwāna-ki    śisṭi-m    ham  
*one    great,    one    than    one    small    is.    God-of    creation-in    we*  
       kir    jāśā    chhaũ.  
*insects    like    are.'*

[For a free translation, *vide ante*, p. 165.]

## KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paṭṭī* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paṭṭīs* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhā-tiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Rāmgarh, and Rau-Chaubhaṣī spoken in the east of the district, especially in *Paṭṭīs* Rau and Chaubhainsī. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed “Bāzārī” dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhaṣī. The estimated numbers of speakers of these various sub-dialects are as follows :—

Phaldākōṭiyā . . . . .	9,440
Rau-Chaubhaṣī—	
Rau-Chaubhaṣī proper . . . . .	6,875
Standard of Naini Tal . . . . .	18,047
Chhakhātiyā . . . . .	25,800
Rāmgarhiyā . . . . .	3,957
Bāzārī . . . . .	2,000
	<hr/>
	56,679
TOTAL . . . . .	<hr/>
	66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhaṣī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points :—

In the grammar of the Standard dialect I have been able to distinguish between the short *à*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *à* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *maīs*, a man, of the Standard becomes *maīś*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhaṣī, in which we have *chyōlō*, a son, and *jyōṭhō*, elder. The Standard tendency of *a* to become *à* before *à* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Īśwarā-kā sāmani*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hūṇi*, for, we have *suṇi*, as in *wī-suṇi jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālau*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.



[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAŪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का द्वी च्याला किया । नानै ले आपणा बाब थैं कयो कि बबा म्योरो बान मँकणि दीदे । तब वीले उनरो हिसो बान करि दियो । ध्वाड़े दिन पछा नाना च्यालै ले आपणो बानो सब एकट्ठो करो और दूर देस सुँ बाटो लागो और वाँ जे बेर आपणो माल बहियाती में फुँकि दियो । जब ऊ सब फुँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी ऊण पैठी । और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरूण में लगै दियो । और ऊ उनन खुसालन कणि खै बेर पेट भरण चाँकियो जनन शूडर खाँकिया । और कैले वीकणि के नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोट्टा हुनाला और ख्याड़ा ले जान हुनाला और मैँ भूकै ले मरण लागि रयूँ । मैँ उठि बेर आपणा वीज्यू पैँ जूँलो और उनन थैं कूँलो कि वीज्यू मैँले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आब मैँ एतुक लैक नि रयूँ कि तुमरो च्योलो कर्डजूँ । मँकणि आपणो भाड़ो वालो नौकर बगै दे । तब ऊ उठो और आपणा बाब थैं गयो । परन्तु जब ऊ दूरे कियो वीका बाबैले वीकणि देखि ल्हियो और दै आई दौड़ो गाला लगै ल्हियो और भुक्कि ल्हो । तब च्यालै ले कयो वीज्यू मैँले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कर्ड जाणा को योग्य न्हातूँ । पर वीका वीज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और यैकणि पैराओ, वीका हाथ में मुनड़ि हालौ और खुटन में जवाता हालौ । और जाफत करौ और खुशि करौ । यो म्योरो च्योलो मरि गकियो आब ज्यूनो है गक हरे गकियो फिरि मिलि गक । तब उननले चैन करण लगे ॥

पर वीको ज्योठो च्योलो बाड़ा में कियो । जब ऊ लौटो और घरा-का नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बलै और

पुछो यो की बात छ । वीले कयो कि त्योरो भै ऐ गछ और त्यारा बाबाले जाफत करिछ केले कि ऊ गुणि कुशली ऐ गछ । तब ऊ गुस्सो भै और घर भीतर नि गयो, यै वीले वीको बाबो भैर ऐ और वीकणि मन्ये । तब वीले जबाब दि बेर आपणा बाब थै कयो देख एतुक बरस जाँले मैले तेरि टहल करि कभै त्योरो कर्दे नि टालो तबले त्वीले मँकणि कभै एक बाकरा को पाठो लै नि दिने जैले मै आपणा दगड़िन कणि न्यूतो दूँ । पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमाई पातरन में फुँकिछ त्वीले वी सुणि जाफत करैछ । तब वीले वीथै कयो च्याला तू त रोजे म्यारा दगाड़ा भये और मैथँ जे छ त्योरै छ । यो बुजौन छियो कि हम त्यार करनाँ और खुशि मन्यूनौ केले कि त्योरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

---

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAŪSĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ēk-kai-māśā-kā dwi chyālā chhiyā. Nānai-lē āpaṇā-bāb-thaī  
*A-certain-man-of two sons were. The-younger-by his-own-father-to*  
 kayō ki, 'babā, myōrō bān mā-kani dī-dē.' Tab  
*it-was-said that, 'father, my share me-to give-away.' Then*  
 wī-lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyālai-lē  
*him-by their share division was-made. A-few-days after the-younger-son-by*  
 āpaṇō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bātō lāgō,  
*his-own share all together was-made, and a-far-country-to way was-adopted,*  
 aur wā jai-bēr āpaṇō māl bahiyāti-mē phūki-diyō. Jab  
*and there gone-having his-own property debauchery-in was-squandered. When*  
 ū sab phūki-chukō wī-jāgā barō bhāri akāl parō, aur  
*he all had-squandered-completely in-that-place a-very heavy famine fell, and*  
 wī-kani taṅgī ūn paithī. Aur ū ēk śaharā-kā rāisā-kā ghar  
*him-to want to-come began. And he a the-city-of lord-of (to)-the-house*  
 gayō, aur wī-lē wī-kani bārā-mē śūnar charūṇ-mē lagai-diyō.  
*went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.*  
 Aur ū unan-khusyālan-kani khai-bēr pēt bharan chā-chhiyō  
*And he those-husks (acc.) eaten-having the-belly to-fill wishing-was*  
 janan śūnar khā-chhiyā. Aur kai-lē wī-kani kē ni-diyō.  
*which the-swine eating-were. And anyone-by him-to anything not-was-given.*  
 Jab ū-kani phām ai, wī-lē kayō ki, 'myārā-bābā-kā  
*When him-to sense came, him-by it-was-said that, 'my-father-of*  
 katukuk-naukaran-thaī khāṇā-sū rōtā hunā-lā, aur khyārā-lē  
*how-many-servants-to eating-than loaves are-becoming, and wasting-by*  
 jān hunā-lā, aur māi bhūkai-lē maraṇ lāgi-rayū. Māi  
*over-and-above are-becoming, and I hunger-by dying am. I*  
 uṭhi-bēr āpaṇā-bwaujyū-paī jū-lō, aur unan-thaī kū-lō ki,  
*arisen-having my-own-father-to will-go, and him-to I-will-say that,*  
 "bwaujyū, māi-lē Īśwarā-kā sāmani aur tumārā sāmani pāp kar-chh. Āb  
*"father, me-by God-of before and you-of before sin done-is. Now*  
 māi ētuk laik ni-rayū ki tumarō chyōlō kai-jū. Mā-kani  
*I so fit not-remained that your son I-may-be-called. Me*

āpaṇō bhārō-wālō naukar banai-dē.”’ Tab ū uṭhō, aur āpaṇā-bāb-thaī  
*your-own hired servant make.”’ Then he arose, and his-own-father-to*  
 gayō. Parantu, jab ū dūrē chhiyō wī-kā bābai-lē wī-kaṇi  
*went. But, when he distant was him-of the-father-by him-as-for*  
 dēkhi-lhiyō, aur dai āi, daurō, gālā lagai-lhiyō, aur  
*he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and*  
 bhukki lhi. Tab chyālai-lē kayō, ‘bwaujyū, maī-lē tumārā  
*kiss was-taken. Then the-son-by it-was-said, ‘father, me-by you-of*  
 sāmāni, aur Īśwarā-kā sāmāni pāp kar-chh, aur tumarō chyōlō kai-jāṇā-kō  
*before, and God-of before sin done-is, and your son being-called-of*  
 yōgya nhātū.’ Par wī-kā bwaujyū-lē chākaran-thaī kayō,  
*worthy I-am-not.’ But him-of the-father-by the-servants-to it-was-said,*  
 ‘bhāl-hai bhālā lukurā lyāō, aur yai-kaṇi pairāō; wī-kā-hāth-mē  
*‘good-than good garments bring, and this-one-to clothe; him-of-hand-on*  
 munari hālau, aur khaṭan-mē jwātā hālau, aur jāphat karau, aur  
*a-ring put, and feet-on shoes put, and a-feast make-ye, and*  
 khuśi karau. Yō myōrō chyōlō mari-ga-chhiyō, āb jyūnō hai-ga-chh;  
*happiness make-ye. This my son dead-gone-was, now alive become-is;*  
 harai-ga-chhiyō, phiri mili-ga-chh.’ Tab unan-lē chain karaṇ  
*lost-gone-was, again found-gone-is.’ Then them-by ease to-make*  
 lagē.

*it-was-begun.*

Par wī-kō jyōṭhō chyōlō bārā-mē chhiyō. Jab ū lautō, aur  
*But him-of the-elder son the-field-in was. When he returned, and*  
 gharā-kā najik ayō, wī-lē gāṇō nāchaṇō suṇō. Tab wī-lē  
*the-house-of near came, him-by singing dancing was-heard. Then him-by*  
 ēk naukar balai aur puchhō, ‘yō kē bāt chh?’ Wī-lē  
*a servant having-called and he-was-asked, ‘this what thing is?’ Him-by*  
 kayō ki, ‘tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh  
*it-was-said that, ‘thy brother arrived-is, and thy-father-by a-feast made-is*  
 kē-lē ki ū guṇi-kuśali ai-ga-chh.’ Tab ū gussō bhai aur  
*because that he in-good-state arrived-is.’ Then he angry becoming and*  
 ghar bhitar nī-gayō. Yai-wīlē wī-kō bābō bhair ai aur  
*the-house within not-went. This-for him-of the-father outside coming and*  
 wī-kaṇi manyē. Tab wī-lē jabāb di-bēr āpaṇā-bāb-thaī  
*him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to*  
 kayō, ‘dēkh, ētuk-baras jā-lē maī-lē tēri ṭahal kari, kabhaī  
*it-was-said, ‘see, so-many-years during me-by thy service was-done, ever*  
 tyōrō kai nī-tālō. Tab-lē twī-lē mā-kaṇi kabhaī  
*thy saying not-was-disobeyed. Nevertheless thee-by me-to ever*

ēk-bākarā-kō pāthō lai ni-dinē, jai-lē maĩ āpaṇā-dagaṛin-kaṇi  
*a-goat-of kid even not-was-given, which-by I my-own-companions-to*  
 nyūtō dyũ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi  
*a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings*  
 pātaran-mē phūki-chh, twī-lē wī-suṇi jāphat karai-chh.' Tab  
*harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then*  
 wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagārā bhayē,  
*him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,*  
 aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujīn chhiyō ki ham  
*and me-to what is, thine-even is. This proper was that we*  
 tyār karnā aur khuṣi manyūnā, kē-lē ki  
*rejoicing should-have-made and happiness should-have-celebrated, because that*  
 tyōrō bhai mari-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri  
*thy brother dead-gone-was, again alive become-is; lost-gone-was, again*  
 mili-ga-chh.'  
*got-is.'*

## KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Pattis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Ṛishis.<sup>1</sup>

The Kumaiyā dialect is practically the same as Rau-Chaubhaṣī, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āṇō*, and *akāl*, a feminine, not *akālḷ*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kaṇi*, we have *khan*, as in *charaūn-khan*, for feeding. The postposition *sit*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmīr, where it appears under the form *sūty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

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<sup>1</sup> Gazetteer, N.-W. P. (1886), Vol. XII, p. 385.

[No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAIYĀ DIALECT.

DISTRICT ALMORA.

कै मान्सा ही चेला छ्या । और उनों में है नाना चेला ले आपना बाब ये कयो कि ओ बाब अस्ता बिस्ता में है जो बाँड़ में मिलछ में दि दे । और उई ले उनों का बीच आपनि अस्ता बिस्ता बाँड़ि दिनी । और अत्ती दिन नई भौ छ्या कान्सो चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो । तब वाँ लुंगाड़ियोल में रै बेर आपनि सब अस्ता बिस्ता फुकि दिनी । और जस्वे ऊ सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तब ऊ नाङ्गो हुँन पड़ियो । और ऊ उई मुल्का कै बन्यून्याँ सित जादू बेर रौन पड़ियो । तब वीले ऊ आपना गड़ा में सुंग चरौन खन लायो । और ऊ उन बकोड़ और दाना ले जनों सुंग खाँछ्या मन्न है बेर आपनि ठाड़ भरनु समझछ्यो और के वी के नई दिछ्यो ॥

## TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwī chēlā chhyā. Aur unō-mē-hai nānā-chēlā-lē  
*(Of-)a-certain-man two sons were. And them-in-from the-small-son-by*  
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bār  
*his-own-father-to it-was-said that, 'O father, the-property-in-from what share*  
 māi mil-chh māi di-dē.' Aur uī-lē unō-kā bich āpni astā-bistā  
*to-me being-got-is to-me give-up.' And him-by them-of among his-own property*  
 bārī-dinī. Aur attī din nāi bhau-chhyā kānsō chēlō  
*was-divided-out. And many days not become-were the-younger son*  
 sab-tir sigōri-baṭōli-bēr tārā-mulk nisi-gayō. Tab wā  
*everything put-together-having (to-)a-far-country went-away. Then there*  
 lūgāriyōl-mē rai-bēr āpni sab astā-bistā phuki-dinī. Aur jaswē  
*debauchery-in remained-having his-own all property was-squandered. And when*  
 ū sab-tir nimāri-sakyō uī-mulk-mē barō akāl paṛiyō. Tab ū  
*he everything spent-completely that-country-in a-great famine fell. Then he*  
 nāngō hūn paṛiyō. Aur ū uī-mulkā kai-banyūnyā-sit  
*poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with*  
 jāi-bēr raūn paṛiyō. Tab wī-lē ū āpnā-garā-mē suṅgra  
*gone-having to-remain began. Then him-by he his-own-fields-in swine*  
 charaūn-khan lāyō. Aur ū un-bakōṛ-aur-dānā-lē janō suṅgra  
*feeding-for was-deputed. And he those-husks-and-berries-by which the-swine*  
 khā-chhyā magna hai-bēr āpni dhār bharnu samjha-chhyō, aur  
*eating-were pleased become-having his-own belly to-fill wishing-was, and*  
 kwē wī kē nāi di-chhyō.  
*anyone him anything not giving-was.*



## CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *ṇs* and *ḷs*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yā*) before *ā* (Standard *ā*) or of *ē* to *yō* (Standard *e* to *yo*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyālā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpaṇā* and *āpaṇ* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *ā*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpaṇō* or *āpaṇū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[ No. 10. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARKHIYĀ DIALECT.

DISTRICT ALMORA.

*(Babu Gobind Prosad Ghildyal, 1898.)*

कै मैसा का दौ चेला भिया । और उनन में है नान चेला ले कय आपण बाब थे ओ बबा लटिपटि में है जो बाँट मैं दिखे ज मैं दि दे । और वी ले उनरा बिच आपण लटिपटि बानि दियो । और भौत दिन नि भिया नाना चेला ले सबै लटिपटि बस्थै बेर परदश हूँ गियो । वाँ लुचना का दगाड़ा रै बेर आपणो माल फुँकि दियो । और वी ले जब सबै फुँकि दियो वी मुलुक में बड़ो अकाळ पड़ि गियो । ज गरीब हुँण लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जै बेर रौण लागि गियो । और वी ले ज आपणा गड़ान में मुडर चरौण में लगै दियो । और ज जँ छाला बिजा ले जनूँ कणि मुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँकियो । और वी कणि के के नि दिख्यो । और जब ज आपण खबर में ऐ गियो वी ले कयो मेरा बाब का मिहनतू नौकरोँ में है भौत नौकर खाणा है सकर रोटा पौनी और मैं मूक लै मरि रयूँ । मैं उठि बेर आपणा बबा थे जूँलो और वी थे कौँलो ओ बबा मैं ले भगवान कि मनशा है बहैक तवे देखाळ पाप करछ । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर बगै दे ॥

## TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē  
*A-certain-man-of two sons were. And them-in-from the-younger-son-by*  
 kay āpaṇ-bāb-thai, 'ō babā, laṭipati-mē-hai jō bāṭ maī  
*it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me*  
 di-chhai, ū maī di-dē.' Aur wī-lē unarā bich āpaṇi  
*thou-givest, that to-me give-up.' And him-by of-them among his-own*  
 laṭipati bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai  
*property was-divided-out. And many days not became the-younger-son-by all*  
 laṭipati batyai-bēr pardēs-hū giyō. Wā luchnā-kā dagārā  
*property collected-having a-foreign-land-to went. There debauchees-of with*  
 rai-bēr āpaṇō māl phūki-diyō. ; Aur wī-lē jab sabai  
*remained-having his-own goods were-wasted. And him-by when all*  
 phūki-diyō, wī-muluk-mē baṇō akāl pari-giyō. Ū garib hūṇ  
*was-wasted, that-country-in a-great famine fell-down. He poor to-be*  
 lagi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagārā jai-bēr  
*began. And he that-country-of a-certain-banker-of with gone-having*  
 raun lagi-giyō. Aur wī-lē ū āpaṇā-garān-mē suṇar charaūṇ-mē  
*to-dwell began. And him-by he his-own-fields-in swine feeding-in*  
 lagi-diyō. Aur ū ū-chhālā-biñā-lē janū-kaṇi suṇar khānēr  
*was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters*  
 bhiyā khuṣī hai-bēr āpaṇū pēt bharāṇō chā-chhiyō. Aur wī-kaṇi  
*were happy become-having his-own belly to-fill wishing-was. And him-to*  
 kwē kē ni di-chhiyō. Aur jab ū āpaṇi-khabar-mē ai-giyō,  
*anyone anything not giving-was. And when he his-own-sense-in arrived,*  
 wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar  
*him-by it-was-said, 'my-father-of hired-servants-in-from many servants*  
 khāṇā-hai sakar rōṭā paunī, aur maī bhūk-lai mari-rayū. Maī  
*eating-than more loaves obtain, and I hunger-by dying-remained. I*  
 uṭhi-bēr āpaṇā-babā-thai jūlō aur wī-thai kaūlō, "ō babā,  
*arisen-having my-own-father-to will-go and him-to I-will-say, "O father,*  
 maī-lē Bhagawān-ki manśā-hai bahaik, twē dēkhāl, pāp kar-chh, aur  
*me-by God-of will-from outside, thee in-the-sight, sin done-is, and*  
 ab maī tērō chēlō kuṇ jasō nai rayō. Maī-kaṇi  
*now I thy son to-say such not I-remained. Me(acc.)*  
 āpaṇā-mihanatū-naukarō-mē-hai ēk-naukar-kā barābar baṇai-dē."'  
*thine-own-hired-servants-in-from one-servant-of resembling make."'*

## GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *paṭṭis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṇ* and *ḷ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahyaū*, I remained dying, *i.e.* I die. We shall see a similar elision in some of the Garhwālī dialects, *e.g.* in Rāthī (p. 311 *post*).

In the word *Paṇamēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpuk* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-hī*, to a foreign country; *charaun-hī*, for grazing; *wī-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahārī *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahatyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṆGŌLĀ DIALECT.

DISTRICT ALMORA.

*(Pandit Gobind Prasad Ghildyal, 1898.)*

कौ मैसक हौ च्याल छ्य । फिरि उननमें नान च्यलाले आपण बाबथै कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैथै औके म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो छिय नानु च्योलो आपणि लटिपटि येक-बटि करि-वेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-वेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़ै उठ्यो वो देशमें ठुल अकाक भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वो देशक याक भाल मनि-खाक दगाड़ ज्या-वेर रौण पैठ्यो । फिरि वीले उ आपणा ख्यातमें शुङर चरौणहीं लगायो । फिरि उ उन फकेटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वो के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरीहै बाकि रूट पौनन और मैं भुक मनाखूँ । अब मैं याँहै आपणा बाबुक वाँ जाँकु और वीछ्यै कौँकु हला बाब मैले पड़मेस्वराक विमुख त्यार देखने देखने पाप करछ । फिरि मैं आजिलग त्योरो च्योलो कूण मापुक नहायूँ । मैं आपण बुतकारनमेंहै याका बरोबरि बणै दे ॥

[ No. II. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

GAŅGOLĀ DIALECT.

DISTRICT ALMORA.

*(Pandit Gobind Prasad Ghildyal, 1898.)*

Kai-mais-k dwī chyāl chhya. Phiri unan-mẽ nān-chyalā-lē  
*A-certain-man-of two sons were. Then them-among the-younger-son-by*  
 āpaṇ-bāb-thai kayō ki, ‘halā bāb, bhāni-kuni laṭi-paṭi-mẽ  
*his-own-father-to it-was-said that, ‘O father, utensils-etcetera property-in*  
 myār bānki, jya maĩ-thai au-chhē, ma dī.’ Phiri wī-lē  
*my share, which me-to coming-is, (to-)me give.’ Then him-by*  
 duwē-chyālan laṭi-paṭi āpaṇi bāni-dē. Phiri bhyaut din ni  
*to-the-two-sons the-property his-own was-divided-out. Then many days not*  
 bhyō-chhiy nānu chyōlō āpaṇi laṭi-paṭi yēk-baṭi kari-bēr  
*become-were the-younger son his-own property together made-having*  
 pardēs-hĩ nasi-gyō. Phiri wā jyā-bēr luch bhyō.  
*a-far-country-to went-away. Then there gone-having a-debauchee he-became.*  
 Āpaṇi sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai  
*His-own all utensils-etcetera property was-squandered. Then when he all*  
 laṭi-paṭi urai-uṭhyō wī-dēs-mẽ ṭhul akāl bhyō. Phiri  
*property squandered-completely that-country-in a-great famine became. Then*  
 u garīb huṇ paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k dagār  
*he poor to-be began. Then he that-country-of a-gentle-man-of with*  
 jyā-bēr raun paṭhyō. Phiri wī-lē u āpaṇā-khyāt-mẽ śuṇar  
*gone-having to-remain began. Then him-by he his-own-field-in swine*  
 charaun-hĩ lagāyō. Phiri u un-phakēṭan-aur-dāṇan, janan śuṇar  
*feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine*  
 khā-chhyā, khuśi-lē āpaṇi dhār bharan chā-chhyō. Aur wī kwē  
*eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone*  
 kē dinēr ni bhyō. Phiri jab u āpaṇ-sud-mẽ āyō, wī-lē  
*anything a-giver not became. Then when he his-own-senses-in came, him-by*  
 kayō ki, ‘myār-bābā-k butkāran-mẽ-hai katuk dhār bharĩ-hai  
*it-was-said that, ‘my-father-of servants-in-from how-many belly filling-than*  
 bāki rwāt paunan, aur maĩ bhuk manā-ryū. Ab maĩ yā-hai  
*more bread obtain, and I (by-)hunger dying-remain. Now I here-from*  
 āpaṇā-bābu-k wā jā-chhu, aur wī-chhyai kaū-chhu, “halā bāb,  
*my-own-father-of there going-am, and him-to I-saying-am, “O father,*

mai-lē Paṛamēswarā-k vimukh tyār dēkhñē-dēkhñē pāp kar-chh. Phiri  
*me-by God-of against thy in-seeing-in-seeing sin done-is. Again*  
 maĩ āji-lag tyōrō chyōlō kūṇ māpuk nahātyũ. Maĩ āpaṇ-butkāran-mē-hai  
*I to-day-from thy son to-say fit I-am-not. Me thine-own-servants-in-from*  
 yākā barōbari baṇai-dē.”’  
*one equal-to make.”’*

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## DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bārā) maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paithā̃* or *baithā̃*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā̃*, they were; *dinā̃*, was given (both masculine and feminine), and *chānā̃*, he wished. So also *kanā̃*, I have done (sin). This should not be confounded with the *n* (for *ṇ*) of the future passive participle in words like *milnā̃*, it is got, or with the *n* of the present participle, as in *marnā̃*, I am dying. The word for 'I am not' is *naichhā̃*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.



[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

*(Pandit Gobind Prasad Ghildyal, 1898.)*

कै मेश का ही छौड़ा हुनाँ । और नाना ले आपण बाब थें कयाँ ई बाब लटिपटि है जो बानो में मिलनाँ उ में दि-घाल । तब वी ल उनरा बीच आपणि लटिपटि बाँटि-दिनाँ । और जैल दिन नि बिताँ कि नान छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । वाँ फहिक-फाहिक में सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तब वी मुलुक में ठुलो अकाळ पड़ा और उ तंग हुण पैठाँ । तब उ वी मुलुक में कै बाड़ा मेशाक दगाड़ा जै रीण पैठाँ । वी ले आपण गाड़ा में सुडर चरौण भेजाँ । तब उ उन रुखौँ कि छाल और दाणौँ ले जिनीं सुडर खानें मगन है आपणि टाड़ भरण चानाँ । और के वी के नि दिनाँ । और जब वी आपणि फाम आयाँ उ कौण बैठाँ म्यारा बाबु का मेहनतुआ चाकरोँ है कति खाण है जैल रूटा पौनाँ और में भुक मरनैँ । में उठि बेर आपण बाब थें जूँलों और वी थें कौँलों ई बाब में ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और में आव त्यरो छौड़ो कुण माफक नैँछूँ । मी लेग आपण मेहनतुआ चाकरोँ है एक भौँ बणै दे ॥

[No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-kā dwī chhyaurā hunā. Aur nānā-lē āpaṇ-bāb-thaĩ  
*A-certain-man-of two sons were. And the-younger-by his-own-father-to*  
 kayā, 'ī bāb, laṭipati-hai jō bānō maĩ milnā, u  
*it-was-said, 'O father, the-property-from what share to-me is-to-be-got, that*  
 maĩ di-ghāl.' Tab wī-lē unarā bīch āpaṇi laṭipati  
*(to-)me give-away.' Then him-by them-of between his-own property*  
 bāṭi-dinā. Aur jail din ni bitā ki nān-chhyaurā-lē sab  
*was-divided-out. And many days not passed that the-younger-son-by all*  
 samēri-bēr ṭārā muluk gayā. Wā phahik-phāhik-maĩ sab māl  
*collected-having a-far country went. There debauchery-in all goods*  
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-maĩ  
*were-wasted. When him-by all were-wasted-completely, then that-country-in*  
 ṭhulō akāl parā, aur u taṅg huṇ paṭhā. Tab u  
*a-great famine fell, and he in-want to-become began. Then he*  
 wī-muluk-maĩ kai-bārā-maisā-k dagārā jai raṇ paṭhā.  
*that-country-in a-certain-great-man-of with having-gone to-remain began.*  
 Wī-lē āpaṇ-gārā-maĩ suṇar charaṇ bhējā. Tab u un rukhā-ki  
*Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of*  
 chhāl-aur-dāṇā-lē, jinaṇ suṇar khānā, magan-hai āpaṇi dhār  
*bark-and-berries-with, which the-swine were-eating, joy-with his-own belly*  
 bharaṇ chānā, aur kwē wī kē ni dinā. Aur jab wī  
*to-fill wished, and anyone (to-)him anything not gave. And when (to-)him*  
 āpaṇi-phām āyā, u kaṇ baṭhā, 'myārā-bābu-kā mēhantuā-chākaraṇ-hai  
*his-own-senses came, he to-say began, 'my-father-of hired-servants-out-of*  
 kati khāṇ-hai jail rwātā paunā, aur maĩ bhuk marnaĩ.  
*how-many eating-than more loaves get, and I (of-)hunger am-dying.*  
 Maĩ uṭhi-bēr āpaṇ-bāb-thaĩ jūlō, aur wī-thaĩ kaṭlō, 'ī  
*I arisen-having my-own-father-to will-go, and him-to I-will-say, "O*  
 bāb, maĩ-lē Bhagwān-ki marji-hai ultā pāp twē dēkhā  
*father, me-by God-of will-from opposite sin thee in-sight-of*

kanā,      aur      maĩ      āb      tyarō      chhyaurō      kuṇ      māphak      naĩchhũ,      mī-lēg  
*was-done, and I now thy son to-say worthy am-not, me-also*  
 āpaṇ-mehantuā-chākaraũ-hai      ēk      jhaũ      baṇai-dē.” ’  
*thine-own-hired-servants-out-of one like make.” ’*

## SŌRIYĀLĪ.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālis speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dōtyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumaĩyā, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *huṇ* and *akāl* instead of *akāḷ*. The only instances of cerebral *ṇ* which occur in the specimen are *bāṇ*, a share, and *suṇī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhēkanō*, for *dēkhaṇo*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khētan-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭī*, from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *danōn-lē*, with berries; *khutōn*, on the feet; *dagarīyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thai*, we have the *thāi* just quoted. Instead of *kaṇi*, we have everywhere *khāi*. Another dative-accusative is commonly made by adding *s*, as in *ēk-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *mai-s*, to me; *wī-s*, to him. This is the suffix employed in Kāshmīrī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *kwē*, anyone, as in *kasai jimdār-kā dagaṛā*, with a certain land-owner, beside *kai-ādmī-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahātī*, is 'I am not.' A contraction similar to *thyō*, is *kayō* for *kayō*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khā*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *lhinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *dī-thyō*, (no one) was giving; *bachī gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-thyā* (not *gyā-thyā*), (not many days) had gone. I am unable to explain *jānwē-ryō*, he went away, unless *jā-nwē* or *jān-wē* is a compound.

As in Kumaiyā, *sakanō* is used to form a completive compound in *urāi-sakyō*, he squandered completely. Instead of *paithanō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SÖRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का ही चेला थ्या । और उनन माँ काँसा ले अपना बाबा  
थै क्यो ओ बाबा अस्ता में है जो बाण मैं स मिल दी दे । और वी  
ले उनरा-बीच अपनी अस्ता बिस्ता बाण दिनो । और भीत दिन नाँई ग्यो  
थ्या कि काँसो चेलो सबै तीर एक बाटो करि बेर परदेश खीँ जान्वे खो  
और वाँ कुकर्म माँ रैवेर अपनो सब माल फुकि दिनो । और जब ऊ सब  
तीर उड़ाइ सक्यो तब वी देश माँ बड़ो अकाल पड़ो और ऊ हैरान हुन  
पस्यो । और ऊ वी देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्यो  
और वी ले वी स अपना खेतन माँ सुडर चरौना खीँ लायो । और ऊ ऊँ  
बोकड़ा और दानान ले जिनौन सुडर खाँ त्या खुशी ले अपनो पेट भरनो  
समज थ्यो और के वी स के नाँई दि थ्यो । और जब ऊ अपना चेत  
माँ आयो वी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिकौ  
रोटा पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँई  
जौँलो और वी थै कौँलो ओ बाबा मै ले परमेसर का मन का उलटा  
और तेरा सामनि पाप कर छ । और मैं फिरि तेरो चेलो कौन लाइक  
नहाती मैं स अपना मजुरिदार नौकरन माँ है एक का बराबर बनाइ दे ।

और ऊ उठि बेर अपना बाबा थें (खीं) ग्यो । पर जब ऊ भौन दूरे थ्यो वी का बाब ले ऊ धेक्यो और वी स दया आई और वी ले दौड़ि बेर ऊ गला लाई ल्हिनो और भुकि दिनी । और चेला ले वी थें क्यो बबा मै ले परमेसर का मन का उलटा और तेरा नजर माँ पाप कर छ और मै फिर तेरो चेलो कौनो जसो नाँई रयूँ । पर बाबू ले अपना नौकरना थाँई क्यो कि सब है निकि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान ज्वता पैरा और हम खीं और चमन करौं । क्य ला कि यो मेरो चेलो मरि गो थ्यो और फिर बचि ग्यो ऊ ऊ हराइ गो थ्यो फिर पा ऊ । तब ऊँ चमन करन पस्या ॥

तति लिह वी को जेठो चेलो गढ़ा माँ थ्यो । और जब ऊ आयो और घर का नजिक पुग्यो त वी ले गानो बजौंनो और नाच की भनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोद्यो कि इनरो क्या मतलब ऊ । और वी ले वी थें क्यो तेरो भाई आ ऊ तेरा बाबा ले खाना खीं दे ऊ क्य ला कि वी ले ऊ निको और सुधारो पा ऊ । और ऊ रिसाइ ग्यो और वी ले भीतर जानो नाँई ठान्यो । तब वी को बाबू भैर आयो और वी स मनौन पस्यो । और वी ले अपना बाबु स जुबाब दि बेर क्यो कि धेक मै यतुक बर्सन वटी तेरो चाकरी करि रयूँ और मै ले कभै तेरो अकयो नाँई कस्यो । तै ले मै स कभै एक बाकरा को नानो पाठो ल्यगै नाँई दिनी जै ले मै अपना दगड़ियान का साँथ चैन करनू । पर तेरो यो चेलो जो पातरन का याँ तेरो माल ताल निलि ग्यो ऊ जस्वे आ ऊ तस्वे तै ले वी खीं खाना कर छ । और बाबू ले वी थें क्यो चेला तै सब दिन मेरा दगड़ा रौं ऊ और जे के मेरो ऊ सब तेरो ई ऊ । यो ठिकी थ्यो कि हम चमन करौं और खुशी मनौं । क्य ला कि यो तेरो भाई जो मरि गो थ्यो फिर बचि ग्यो ऊ और हराइ गो थ्यो फिर पा ऊ ।

[ No. 13.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

## TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chēlā thyā. Aur unan-mā kāsā-lē  
*A-certain-man-of two sons were. And them-among the-younger-by*  
 apnā-bābā-thaĩ kyō, ‘ō bābā, astā-mē-hai jō bān  
*his-own-father-to it-was-said, ‘O father, the-property-in-from what share*  
 maĩ-s mil dī-dē.’ Aur wī-lē unarā-bīch apnī astā-bistā  
*me-to is-got give-away.’ And him-by them-of-among his-own property*  
 bān-dinī. Aur bhaut din nāĩ gyō-thyā ki kāsō chēlō  
*was-divided-out. And many days not gone-were that the-younger son*  
 sabai-tīr ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā  
*everything together made-having a-far-country-to went-away, and there*  
 kukarm-mā rai-bēr apnō sab māl phuki-dinō. Aur  
*evil-deeds-in remained-having his-own all wealth was-squandered-away. And*  
 jab ū sab-tīr urāi-sakyō, tab wī-dēs-mā barō akāl  
*when he everything had-wasted-completely, then that-country-in a-great famine*  
 paryō, aur ū hairān hun pasyō. Aur ū wī-dēs-kā kasai-  
*fell, and he distressed to-be began. And he that-country-of a-certain-*  
 jimdār-kā dagaṛā jāi-bēr raun pasyō, aur wī-lē wī-s  
*landowner-of with gone-having to-dwell began, and him-by him-as-for*  
 apnā-khētān-mā suṇar charaunā-khī lāyō. Aur ū ũ-bōkrā-aur-  
*his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-*  
 dānān-lē, jinaun suṇar khā-tyā, khuśī-lē apnō pēt bharnō  
*berries-with, which the-swine eating-were, happiness-with his-own belly to-fill*  
 samaj-thyō, aur kwē wī-s kē nāĩ dī-thyō. Aur jab ū  
*wishing-was, and anyone him-to anything not giving-was. And when he*  
 apnā-chēt-mā āyō wī-lē, kyō, ‘mērā-bābā-kā majuridār-naukar-mā-  
*his-own-sense-in came, him-by it-was-said, ‘my-father-of hired-servants-in-*  
 haibēr katgu jhikwau rōṭā paunān, aur maĩ bhūk-lē mari-rayū.  
*from how-many more loaves get, and I hunger-by dying-am.*  
 Maĩ ũṭhi-bēr apnā-bābū-pāĩ jāūlō, aur wī-thaĩ kaūlō, “ō  
*I arisen-having my-own-father-near will-go, and him-to I-will-say, “O*  
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmni pāp kar-chhy,  
*father, me-by God-of will-of opposed and thee-of before sin done-was,*

aur maĩ phiri tērō chēlō kaun lāik nahātī. Maĩ-s  
*and I any-more thy son to-be-called worthy I-am-not. Me(acc.)*  
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē.” Aur ū uṭhi-bēr  
*thine-own-hired-servants-in-from one-of equal make.” And he arisen-having*  
 apnā-bābā-thaĩ (or -khĩ) gyō. Par jab ū bhaut dūrai thyō, wī-kā  
*his-own-father-to went. But when he great distance-even was, him-of*  
 bābā-lē ū dhēkyō, aur wī-s dayā āī, aur wī-lē  
*the-father-by he was-seen, and him-to compassion came, and him-by*  
 daurī-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē  
*run-having he on-the-neck was-taken, and kiss was-given. And the-son-by*  
 wī-thaĩ kyō, ‘babā, mai-lē Parmēsar-kā man-kā ulṭa aur  
*him-to it-was-said, ‘father me-by God-of will-of opposed and*  
 tērā-najar-mā pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō  
*thy-sight-in sin done-was, and I any-more thy child to-be-called like*  
 nāī rayū.’ Par bābū-lē apnā-naukarnā-thāĩ kyō ki,  
*not I-remained.’ But the-father-by his-own-servants-to it-was-said that,*  
 ‘sab-hai niki pairōn nikālī lyā, aur wī-s yē-s pairā; aur  
*‘all-than good garment having-produced bring, and it this-one-to put-on; and*  
 ē-kā hāt-mā munarī aur khuṭān jwatā pairā. Aur ham khaū  
*this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat*  
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,  
*and merriment we-may-make. Because that this my son dead-gone-was,*  
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.’ Tab ū  
*and again escaped-gone-is; he lost-gone-was, again got-is.’ Then they*  
 chaman karan pasyā.  
*merriment to-do began.*

Tati-līn wī-kō jēthō chēlō garhā-mā thyō. Aur jab ū āyō,  
*Then-up-to him-of the-elder son the-field-in was. And when he came,*  
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaūnō aur nāchh-kī  
*and the-house-of near arrived, then him-by singing music and dance-of*  
 bhanak sunī. Aur wī-lē naukaran-mā-hai ēk-s bōlāi-bēr sōdyō  
*sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked*  
 ki, ‘inarō kyā matlab chh?’ Aur wī-lē wī-thaĩ kyō, ‘tērō  
*that, ‘of-these what meaning is?’ And him-by him-to it-was-said, ‘thy*  
 bhāī ā-chh. Tērā-bābā-lē khānā-khĩ dē-chh, kya-lā ki wī-lē ū  
*brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he*  
 nikō aur sukyārō pā-chh.’ Aur ū risāi-gyō, aur wī-lē bhītar jānō nāī  
*well and sound got-is.’ And he angry-went, and him-by within to-go not*  
 ṭhānyō. Tab wī-kō bābū bhair āyō, aur wī-s manaun  
*was-intended. Then him-of the-father outside came, and him-to to-remonstrate*



pasyō. Aur wī-lē apnā-bābu-s, jubāb di-bēr, kyō ki,  
*began. And him-by his-own-father-to, answer given-having, it-was-said that,*  
 ‘dhēk, maĩ yatuk-barsan-baṭī tēri chākari kari-rayū, aur mai-lē  
*‘see, I this-many-years-from thy service having-done-remained, and me-by*  
 kabhaĩ tērō a-kayō nāĩ karyō. Tai-lē maĩ-s kabhaĩ ēk-bākrā-kō  
*ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of*  
 nānō pāṭhō lyagai nāĩ dinō, jai-lē maĩ apnā-dagariyān-kā sāṭh  
*young kid even not was-given, which-with I my-own-companions-of with*  
 chain karnū. Par tērō yō chēlō, jō pāṭaran-kā yā tērō  
*rejoicing might-have-done. But thy this son, who harlots-of near thy*  
 māl-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-khī khānā kar-chhy.’  
*property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.’*  
 Aur bābū-lē wī-thaĩ kyō, ‘chēlā, taĩ sab-dinai mērā dagaṛā  
*And the-father-by him-to it-was-said, ‘son, thou all-days-even of-me with*  
 raũ-chhai, aur jē-kē mērō chh, sab tērō-i chh. Yō ṭhikē thyō  
*remaining-art, and whatever mine is, that thine-even is. This right was*  
 ki ham chaman karaũ aur khuśī manaũ. Kya-lā ki yō  
*that we merriment should-make and rejoicing may-celebrate. Because that this*  
 tērō bhāi jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri  
*thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again*  
 pā-chh.’  
*got-is.’*

## ASKŌṬĪ.

Immediately to the north of Pargana Sōr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumaunī here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindī *bītē*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thaĩ* and *taĩ*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

## ASKŌṬĪ DIALECT.

## DISTRICT ALMORA.

कै मानस का द्वी चेला थ्या । और उनन में है नना ले अपना बबा  
थें कयो बबा जायजात में है जो बाँट में स मिलि सो में दी दे । और  
वी ले उनरा बीच आपनो जायजात बाणि दी । और भौत दिन नी भित्या  
कि कान्सो चेलो सब तीर जमा करि बेरि दूर देश कि तैं गयो और वाँ  
लुचपन में रै बेरि आपनू सब मालताल उड़ै दियो । और जब ऊ सब तीर  
खर्च करि चुक्यो वी देश में बड़ो अकाल पड़्यो और ऊ तंग हुन बस्यो ।  
और ऊ वी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वी  
ले वी स अपना गड़ान में सुडर चरौना कि तैं लगायो । और ऊ अनि  
बोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशौ ले आपनू पेट भरन  
चाँ थ्यो । और क्के वी स के नी दिन थ्यो ॥

[ No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

## TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dwi chēlā thyā. Aur unan-mē-hai nanā-lē  
*A-certain-man-of two sons were. And them-in-from the-younger-by*  
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāṭ maī-s  
*his-own-father-to it-was-said, 'father, the-property-in-from what share me-to*  
 mili, sō maī dī-dē.' Aur wī-lē unarā-bīch āpanī jāyajāt  
*is-being-got, that to-me give-away.' And him-by of-them-among his-own property*  
 bāṇi-dī. Aur bhaut din nī bhityā ki kānsō chēlō sab-tīr  
*was-divided-out. And many days not elapsed that the-younger son everything*  
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wāṅ luchpan-mē rai-  
*collected made-having a-far-country-of-to went, and there debauchery-in remained-*  
 bēri āpanū sab māl-tāl urai-diyō. Aur jab ū sab-tīr kharch  
*having his-own all goods were-wasted. And when he everything expenditure*  
 kari-chukyō, wī-dēs-mē baṛō akāl paṛyō, aur ū taṅg hun  
*made-completely, that-country-in a-great famine fell, and he distressed to-be*  
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jai-bēri raun  
*began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell*  
 basyō. Aur wī-lē wī-s āpnā-gaṛān-mē suṅar charaunā-ki-taī  
*began. And him-by him-as-for his-own-fields-in swine feeding-of-for*  
 lagāyō. Aur ū uni-bōkaṛā-aur-dānān-lē jinan suṅar  
*it-was-deputed. And he those-husks-and-berries-with which the-swine*  
 khā-thyā, khuṣī-lē āpanū pēt bharan chā-thyō. Aur kwē wī-s  
*eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to*  
 kē nī din-thyō.  
*anything not giving-was.*

## SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as SĪrālī, and has an estimated number of 12,481 speakers. SĪrālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khī* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

SĪRĀLĪ DIALECT.

DISTRICT ALMORA.

कसै माइस का द्वी चेला छ्या । और उनन में काँसा चेला ले अपना बाबा थें कयो ओ बाबा जाजात में जो बाट मेरो चैछ सो में दी दिय । तब वी लै उनरा आपस में अपनी जाजात बाटि दी । फिर भीत दिन नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि गयो । वाँ कुकर्म-में रै बेर अपनो सब मालताल फुकि दियो । और जब ऊ सब खर्च करि चुक्यो वी मुलक में बड़ो अकाल पड़्यो । ऊ कंकाल हुन पस्यो । और ऊ वी देश का कै भला आदमि का दगड़ा जै बेर रीन पस्यो । फिर वी लै वी स अपना गड़ा में सुडर चरौना खिन लायो । और ऊ उन बोकड़ा दानान लै जै स सुडर खाँ छ्या खुशी लै अपनो ढाड़ भरनो चाँ थ्यो । और वी स क्ते के नैं दि थ्या ॥

## TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwī chēlā chhyā. Aur unan-mē kāsā-chēlā-lē  
*A-certain-man-of two sons were. And them-among the-younger-son-by*  
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō  
*his-own-father-to it-was-said, 'O father, the-property-in what share mine*  
 chai-chh, sō mē dī-diy.' Tab wī-lai unarā-āpas-mē  
*proper-is, that to-me give-away.' Then him-by of-them-one-another-among*  
 apanī jājāt bāṭi-dī. Phir bhaut din naĩ ' bhē-chhyā  
*his-own property was-divided-out. Then many days not become-were*  
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khin  
*that the-younger-son-by all collected made-having a-foreign-country-to*  
 nasi-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl  
*went-away. There evil-deeds-in remained-having his-own all goods*  
 phuki-diyō. Aur jab ū sab kharch kari-chukyō  
*were-squandered. And when he all expenditure made-completely*  
 wī-mulak-mē baṛō akāl paryō. Ū kaṅkāl hun pasyō.  
*that-country-in a-great famine fell. He poverty-stricken to-be began.*  
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun  
*And he that-country-of a-certain-rich-man-of with gone-having to-dwell*  
 pasyō. Phir wī-lai wī-s apanā-gaṛā-mē suṅar charaunā-khin  
*began. Again him-by him-as-for his-own-field-in swine feeding-for*  
 lāyō. Aur ū un-bōkaṛā-dānān-lai jai-s suṅar  
*it-was-deputed. And he those-husks-berries-with which (acc.) the-swine*  
 khā-chhyā, khuśī-lai apanō dhār bharanō chā-thyō. Aur wī-s  
*eating-were, joy-with his-own belly to-fill wishing-was. And him-to*  
 kwē kē naĩ dī-thyā.  
*anyones anything not giving-were.*

### JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyar*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khasa language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwāli dialects of the Chamṛāli form of Western Pahārī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[ No. 16.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को ज्यठो च्यल गाड़ा में थी । हौर जब वी अै हौर घड़क नजीक पुजित वी ल गैनों बजौनों हौर नाचना को बचन सुनि । हौर वी ल आपन खुरतुरियान म हे एक थैँ भट्यै बेर सुद्यै कि इनर को हे रे छ । वी ल वी हँ के कि त्यड़ भै अै रे छ हौर त्यड़ बाबु ल खवै ल्हिवै के राख छ । क्या लेखा ल कि वी ल वी हँ भलो हौर बड़कनो पै छ । हौर वी थैँ रीश अै गे हौर वी ल भीतर जानु नो ठारी । ये लेखा ल वी को बाबु भैर अै हौर वी हँ मनौन बशि । हौर वी ल बाबु थैँ जुबाब दी बेर के कि दख मैँ इतक बरश बटि त्यड़ ठहल करन लागि रे छुँ हौर मैँ ल त्यड़ हुकम नो टालि । तँ ल कभड़ मैँ हँ एक पाठो लहेक नो दी कि मैँ आपन दगड़ियान दगड़ खुशी कन थी । पर त्यड़ यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि हे छ वी जश्रै अै वश्रै तँ ल वी को लेखा ल खवै ल्हिवै कये । हौर बाबु ल वी हँ के च्यला तँ बराबर म्यड़ो दगड़ रौ के हौर जतिक म्यड़ो छ सब त्यड़ो छ । यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो त्यड़ भै जो मरि गै थी फिर ज्यून हे बेर अै गै । हौर हरे गै थी फिर पै हे ल ॥

[ No. 16. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

## TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyāṭhō chyal gārā-mē thī. Haur jab wī ai  
*Then-till him-of the-elder son the-field-in was. And when he came*  
 haur ghar-k najik puṭit, wī-l gainō bajaunō haur nāchanā-kō  
*and the-house-of near arrived, him-by singing music and dancing-of*  
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thaī bhatyāi-bēr  
*noise was-heard. And him-by his-own-servants-in-from one-to shouted-having*  
 sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-haī kai  
*it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said*  
 ki, 'tyar bhai ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rākh-  
*that, 'thy brother come-is, and thy-father-by a-feast been-arranged-*  
 chh, kyā-lēkhā-l ki wī-l wī-haī bhalō haur barānō  
*is, what-reason-by that him-by him-as-for well and lively*  
 pai-chh.' Haur wī-thaī rīs ai-gē, haur wī-l bhitar jānu nī  
*it-received-is.' And him-to anger came, and him-by inside to-go not*  
 ṭhārī. Yē-lēkhā-l wī-kō bābu bhair ai, haur wī-haī  
*it-was-decided. This-reason-by him-of the-father outside came, and him-to*  
 manaun baṣi. Haur wī-l bābu-thaī jubāb dī-bēr  
*to-remonstrate-with began. And him-by the-father-to answer given-having*  
 kai ki, 'dyakh, māi itik-baraś-baṭi tyar ṭahal karan-lāgi-  
*it-was-said that, 'see, I so-many-years-from thy service doing-conti-*  
 rai-chhū, haur māi-l tyar hukam nī ṭāli. Taī-l kabhaī  
*nually-am, and me-by thy order not was-disobeyed. Thee-by ever*  
 māi-haī ēk-pāṭhō-lhēk nī dī, ki māi āpan-dagarīyān-dagar  
*me-to a-kid-even not was-given, that I my-own-companions-with*  
 khuṣi kan-thī. Par tyar yū chyal, jō pāṭaran-kā dagar  
*rejoicing might-have-made. But thy this son, who harlots-of with*  
 tyar māl-tāl nili-hai-chh, wī jaśsai ai, waśsai taī-l wī-kō  
*thy goods devoured-has, he just-as came, just-so thee-by him-of*  
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-haī kai,  
*reason-by a-feast was-made.' And the-father-by him-to it-was-said,*  
 'chyalā, taī barābar myarō dagar rau-chhai, haur jatik myarō chh,  
*'son, thou always of-me with remainest, and whatever mine is*



sab tyarō chh. Yō bujin thī ki hami magan hun  
*all thine is. This proper was that we delighted should-be*  
 khuśi manaun, kē-lēkhā-l ki yō tyar bhai jō  
*rejoicing should-celebrate, what-reason-by that this thy brother who*  
 mari-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir  
*dead-gone-was, again alive become-having came; and lost-gone-was, again*  
 pai-hai l.  
*found-became lo !*

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## KUMAUNĪ-ENGLISH VOCABULARY.

Kumaunī.	English.	Kumaunī.	English.
<b>A</b>			
<i>Abēr,</i>	late.	<i>Amīlō,</i>	sour.
<i>Āchhō,</i>	nice, good.	<i>Āmlō,</i>	sour.
<i>Achāṇchak,</i>	adv. accidentally, suddenly.	<i>Āṇ-biwāi,</i>	virgin.
<i>Achambhā karnō,</i>	to surprise.	<i>Andhō,</i>	blind.
<i>Achammā karnō,</i>	to surprise.	<i>Anyārō,</i>	dusk, darkness.
<i>Adlō badlō,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādimī,</i>	man.	<i>Āphīm,</i>	opium.
<i>Ādō,</i>	green ginger.	<i>Āpṇō,</i>	own.
<i>Āgalō,</i>	matchlock.	<i>Ārshī,</i>	looking glass.
<i>Aghin sāl,</i>	adv. next year.	<i>Āsā,</i>	hope.
<i>Agulā,</i>	finger.	<i>Āsā rakhṇī, āsā dharnī,</i>	to expect.
<i>Agūṭhā,</i>	thumb.	<i>Asāṅgurō,</i>	narrow.
<i>Aisō,</i>	adv. so.	<i>Asāṅgurī bāt,</i>	a narrow track.
<i>Akāl,</i>	famine.	<i>Āsū,</i>	tear (noun).
<i>Akāś,</i>	sky, heaven.	<i>Āū-lwē,</i>	dysentery.
<i>Akhā,</i>	eye.	<i>Aukhad, aukhat,</i>	medicine.
<i>Akhōṛ,</i>	walnut.		
<b>B</b>			
<i>Babā, bābā,</i>	father, papa.	<i>Bahādur,</i>	brave.
<i>Bāchhā,</i>	king.	<i>Bāhik,</i>	adv. prep. besides.
<i>Bāchhī,</i>	(f.) calf.	<i>Baid, baidī,</i>	doctor.
<i>Bāchhō,</i>	(m.) calf.	<i>Baiṇī,</i>	younger sister.
<i>Bādal,</i>	cloud.	<i>Bair,</i>	enmity.
<i>Badalī,</i>	cloud.	<i>Bairī,</i>	enemy.
<i>Bādaw,</i>	cloud.	<i>Baīṭhak,</i>	committee.
<i>Bādh,</i>	dam (the earthwork).	<i>Bājī,</i>	oak, barren (a woman).
<i>Bādhṇō, bādṇō,</i>	to tie, to bind, to wrap.	<i>Bajāṛ,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājō,</i>	fallow.
<i>Bahar,</i>	bull.	<i>Bakhat,</i>	time.

Kumaunī.	English.	Kumaunī.	English.
<i>Bakkal,</i>	bark of a tree.	<i>Bhāḍē,</i>	vessels of metal.
<i>Bākrā,</i>	goat.	<i>Bhadra karnō,</i>	to shave.
<i>Bākrī,</i>	goat.	<i>Bhāḡ,</i>	hemp.
<i>Bākrō,</i>	goat.	<i>Bhāḡwān,</i>	fortunate.
<i>Bāl,</i>	hair.	<i>Bhair āṇō,</i>	to come out.
<i>Bālā,</i>	ear-ring (for women) worn inside the ear.	<i>Bhājñō.</i>	to retire from a case.
<i>Bald,</i>	bull.	<i>Bharnō,</i>	to fill.
<i>Baṣ,</i>	forest.	<i>Bhatērō,</i>	sufficient.
<i>Bāṇō,</i>	to plough.	<i>Bhāṭi bhāṭi kō,</i>	various.
<i>Bār,</i>	day.	<i>Bhaū,</i>	brow ( <i>sing.</i> ).
<i>Baṛā,</i>	big.	<i>Bhauḍ,</i>	brow ( <i>plural</i> ).
<i>Barat,</i>	year.	<i>Bhaujī,</i>	sister-in-law.
<i>Barat rākhñō,</i>	to fast.	<i>Bhāṅ kuai,</i>	any.
<i>Bārḥ,</i>	hedge.	<i>Bhāūrā,</i>	bee ( <i>plural</i> ).
<i>Barsuḍāṇikō,</i>	yearling.	<i>Bhāūrō,</i>	bee ( <i>sing.</i> ).
<i>Bāṭ,</i>	bamboo ( <i>m.</i> ).	<i>Bhāyā,</i>	younger brother.
<i>Basṇō,</i>	to abide.	<i>Bhēd,</i>	mystery.
<i>Bāt,</i>	wind.	<i>Bhēr,</i>	sheep.
<i>Bāṭ,</i>	way, path, track, share.	<i>Bhērī,</i>	sheep, ewe.
<i>Bāṭ dēkhñē,</i>	to await.	<i>Bhēt,</i>	offering.
<i>Bāṭā,</i>	share.	<i>Bhētñō,</i>	to meet.
<i>Bāṭi,</i>	wick.	<i>Bhījyaṭ,</i>	wet, damp.
<i>Bāṭō,</i>	wick.	<i>Bhījyō,</i>	wet, damp.
<i>Baṭḍlī,</i>	path.	<i>Bhikānō,</i>	toad.
<i>Baṭuā,</i>	purse.	<i>Bhīnā,</i>	uncle. husband of father's sister.
<i>Bāṁ,</i>	sand.	<i>Bhīnā,</i>	brother-in-law, elder sister's husband.
<i>Baṅ lagūñō,</i>	to swim.	<i>Bhīññō.</i>	to wear, to put on clothes, shoes, etc.
<i>Baṇyā,</i>	dwarf.	<i>Bhīt,</i>	wall.
<i>Baurñō,</i>	to turn, to return.	<i>Bhītēr pañññō,</i>	to enter.
<i>Bāw,</i>	hair.	<i>Bhītēr paññññō,</i>	to enter.
<i>Bēiyā,</i>	<i>adv.</i> yesterday.	<i>Bhōā,</i>	husk of <i>lobiyā</i> .
<i>Bēliyī,</i>	<i>adv.</i> yesterday.	<i>Bhūchāl,</i>	earthquake.
<i>Bēśak,</i>	<i>adv.</i> certainly.	<i>Bhūchāl,</i>	earthquake.
<i>Bē-saram,</i>	obscene.		

Kumaunī.	English.	Kumaunī.	English.
<i>Bhūkṇḍ,</i>	to bark.	<i>Bisar,</i>	mistake.
<i>Bhūl,</i>	mistake.	<i>Bish,</i>	poison, venom.
<i>Bhūl-bisar,</i>	mistake.	<i>Bōjt,</i>	sister-in-law.
<i>Bhulī,</i>	sister.	<i>Bōlī dēṇḍ,</i>	to announce.
<i>Bhūmī,</i>	earth.	<i>Bōlṇḍ,</i>	to announce.
<i>Bhūnṇḍ,</i>	to fry.	<i>Bōt,</i>	tree.
<i>Bhūs,</i>	husk of barley, of <i>chaulāī</i> and <i>maḍuwā.</i>	<i>Būbū,</i>	aunt, father's sister.
<i>Bhūsḍ,</i>	husk of <i>chaulāī</i> and <i>maḍuwā.</i>	<i>Buguchḍ,</i>	bundle.
<i>Bich,</i>	<i>adv. prep.</i> amid.	<i>Buṇṇḍ,</i>	to weave.
<i>Bij,</i>	grain for seed.	<i>Eurī,</i>	bad ( <i>f.</i> ).
<i>Bijulī,</i>	lightning.	<i>Burḍ,</i>	bad ( <i>m.</i> ).
<i>Bijūṇḍ,</i>	to wake.	<i>Burūṭhiyā,</i>	thumb.
<i>Bikl,</i>	poison, venom.	<i>Byā,</i>	wedding marriage.
<i>Binḍ,</i>	pod of musk.	<i>Byāj,</i>	interest, on loans or cash.
<i>Birālu,</i>	cat ( <i>f.</i> ).	<i>Byāl,</i>	evening.
		<i>Byā' bakhat,</i>	evening.
<b>C</b>			
<i>Chabūṇḍ,</i>	to munch.	<i>Chharḍ,</i>	ashes.
<i>Chalkḍ,</i>	earthquake.	<i>Chhatt,</i>	roof.
<i>Chālṇ,</i>	to strain (liquids).	<i>Chhēbāṇḍ,</i>	lizard, chameleon.
<i>Chārā,</i>	bird.	<i>Chhilkḍ,</i>	bark of a tree.
<i>Chārḍ tarf,</i>	<i>adv.</i> around.	<i>Chhimā,</i>	pardon.
<i>Charnḍ,</i>	to browse.	<i>Chhimā karnḍ,</i>	to pardon, to forgive.
<i>Chāṭ phāṭ karnḍ,</i>	to decide.	<i>Chhiprḍ,</i>	lizard, chameleon.
<i>Chaugird,</i>	<i>adv.</i> around.	<i>Chhḍḍṇḍ,</i>	to abandon, to forsake.
<i>Chaukaś,</i>	beware.	<i>Chhḍṇḍ,</i>	lad.
<i>Chaumās,</i>	monsoon.	<i>Chilam,</i>	pipe ( <i>for smoking</i> ).
<i>Chauras,</i>	flat, level.	<i>Chilam kō kāṭhī,</i>	bamboo portable pipe.
<i>Chaurḍ,</i>	broad.	<i>Chinkā,</i>	spark.
<i>Chāwal,</i>	rice.	<i>Chinṇḍ,</i>	to build.
<i>Chāwḍ,</i>	rice.	<i>Chiphlḍ,</i>	smooth.
<i>Chāwnḍ,</i>	to strain (liquids).	<i>Chisṇḍ,</i>	to burn.
<i>Chēlā,</i>	disciple.	<i>Chittā,</i>	white.
<i>Chhail,</i>	shade, shadow.	<i>Chubāṇḍ,</i>	to prick.

Kumaunī.	English.	Kumaunī.	English.
<i>Chūchā,</i>	teat.	<i>Chulā,</i>	hearth.
<i>Ohūchī,</i>	teat.	<i>Chulō,</i>	hearth.
<i>Ohuglī khāpō,</i>	to backbite.	<i>Ohunpō,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohuprō,</i>	butter. Used in some parts.
<i>Ohūk,</i>	lemon.	<i>Chuthraul,</i>	pine marten.
<b>D</b>			
<i>Dabār,</i>	crack (in stone, etc.).	<i>Dharuwā,</i>	cat (m.).
<i>Dābṇō,</i>	to press.	<i>Dhattēri,</i>	alas.
<i>Dāḍ,</i>	fine (the punishment).	<i>Dhēlō,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhīl karnī,</i>	to delay.
<i>Dāḍō,</i>	mountain.	<i>Dhīnō,</i>	ball, anything round.
<i>Dāgār,</i>	charcoal.	<i>Dhōparī,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōparī</i> in the hills.
<i>Dāī-bhāī,</i>	brethren.	<i>Dhūḍhalō,</i>	dusk.
<i>Dājīṇō,</i>	to burn. Used in some parts.	<i>Dhūl,</i>	dust.
<i>Dakār,</i>	hiccough.	<i>Dhūp,</i>	incense.
<i>Dānō,</i>	mountain.	<i>Dhūwā,</i>	smoke (noun).
<i>Dān-pūn,</i>	charity.	<i>Didī,</i>	elder sister.
<i>Dār hālṇī,</i>	to cry.	<i>Diāwī,</i>	Diwālī song.
<i>Dārim,</i>	pomegranate.	<i>Dōlīṇō,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dārū,</i>	powder, gunpowder.	<i>Dublō patlō,</i>	lean.
<i>Dāt,</i>	tooth, teeth.	<i>Dūlḥ dēṇō,</i>	to suckle.
<i>Dēṇō,</i>	to give.	<i>Dūdhī dēṇī,</i>	to suckle.
<i>Dēvar,</i>	brother-in-law, husband's younger brother.	<i>Dukhiyā,</i>	ill.
<i>Dhādh lagūṇī,</i>	to call.	<i>Dūr,</i>	far.
<i>Dhāgā,</i>	thread.	<i>Darkhāst karnī,</i>	to request.
<i>Dhākaṇ,</i>	lid.	<i>Dutkārṇō,</i>	to hate.
<i>Dhakēlṇō,</i>	to push.	<i>Dwār,</i>	door.
<i>Dhān,</i>	paddy.	<i>Dwiyai,</i>	adv. both.
<i>Dhanuṣ,</i>	bow.	<i>Dyābatā,</i>	deity.
<i>Dharnō,</i>	to have.	<b>E</b>	
<i>Dhartī,</i>	earth.		
<i>Ekai,</i>	alone.		
<i>Ellā rāt,</i>	adv. to-night.		
<i>El rāt,</i>	adv. to-night.	<i>Eti,</i>	adv. here.
		<i>Etwar,</i>	Sunday.

Kumaunī.	English.	Kumaunī.	English.
<b>G</b>			
<i>Gabhai diñī,</i>	to bear witness.	<i>Ghōrar,</i>	chamois (Himalayan).
<i>Galārā,</i>	cheek.	<i>Ghughutō.</i>	dove.
<i>Galūñō,</i>	to melt.	<i>Ghumān,</i>	conceit.
<i>Gān,</i>	mumps.	<i>Ghunō,</i>	knee.
<i>Ganā,</i>	a man who has mumps.	<i>Ghurghurāñō,</i>	to snore.
<i>Ganāū,</i>	mumps.	<i>Ghwēr,</i>	chamois (Himalayan).
<i>Gañjō,</i>	bald.	<i>Gidārī,</i>	singer (f.).
<i>Gaññō,</i>	to count.	<i>Gīḍuwā,</i>	ball, anything round.
<i>Garh,</i>	fort.	<i>Giri,</i>	ball, anything round.
<i>Garur,</i>	brown vulture.	<i>Gīt,</i>	ballad.
<i>Garūwō,</i>	heavy.	<i>Gōbar,</i>	dung of cattle, manure.
<i>Gāt,</i>	body.	<i>Gōḍnī,</i>	small pickaxe.
<i>Gaūñō,</i>	to melt, to lose.	<i>Gōrñō,</i>	to weed.
<i>Gaut,</i>	body.	<i>Gōṭñō,</i>	to surround.
<i>Gēd,</i>	ball, anything round.	<i>Grahañ,</i>	eclipse.
<i>Ghāghrō,</i>	petticoat.	<i>Gū,</i>	human excrement.
<i>Ghām tāpñō,</i>	to bask.	<i>Gudarā,</i>	rag.
<i>Ghar-kūrī,</i>	goods and chattels and house.	<i>Guliyō,</i>	sweet.
<i>Ghāt phērñī,</i>	to complain to the gods.	<i>Gutḥālī,</i>	stone of fruit.
<i>Ghaṭūñō,</i>	to shorten.	<i>Gutḥālā,</i>	stone of fruit.
<i>Ghōl,</i>	nest.	<i>Gurrāñō,</i>	to growl.
<b>H</b>			
<i>Hāi tōbā,</i>	outcry.	<i>Hattērī,</i>	alas.
<i>Hājar,</i>	adv. present.	<i>Hau,</i>	air, plough.
<i>Hal,</i>	plough.	<i>Haū,</i>	adv. yes.
<i>Harō,</i>	verdant.	<i>Hawā,</i>	air, wind.
<i>Hamarō,</i>	our.	<i>Hēmant,</i>	winter.
<i>Hār,</i>	bone.	<i>Hērñō bhālñō,</i>	to search.
<i>Harkiyā,</i>	mad dog, hydrophobia.	<i>Hīl,</i>	mud.
<i>Hasñō,</i>	to laugh.	<i>Hīlō,</i>	mud.
<i>Hāt,</i>	shop.	<i>Hīrañ,</i>	deer.
<i>Hathnālī,</i>	palm of the hand.	<i>Hisālū,</i>	raspberry.

Kumaunī.	English.	Kumaunī.	English.
<i>Hisāu,</i>	raspberry.	<i>Hyū,</i>	ice, snow.
<i>Hōṇḍ,</i>	to be.	<i>Hyūṇḍ,</i>	winter.
<i>Ho parār,</i>	adv. two years ago.		
I			
<i>Ijē,</i>	mother.	<i>Ijī,</i>	mother.
<i>Ijā,</i>	mother.	<i>Iṇḍī,</i>	castor oil plant.
J			
<i>Jab,</i>	adv. when.	<i>Jēṭh,</i>	brother-in-law, husband's elder brother.
<i>Jāḍrō,</i>	handmill.	<i>Jēṭhā,</i>	firstling.
<i>Jāḍtī,</i>	enhancement.	<i>Jēṭhū,</i>	brother-in-law, wife's elder brother.
<i>Jāgā,</i>	place.	<i>Jhagarṇḍ,</i>	to dispute.
<i>Jāḡiṇī kīṇḍ,</i>	firefly.	<i>Jhāḡḍrā,</i>	husk of <i>chēnī</i> .
<i>Jāivā,</i>	brother-in-law, younger sister's husband.	<i>Jhanṭī,</i>	flag.
<i>Jāū,</i>	barley.	<i>Jhat,</i>	adv. soon.
<i>Jamāṇḍ,</i>	to yawn.	<i>Jhat-pat,</i>	adv. soon.
<i>Jāminī,</i>	bail.	<i>Jhōl,</i>	dirt, in roof and walls of house.
<i>Jāmnī,</i>	bail.	<i>Jhumkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāmnḍ,</i>	to grow.	<i>Jhumūkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Janam,</i>	birth.	<i>Jhūṭṭhḍ,</i>	untrue.
<i>Jāṇḍ,</i>	to go.	<i>Jhuṭḍ,</i>	liar.
<i>Jānrḍ,</i>	handmill.	<i>Juṅggā,</i>	mustachios.
<i>Jar,</i>	fever.	<i>Jōr,</i>	strength.
<i>Jār,</i>	paramour.	<i>Jōṇḍ,</i>	to add.
<i>Jarī buṭī,</i>	drug.	<i>Jūdō karnḍ,</i>	to separate.
<i>Jar-jarḍ,</i>	tough meat.	<i>Jūn,</i>	moon.
<i>Jārḍ,</i>	cold.	<i>Jwākā,</i>	leech.
<i>Jarūr,</i>	necessary.	<i>Jwē,</i>	wife.
<i>Jasḍ,</i>	adv. conj. as.		
K			
<i>Kabhaṭ,</i>	adv. when.	<i>Kachlō māṇḍ,</i>	to take offence.
<i>Kabhaṭ kabhaṭ,</i>	adv. now and then.	<i>Kachyār,</i>	mud.
<i>Kachl,</i>	mud.	<i>Kāgat,</i>	paper.



Kumaunī.	English.	Kumaunī.	English.
<i>Kāgilō,</i>	comb.	<i>Kayēk,</i>	several.
<i>Kajiyā karnō,</i>	to dispute.	<i>Kē,</i>	prep. what.
<i>Kakā,</i>	uncle, father's brother.	<i>Kē taĩ,</i>	conj. because.
<i>Kakal-saunī,</i>	centipede.	<i>Khadērnō,</i>	to drive.
<i>Kākau,</i>	bamboo (f.).	<i>Khāĩ,</i>	dike.
<i>Kākhī,</i>	aunt, father's brother's wife.	<i>Khaĩchhō,</i>	to drag.
<i>Kālō,</i>	black.	<i>Khāj,</i>	itch.
<i>Kamīn,</i>	base.	<i>Khājī,</i>	itch.
<i>Kāmlō,</i>	blanket.	<i>Khāl,</i>	skin.
<i>Kamūnō,</i>	to earn.	<i>Khalarā,</i>	goat skin.
<i>Kāmwō,</i>	blanket.	<i>Khalarī,</i>	goat skin.
<i>Kānā,</i>	a one-eyed person.	<i>Khān,</i>	quarry.
<i>Kapās,</i>	tinder.	<i>Khānō,</i>	to eat.
<i>Kaphan,</i>	shroud.	<i>Khānō jōg,</i>	eatable.
<i>Kaphuwā charō,</i>	cuckoo.	<i>Khanyār,</i>	ruin of house or village
<i>Karamphūiyō,</i>	unfortunate.	<i>Khīp,</i>	mouth.
<i>Karār karnō,</i>	to promise.	<i>Khārū,</i>	ram.
<i>Karaṛō,</i>	hard.	<i>Kharyūnō,</i>	to bury.
<i>Karjā gādṇō,</i>	to borrow.	<i>Khasam,</i>	husband.
<i>Karuā,</i>	bitter.	<i>Khāt,</i>	pit.
<i>Karuwā,</i>	bitter.	<i>Khāt,</i>	bed.
<i>Kasō,</i>	adv. how.	<i>Khātar,</i>	(for the) sake (of).
<i>Kāĩtā,</i>	hook.	<i>Khātrā,</i>	rag.
<i>Kathī-kahānī,</i>	story.	<i>Khāunō,</i>	to feed.
<i>Kāĩhāwī,</i>	ear-ring (for women) worn on the rim of the ear.	<i>Khissī,</i>	pocket.
<i>Kāĩnō,</i>	to cut, to bite.	<i>Khōnō,</i>	to waste.
<i>Kāĩnō,</i>	to kill. Used in some parts.	<i>Khūlō,</i>	airy.
<i>Kāĩṇō,</i>	buffalo calf.	<i>Kīl,</i>	peg, wedge, pimple (sing.).
<i>Kāĩthō,</i>	together.	<i>Kīlā,</i>	pimple (plural).
<i>Kāĩthō karnō,</i>	to gather.	<i>Kīphait,</i>	economy.
<i>Kau,</i>	crow.	<i>Kīrmawā,</i>	flying ant.
<i>Kaunī,</i>	husk of <i>chēnī</i> .	<i>Kīrō,</i>	worm.
<i>Kawā,</i>	crow.	<i>Kōrī,</i>	leper.
<i>Kāwō,</i>	black.	<i>Kōrnō,</i>	to bore (holes made by rats and birds by gnawing).
		<i>Kōthalā,</i>	bag.

Kumaunī.	English.	Kumaunī.	English.
<i>Kuchō,</i>	broom.	<i>Kulyārō,</i>	axe.
<i>Kuchīl,</i>	filthy.	<i>Kūrī,</i>	house.
<i>Kuchīlō,</i>	filthy.	<i>Kūrō,</i>	house.
<i>Kuchh-naĩ,</i>	nothing.	<i>Kūt,</i>	interest, in kind.
<i>Kukuri,</i>	bitch.	<i>Kuṭamb-kabīlā,</i>	family.
<i>Kukurī,</i>	hen.	<i>Kūwa,</i>	dam (the earthwork).
<i>Kukurō,</i>	cock.	<i>Kwē,</i>	somebody, any.
<i>Kūl,</i>	dam (the earthwork).	<i>Kwīrō,</i>	fog, mist.
L			
<i>Lagūñō,</i>	to apply.	<i>Laukī,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Laūñiyā,</i>	reaper.
<i>Lākṛō,</i>	wood.	<i>Lēkhō,</i>	account.
<i>Lalyāñō,</i>	to exclaim, to cry.	<i>Lhās,</i>	corpse.
<i>Lampuchhī tāṛō,</i>	comet.	<i>Līpñō,</i>	to 'leap' (to smear with cowdung and earth).
<i>Lañgūr,</i>	ape.	<i>Lū,</i>	iron.
<i>Larāī,</i>	battle.	<i>Lukai dīñō,</i>	to conceal.
<i>Lāī,</i>	flame.	<i>Lukūñō,</i>	to conceal.
<i>Lāīhī,</i>	walking stick.	<i>Lūñ,</i>	salt.
<i>Lāīō,</i>	dumb.	<i>Luwā,</i>	iron.
<i>Latyūñō,</i>	to kick.	<i>Lwē,</i>	blood.
<i>Laūḍā,</i>	child (m.), boy.	<i>Lyūñō,</i>	to bring.
<i>Laūḍī,</i>	child (f.).	M	
<i>Māchhāī,</i>	fish (sing.).	<i>Mālak,</i>	owner.
<i>Māchhē,</i>	fish (plural).	<i>Māmā,</i>	uncle, mother's brother.
<i>Māchhō kō kanō,</i>	fish hook.	<i>Māmī,</i>	aunt, mother's brother's wife.
<i>Machhuwā,</i>	fisherman.	<i>Māññō,</i>	to accept.
<i>Madat dēñī,</i>	to help.	<i>Mariyō,</i>	dead.
<i>Magrā,</i>	proud.	<i>Mārñō,</i>	to beat, to hit.
<i>Maīñ,</i>	beeswax.	<i>Mās,</i>	husk of <i>masūr</i> .
<i>Maīs,</i>	man.	<i>Māthō,</i>	forehead.
<i>Majbūt,</i>	firm, strong.	<i>Māīō,</i>	clay.
<i>Māñhā,</i>	bed.	<i>Mau,</i>	honey.
<i>Mākhā,</i>	fly.		

Kumaunī.	English.	Kumaunī.	English.
<i>Maũsī,</i>	uncle, husband of mother's sister.	<i>Mōṭṭō bānṇō,</i>	to fatten.
<i>Maũsī,</i>	aunt, mother's sister.	<i>Mōwa,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Mēl,</i>	peace.	<i>Mūgarī,</i>	mullet.
<i>Mēnat,</i>	labour.	<i>Mūjī,</i>	miser.
<i>Mērō,</i>	mine, my.	<i>Mukarnō,</i>	to deny.
<i>Mhaiṇō,</i>	month.	<i>Mukhtō,</i>	sufficient.
<i>Milṇō,</i>	to find.	<i>Muktō,</i>	sufficient.
<i>Mōl,</i>	manure, <i>gōbar</i> mixed with grass.	<i>Mulkiyā,</i>	compatriot.
<i>Mōl,</i>	cost.	<i>Munṇō,</i>	to shave.
<i>Mōl liṇō,</i>	to buy.	<i>Murkī,</i>	ear-ring (for men).
<i>Mōlyūṇō,</i>	to buy.	<i>Mūshā,</i>	rat.
<i>Mōsiyā kā bēṭā,</i>	cousin (mother's side).	<i>Mūṭh,</i>	fist.
<i>Mōṭō,</i>	fat.	<i>Muṭṭhi,</i>	fist.
		<i>Murukā,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nauṭī,</i>	navel.
<i>Nādān,</i>	fool.	<i>Nāwā,</i>	ravine, brook.
<i>Naī,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāj,</i>	grain.	<i>Nēlṇō,</i>	to swallow.
<i>Nakārṇō,</i>	to deny.	<i>Nīch,</i>	base.
<i>Nālā,</i>	brook.	<i>Nilō,</i>	blue.
<i>Nālas,</i>	complaint.	<i>Nīgālī,</i>	ringal-bamboo ( <i>Arundinaria falcata</i> ).
<i>Nāṅ,</i>	nail (of body).	<i>Nigalṇō,</i>	to swallow.
<i>Nāṅō,</i>	bare.	<i>Nīgāwō,</i>	ringal-bamboo ( <i>Arundinaria falcata</i> ).
<i>Nānō,</i>	little.	<i>Nirāś,</i>	hopeless.
<i>Nāṇō,</i>	to bathe.	<i>Nisāphī,</i>	just.
<i>Nasṇō,</i>	to depart.	<i>Niṭhurō,</i>	cruel.
<i>Nātā,</i>	relation.	<i>Niyūṇō,</i>	to bend.
<i>Nāti,</i>	grandchild. (m.).	<i>Nūn,</i>	salt.
<i>Nātiṇī,</i>	grandchild. (f.).	<i>Nyēlṇō,</i>	to weed.
<i>Nātō,</i>	relation.	<i>Nyō,</i>	justice.
<i>Naū,</i>	name.	<i>Nyūrṇō,</i>	to bend.
<i>Naūṇī,</i>	butter.	<i>Nyūtā dēṇō,</i>	to invite.

Kumaunī.	English.	Kumaunī.	English.
O			
Oh,	alas.	Ōsh,	dew.
Ōln̄ō,	to knead.	P	
Pachhin,	adv. prep. behind, backward.	Paṭōr,	floor (of planks).
Pachhin haṭn̄ō,	to go back.	Paṭṭā,	lease.
Pachhilō,	last.	Pātthar,	stone.
Pachkūn̄ō,	to crush.	Patyān̄ō,	certain ; to believe.
Pachn̄ō,	to digest.	Paun,	air.
Paharn̄ō,	to put on clothes, shoes, etc.	Pauṇ̄ō,	guest.
Pahūch̄n̄ō,	to approach.	Pāwō,	ice, frost, hoar frost.
Paidal,	adv. afoot.	Payūn̄ō,	to sharpen.
Pain karn̄ō,	to sharpen.	Payyā,	cherry tree.
Pairn̄ō,	to wear, to put on clothes, shoes, etc.	Pēt,	belly.
Pākā,	mature.	Pētālī,	pregnant.
Pakar̄n̄ō,	to catch.	Pēt-muyā,	still-born child.
Pākh,	wing.	Phaidā,	profit.
Pākh,	fin, feather.	Phāphrā,	husk of wheat.
Pakūn̄ō,	to cook, to bake.	Pharēb,	deceit.
Pālō,	ice, frost, hoar frost.	Phasal,	crop.
Pāl̄n̄ō,	to nourish.	Phaṭkāl mār̄nī,	to jump.
Pāñkh,	wing.	Phāwā,	ploughshare (iron).
Parāṭ,	adv. year before last.	Phāwā mār̄nī,	to spring, to jump.
Parikh̄n̄ō,	to examine.	Phēri dēn̄ō,	to give back.
Parkhan̄ō,	to prove, to examine.	Phir,	adv. prep. again.
Parpan̄ch,	deceit.	Phiri,	adv. prep. again.
Paśu,	animal, brute, beast.	Phirn̄ō,	to turn.
Paṭai,	fatigue.	Phōkn̄ō,	to ignite.
Pātar,	harlot.	Phūl,	flower, blossom.
Pāṭhī,	kid.	Phūl phaṭak jūn,	moonlight, clear, without clouds.
Pāṭhō,	kid.	Phūphiyā kā bēṭā,	cousin (father's side).
Patiān̄ō,	to believe.	Pichhārī,	rear.
Patīn̄ō,	certain.	Pihawō,	yellow.
Patlō,	lean.	Pījūrō,	cage.
		Pīn̄ḍ,	body.

Kumaunī.	English.	Kumaunī.	English.
<i>Piṛ,</i>	pain.	<i>Purputaī,</i>	butterfly.
<i>Piṭh,</i>	back.	<i>Pursō,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Pōdīnō,</i>	mint.	<i>Pūs,</i>	cat. A term of endearment.
<i>Pōr,</i>	adv. last year.	<i>Pūsī,</i>	cat (f.). A term of endearment.
<i>Pōthī,</i>	book.	<i>Puṭhō,</i>	back.
<i>Pōtīn,</i>	mint.	<i>Puṭhō pichhāṛī,</i>	adv. prep. behind one's back.
<i>Puchharō,</i>	tail.	<i>Pūwa,</i>	bridge. Used by the illiterate.
<i>Pūjñō,</i>	to adore, to worship.	<i>Pyādā,</i>	adv. afoot.
<i>Purhēt,</i>	priest.		
<i>Pūrō,</i>	full.		
R			
<i>Rāḍuwā,</i>	widower.	<i>Rīs-rāg,</i>	jealousy.
<i>Rattai,</i>	dawn, morning, adv. early.	<i>Ritō,</i>	vacant, empty.
<i>Rāji-khūṣī,</i>	welfare.	<i>Ritu,</i>	weather.
<i>Rāḍkā,</i>	torch.	<i>Rōkar,</i>	cash.
<i>Rākhñō,</i>	to have, to keep.	<i>Rujñō,</i>	to soak.
<i>Raṛñō,</i>	to slip.	<i>Rūñō,</i>	to weep; to abide.
<i>Rīn,</i>	debt.	<i>Ruwā,</i>	tinder.
<i>Rīs,</i>	jealousy.		
S			
<i>Sadā,</i>	adv. always, continually.	<i>Sālō,</i>	brother-in-law, wife's younger brother.
<i>Sāḍukṛī,</i>	small box.	<i>Salū,</i>	locust.
<i>Sāgal,</i>	chain.	<i>Sāmā,</i>	season.
<i>Śagūn,</i>	omen.	<i>Samālñō,</i>	to bear.
<i>Saṭñō,</i>	flat, level.	<i>Sān,</i>	sign.
<i>Saṭñō,</i>	to cherish.	<i>Sanēsū,</i>	bug.
<i>~ajail,</i>	peace.	<i>Sān mārñī,</i>	to wink.
<i>Sājī,</i>	fresh.	<i>Śarak,</i>	road.
<i>Sājñī,</i>	partner.	<i>Saram,</i>	shame.
<i>Sākhī,</i>	evidence.	<i>Śardī,</i>	autumn.
<i>Sākh purnī,</i>	to give evidence, to bear witness.	<i>Sarēḍ,</i>	bargain, contract.
<i>Sakun,</i>	omen.	<i>Sarēt,</i>	contract.
<i>Saliā,</i>	advice.	<i>Sārikai,</i>	tight.
<i>Sallā dēñī,</i>	to advise.	<i>Śariyō,</i>	putrid.

Kumaunī.	English.	Kumaunī.	English.
<i>Sarnō,</i>	to endure.	<i>Sōbutō,</i>	leisure.
<i>Sārō,</i>	tight.	<i>Sōchnō,</i>	to consider.
<i>Śarūñō,</i>	to corrupt.	<i>Sōpnō,</i>	to deliver.
<i>Sasī,</i>	hare.	<i>Śōṭā,</i>	club.
<i>Sastāñō,</i>	to rest.	<i>Suāl,</i>	question.
<i>Sastō,</i>	cheap.	<i>Sūgar,</i>	pig, hog.
<i>Śāsū,</i>	mother-in-law.	<i>Sūgnō,</i>	to smell.
<i>Śaśurō,</i>	father-in-law.	<i>Sukh,</i>	ease.
<i>Sāthī,</i>	friend.	<i>Sūkhō ghās,</i>	hay.
<i>Satyā nās karnō,</i>	to destroy, root and branch.	<i>Śukilō,</i>	white.
<i>Saugan,</i>	oath.	<i>Sukhiyō,</i>	arid, dry.
<i>Śauk,</i>	desire.	<i>Śukra tārā,</i>	evening star.
<i>Sērā,</i>	a squint-eyed person.	<i>Śūñnō,</i>	to listen.
<i>Śērō,</i>	cool.	<i>Sunō,</i>	gold.
<i>Sīdhō,</i>	right.	<i>Śūp,</i>	winnowing-sieve.
<i>Śīg,</i>	horn.	<i>Sūt.</i>	interest, on loans or cash.
<i>Śīg,</i>	horn.	<i>Śūṭh,</i>	dry ginger.
<i>Śikhūñō,</i>	to teach.	<i>Śuwā,</i>	parrot.
<i>Śimī,</i>	seed-pod.	<i>Śūwar,</i>	hog.
<i>Sirāñī,</i>	pillow.	<i>Swāptō,</i>	leisure.
<i>Sīrō,</i>	syrup.	<i>Swās,</i>	breath.
<i>Sirkār,</i>	the Government.	<i>Swīñī dēkhñō,</i>	to dream.
<i>Sirkārī asīmī,</i>	tenant paying revenue to Government.	<i>Śyāl,</i>	jackal.
<i>Sirnō,</i>	to sew.	<i>Śyāwa,</i>	jackal.
<i>Sitñō,</i>	to sleep.	<i>Śyētō,</i>	white.
<i>Sisō,</i>	lead (noun).	<i>Syū,</i>	tiger.
		<i>Śyū,</i>	tiger.
T			
<i>Tabai,</i>	adv. however.	<i>Tamākhū khāñō,</i>	to smoke tobacco.
<i>Tāgā,</i>	thread.	<i>Tāmō,</i>	copper.
<i>Tāl,</i>	pond.	<i>Tāp,</i>	fever.
<i>Talwār,</i>	sword.	<i>Tār,</i>	far.
<i>Tāmā khōrī,</i>	bald.	<i>Tar-tarō,</i>	leather.
<i>Tamākhū,</i>	tobacco.	<i>Tasai,</i>	adv. at that very time.

Kumaunī.	English.	Kumaunī.	English.
<i>Tātō,</i>	warm, hot.	<i>Thōrō thōrō,</i>	economy.
<i>Tayār,</i>	persevering.	<i>Thōwa,</i>	lip.
<i>Tehār,</i>	holiday, fetid.	<i>Thūkñō,</i>	to spit.
<i>Thairnō,</i>	to wait.	<i>Thūn,</i>	bill of a bird.
<i>Thāmñō,</i>	to hold, to catch.	<i>Tīnō,</i>	damp, wet.
<i>Thandō,</i>	cool.	<i>Tīs,</i>	thirst.
<i>Thappar mārñī,</i>	to slap.	<i>Tīsā,</i>	thirsty.
<i>Thārō hōñō,</i>	to stand.	<i>Tīsān,</i>	thirsty.
<i>Thattā,</i>	jest, banter.	<i>Titirī,</i>	partridge (f.).
<i>Thēlñō,</i>	to push.	<i>Titirō,</i>	partridge (m.).
<i>Thēs lagñī,</i>	to trip.	<i>Tōpī,</i>	cotton cap.
<i>Thēs khāñī,</i>	to stumble.	<i>Tōprī,</i>	basket.
<i>Thōk thāk karnī,</i>	to repair.	<i>Tōrnō,</i>	to break.
<i>Thōl,</i>	lip.	<i>Tupukñō,</i>	to drop.
<i>Thōrō,</i>	short.	<i>Tyār,</i>	holiday, fetid.
<i>Thōrō karnō,</i>	to abate.		

## U

<i>Ubhā,</i>	adv. above, up.	<i>Umālñō,</i>	to boil.
<i>Ubālñō,</i>	to boil.	<i>Umtō,</i>	nice.
<i>Ūchō,</i>	high.	<i>Unāi siññ,</i>	large needle, for woollen cloth, home-made.
<i>Ughārñō,</i>	to open.	<i>Ūñō,</i>	to come.
<i>Ugharō,</i>	airy.	<i>Ūrñō,</i>	to fly.
<i>Ujyālō,</i>	light.	<i>Ūrñō,</i>	to abduct (a woman), to elope with.
<i>Ujyāwō,</i>	light.	<i>Ūsāñō,</i>	to swell.
<i>Ukāwō,</i>	ascent.	<i>Ūtarnō,</i>	to descend.
<i>Ukhālñō,</i>	to vomit.	<i>Ūtaul karnī,</i>	to hasten.
<i>Ukhōr,</i>	walnut.	<i>Ūthñō,</i>	to arise.
<i>Ulhārō,</i>	descent.		

## Y

<i>Yati,</i>	adv. here.	<i>Yād dharnī,</i>	to bear in mind.
<i>Yād,</i>	memory.	<i>Yār,</i>	paramour.
<i>Yād rakhnī,</i>	to remember.		





## ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.	English.	Kumaunī.
<b>A</b>			
Abandon (vb.),	<i>chhōḍnō.</i>	Animal,	<i>paśu.</i>
Abate (vb.),	<i>thōṛō karnō.</i>	Announce (vb.),	<i>bōlnō, bōli dēnō.</i>
Abduct (vb.),	(a woman) <i>urūnō.</i>	Ant (flying-),	<i>kirmalā, kirmawā.</i>
Abide (vb.),	<i>rūnō, basnō.</i>	Any,	<i>kwē, bhāṛ kuaī.</i>
Above,	<i>ubhā.</i>	Ape,	<i>laṅgūr.</i>
Accept (vb.),	<i>mānṇō.</i>	Apply (vb.),	<i>lagūnō.</i>
Accidentally,	<i>achāṇchak.</i>	Approach (vb.),	<i>pahūchṇō.</i>
Account,	<i>lēkhō.</i>	Arid, i.e. dry,	<i>sukhiyō.</i>
Add (vb.),	<i>jōṛnō.</i>	Arise (vb.),	<i>uṭhṇō.</i>
Adore (vb.),	<i>pūjṇō.</i>	Around,	<i>chaugird, chārō tarf.</i>
Advice,	<i>sallā.</i>	As,	<i>jaśō.</i>
Advise (vb.),	<i>sallī dēnī.</i>	Ascent,	<i>ukāwō.</i>
Afoot,	<i>paidal, pyādā.</i>	Ashes,	<i>chharō.</i>
Again,	<i>phir, phiri.</i>	At that very time,	<i>tasai.</i>
Air,	<i>hawā, hau ; in some parts paun.</i>	Aunt,	father's sister, <i>būbū ;</i> mother's sister, <i>maūstī ;</i> father's brother's wife, <i>kākhī ;</i> mother's brother's wife, <i>māmī.</i>
Airy,	<i>ugharō, khulō.</i>	Autumn,	<i>sardī.</i>
Alas,	<i>ōh, hattēri, dhattēri.</i>	Await (vb.),	<i>bāt dēkhṇī.</i>
Alone,	<i>ēklai.</i>	Axe,	<i>kulyārō.</i>
Always,	<i>sadā.</i>		
Amid,	<i>bich.</i>		
<b>B</b>			
Back,	<i>pīṭh, puṭhō ; behind one's back, puṭhō pichhāri ; to go back, pachhin haṭnō ; to give back, phēri dēnō ; to back-bite, chuglī khānō.</i>	Bald,	<i>gañjō, tāmā khōrī.</i>
Backward,	<i>pachhin.</i>	Ball,	<i>gēd, gīḍuwā, giri, ḍhinō (anything round).</i>
Bad,	<i>burō, (f.) buri.</i>	Ballad,	<i>gīt, diāwī, i.e. Diwālī, song.</i>
Bag,	<i>kōthalā.</i>	Bamboo,	<i>bāś, (f.) kākuu.</i>
Bail,	<i>jāmnī, jāminī.</i>	Banter,	<i>ṭhaṭṭā, chuhul.</i>
Bake (vb.),	<i>pakūnō.</i>	Bare,	<i>naṅgō.</i>
		Bargain,	<i>'sarēd.</i>

English.	Kumaunī.	English.	Kumaunī.
Bark (vb.),	<i>bhūkṇḍ.</i>	Blind,	<i>andhḍ.</i>
Bark of a tree, etc.,	<i>bakkal, chhilkḍ.</i>	Blood,	<i>lwē.</i>
Barley,	<i>jaũ.</i>	Blossom,	<i>phūl.</i>
Barren,	<i>bāj (a woman).</i>	Blue,	<i>nilḍ.</i>
Barter,	<i>adlḍ badlḍ.</i>	Body,	<i>gāt, piṇḍ, gaut.</i>
Base,	<i>kamīṇ, nīch.</i>	Boil (vb.),	<i>ubālṇḍ, umālṇḍ.</i>
Bask (vb.),	<i>ghām tāpṇḍ.</i>	Bone,	<i>hār.</i>
Basket,	<i>ṭopri.</i>	Book,	<i>pḍthi.</i>
Bathe (vb.),	<i>nāṇḍ.</i>	Bore (vb.),	holes made by rats and birds by gnawing, <i>kōrnḍ.</i>
Battle,	<i>larāi.</i>	Borrow (vb.),	<i>karjā gāḍṇḍ.</i>
Be (vb.),	<i>hḍṇḍ.</i>	Both,	<i>dwiyaī.</i>
Bear (vb.),	<i>sumālṇḍ; in mind, yād dharnī; bear witness, gibhai diṇī, sākḥ purnī.</i>	Bow.	<i>dhanuḥ.</i>
Beast,	<i>paśu.</i>	Box (small),	<i>sāḍḍukri.</i>
Beat (vb.),	<i>mārṇḍ.</i>	Boy,	<i>laũḍā.</i>
Because,	<i>kē taĩ.</i>	Brave,	<i>bahāḍur.</i>
Bed,	<i>mājhī, khāĩ.</i>	Break (vb.),	<i>tōrnḍ.</i>
Bee,	<i>bhaũrḍ, (pl.) bhaũrā.</i>	Breath,	<i>swās.</i>
Beeswax,	<i>maiṇ.</i>	Brethren,	<i>dāt-bhāt.</i>
Behind,	<i>pachhin.</i>	Bridge,	<i>pūwa.</i>
Believe (vb.),	<i>patiṇḍ, patyāṇḍ.</i>	Bring (vb.),	<i>lyūṇḍ.</i>
Belly,	<i>pēĩ.</i>	Broad,	<i>chaurḍ.</i>
Bend (vb.),	<i>niyūṇḍ, nyūṇḍ.</i>	Brook,	<i>nālā, nāwā.</i>
Besides,	<i>bāhik.</i>	Broom,	<i>kuchḍ.</i>
Beware,	<i>chaukaḥ.</i>	Brother,	(elder) <i>dāḍā; (younger) bhāyā.</i>
Big,	<i>burā.</i>	Brother-in-law,	wife's younger brother, <i>sālḍ; wife's elder brother, jēṭhū; hus- band's younger brother, dēwar; husband's elder brother, jēṭh; elder sister's husband, bhinī; younger sister's husband, jaiwā.</i>
Bill of bird,	<i>ṭhōn.</i>	Brow,	<i>bhaũ, (pl.) bhauḍ.</i>
Bind (vb.),	<i>bāḍḍḥṇḍ.</i>	Browse (vb.),	<i>charṇḍ.</i>
Bird,	<i>chārṇ.</i>	Brute,	<i>paśu.</i>
Birth,	<i>janam.</i>	Bug,	<i>sanēsū.</i>
Bitch,	<i>kukuri.</i>	Build (vb.),	<i>chiṇḍ.</i>
Bite (vb.),	<i>kātno.</i>	Bull,	<i>bahar, balḍ.</i>
Bitter,	<i>karuṇī, karuā.</i>		
Black,	<i>kālḍ, kāwḍ.</i>		
Blanket,	<i>kāmlḍ, kāmwḍ.</i>		

English.	Kumaunī.	English.	Kumaunī.
Bundle,	<i>bu, uchō.</i>	Butter,	<i>naūñī, chuprō.</i>
Burn (vb.),	<i>chisñō, dajñō.</i>	Butterfly,	<i>purputai.</i>
Bury (vb.),	<i>kharyūñō.</i>	Buy (vb.)	<i>mōlyūñō, mōl linō.</i>
<b>C</b>			
Cage,	<i>pījarō.</i>	Comb,	<i>kāgilō.</i>
Calabash,	<i>laukō, laukī.</i>	Come (vb.).	<i>ūñō.</i>
Calf,	(m.) <i>bāchhō</i> ; (f.) <i>bachhī</i> ; buffalo calf, <i>kāñō.</i>	Come out (vb.),	<i>bhair ūñō.</i>
Call (vb.),	<i>dhādh lagūñī.</i>	Comet,	<i>lampuchhī tārō.</i>
Cap (cotton),	<i>ṭōpī.</i>	Committee,	<i>baiñhak.</i>
Cash,	<i>rōkar.</i>	Compatriot,	<i>mulkiyā.</i>
Castor oil plant,	<i>inḍī.</i>	Complaint,	<i>nālas; to complain to gods, ghāt phēñī.</i>
Cat,	(m.) <i>dharyūñā.</i> As a term of endearment, <i>pūs, pūst.</i> (f.) <i>birālu, pūst.</i>	Conceal (vb.),	<i>lukūñō, lukai dīñō.</i>
Catch (vb.),	<i>thāmñō, pakarñō.</i>	Conceit,	<i>ghumān.</i>
Centipede,	<i>kakal-saunī.</i>	Consider (vb.),	<i>sōchñō.</i>
Certain,	<i>patyāñō, patīñō.</i>	Continually,	<i>sadā.</i>
Certainly,	<i>bēsuk.</i>	Contract,	<i>sarēt, sarēd.</i>
Chain,	<i>sāgal.</i>	Cook (vb.),	<i>pakūñō.</i>
Chamois (Himalayan),	<i>ghōrar, ghwēr.</i>	Cool,	<i>thanḍō, sēro.</i>
Charcoal,	<i>ḍāgar.</i>	Copper,	<i>tāmō.</i>
Charity,	<i>dān-pūn.</i>	Corn.	<i>nāj.</i>
Cheap.	<i>sastō.</i>	Corpse,	<i>lhās.</i>
Cheek,	<i>galārā.</i>	Corrupt (vb.),	<i>śarūñō.</i>
Cherish (vb.),	<i>sañtñō.</i>	Cost,	<i>mōl.</i>
Cherry-tree,	<i>payyā.</i>	Count (vb.),	<i>gaññō.</i>
Child,	(m.) <i>lañḍā.</i> (f.) <i>lañḍī.</i> still-born, <i>pēñ-muyā.</i>	Cousin,	mother's side, <i>mōsiyā kā bēñā</i> ; father's side, <i>phñ- phiyā kā bēñā.</i>
Clay,	<i>māṭo.</i>	Crack (in stone, etc.),	<i>dabār.</i>
Clod,	<i>ḍhēlō.</i>	Crop,	<i>phasal.</i>
Cloud,	<i>bādal, bādaw.</i>	Crow (noun),	<i>kau, kawā.</i>
Cloudy,	<i>badalī.</i>	Cruel,	<i>niñhuro.</i>
Club,	<i>sōṭā.</i>	Crush (vb.),	<i>pachkūñō.</i>
Cock,	<i>kukurō.</i>	Cry (vb.),	<i>ḍār hālñī, lalyāñō.</i>
Cold,	<i>jārō.</i>	Cuckoo,	<i>kaphuwā chārō.</i>
		Cut (vb.),	<i>kāññō.</i>

English.	Kumaunī.	English.	Kumaunī.
<b>D</b>			
Dam (the earthwork),	<i>kāl, kūwa, ðādh.</i>	Digest (vb.),	<i>pachnō.</i>
Damp,	<i>tinō, bhijiyō.</i>	Dike,	<i>khāl.</i>
Darkness,	<i>anyārō.</i>	Dirt (in roof and walls of house).	<i>jhōl.</i>
Dawn,	<i>rattai.</i>	Disciple,	<i>chēlō.</i>
Day,	<i>bār.</i>	Dispute (vb.),	<i>kaiyā karnō, jhagarō.</i>
Dead,	<i>mariyō.</i>	Doctor,	<i>baid, baidi.</i>
Debt,	<i>rin.</i>	Door,	<i>dwār.</i>
Deceit,	<i>pharēb, parpanch.</i>	Dove,	<i>ghugutō.</i>
Decide (vb.),	<i>chhāṭ phāṭ karnō.</i>	Drag (vb.),	<i>khaichnō.</i>
Deer,	<i>hiraṇ.</i>	Dream (vb.),	<i>swiṇā dēkhnō.</i>
Deity,	<i>dyābatā.</i>	Drive (vb.),	<i>khadērnō.</i>
Delay (vb.),	<i>ḍhāl karni.</i>	Drop (vb.),	<i>tupuknō.</i>
Deliver (vb.),	<i>sōpnō.</i>	Drug,	<i>jari buti.</i>
Deny (vb.),	<i>mukarnō, nakārnō.</i>	Dry,	<i>sukiyo.</i>
Depart (vb.),	<i>nasnō.</i>	Dumb,	<i>lālō.</i>
Descend (vb.),	<i>utarnō.</i>	Dung (of cattle),	<i>gōbar.</i>
Descent,	<i>ulhārō.</i>	Dusk,	<i>anyārō, dhūdhālō.</i>
Desire,	<i>śauk.</i>	Dust,	<i>dhūl.</i>
Destroy (root and branch) (vb.).	<i>satyā nāś karnō.</i>	Dwarf,	<i>bañnyā.</i>
Dew,	<i>ōsh.</i>	Dysentery,	<i>añ-lwē.</i>
<b>E</b>			
Early,	<i>rattai.</i>	Eatable,	<i>khānō jōg.</i>
Earn (vb.),	<i>kamūnō.</i>	Eclipse,	<i>grahan.</i>
Ear-ring,	for men, <i>murkā, murukā</i> ; for women, on rim of ear, <i>kāṭhāwāl</i> ; " " on inside of ear, <i>bālā</i> ; " " in the lobe, <i>jhumkā, jhumkāl.</i>	Economy,	<i>thōṛō thōṛō, kiphait.</i>
Earth,	<i>dharti, bhūmī.</i>	Elope with (vb.),	<i>urnnō.</i>
Earthquake,	<i>chalkō, bhūchāl. bhuichāl.</i>	Empty,	<i>ritō.</i>
Ease,	<i>sukh.</i>	Endure (vb.),	<i>sarnō.</i>
Eat (vb.),	<i>khānō.</i>	Enemy,	<i>bairi.</i>
		Enhancement,	<i>jāṭti.</i>
		Enmity,	<i>bair.</i>
		Enter (vb.),	<i>bhitēr paithnō, bhitēr paūsīnō.</i>

English.	Kumaunī.	English.	Kumaunī.
Evening,	<i>byāl, byāl bakhat.</i>	Exclaim (vb.),	<i>lalyānō.</i>
Evidence (noun),	<i>sākhī.</i>	Excrement (human),	<i>gū.</i>
To give evidence,	<i>sākh purnī.</i>	Expect (vb.),	<i>āsā rākhñī, āsā dharnī.</i>
Ewe,	<i>bhērī.</i>	Eye,	<i>ākhīā : one-eyed person, kāñā : squint-eyed person, sērā.</i>
Examine (vb.),	<i>parkhañō, parikhñō.</i>		

## F

Fallow,	<i>bājō.</i>	Fish,	<i>māchhā, (pl.) māchhē.</i>
Family,	<i>kuṭamb-kabīlā.</i>	Fish hook,	<i>māchhō kō kāñō.</i>
Famine,	<i>akāl.</i>	Fisherman,	<i>machhuwā.</i>
Far,	<i>dūr, ṭār.</i>	Fist,	<i>mutṭhī, mūṭh.</i>
Fast (vb.),	<i>barat rākhñō.</i>	Flag,	<i>jhañṭī.</i>
Fat,	<i>mōṭō.</i>	Flame,	<i>lāt.</i>
Father,	<i>bābā, babā.</i>	Flat,	<i>chauras, sāññō.</i>
Father-in-law,	<i>śasurō.</i>	Floor (of planks),	<i>paṭōr.</i>
Fatigue,	<i>paṭai.</i>	Flower,	<i>phāl.</i>
Fatten (vb.),	<i>mōṭō bāññō.</i>	Fly (noun),	<i>mākhā, (vb.) urñō.</i>
Feather,	<i>pākh.</i>	Fog,	<i>kutōrō.</i>
Feed (vb.),	<i>khaññō.</i>	Fool,	<i>nādāñ.</i>
Fetid,	<i>tehār, tyār.</i>	Forehead,	<i>māthō.</i>
Fever,	<i>tāp, jar.</i>	Forest,	<i>bañ.</i>
Fill (vb.),	<i>bharnō.</i>	Forgive (vb.),	<i>chhimā karñō.</i>
Filthy,	<i>kuchīl, kuchilō.</i>	Forsake (vb.),	<i>chhōḍñō.</i>
Fin,	<i>pākh.</i>	Fort,	<i>garh.</i>
Find (vb.),	<i>milñō.</i>	Fortunate,	<i>bhāgwāñ.</i>
Fine (punishment),	<i>ḍāḍ.</i>	Fresh,	<i>sājī.</i>
Finger,	<i>āgulā.</i>	Friend,	<i>sāthī.</i>
Firefly,	<i>jaṭgīñī kīñō.</i>	Frost,	<i>pāwō, pālō.</i>
Firm,	<i>majbūt.</i>	Fry (vb.),	<i>bhūññō.</i>
Firstling,	<i>jēthā.</i>	Full,	<i>pūrō.</i>

## G

Gather (vb.),	<i>kaṭṭhō karñō.</i>	Give (vb.),	<i>dēñō.</i>
Ginger (green),	<i>ādō ; dry, sūṭh.</i>	Glass (looking-),	<i>ārshī.</i>

English.	Kumaunī.	English.	Kumaunī.
Glean (vb.),	<i>chunṇḍ</i> . This word has two meanings: (1) to pick, (2) to select.	Gourd,	<i>laukī, laukḍ</i> (large).
Go (vb.),	<i>jāṇḍ</i> .	Government,	<i>sirkār</i> .
Goat,	<i>bākrā, bākrī, bākarḍ</i> .	Grain,	<i>nāj</i> , for seed <i>bīj</i> .
Goat-skin,	<i>khalarā, khalarī</i> .	Grandchild,	<i>nāti</i> , (f.) <i>nātipī</i> .
Gold,	<i>sunḍ</i> .	Grow (vb.),	<i>jāṃṇḍ</i> .
Good,	<i>āchhḍ</i> .	Growl (vb.),	<i>gurrāṇḍ</i> .
Goods and chattels and house.	<i>ghar-kūrī</i> .	Guest,	<i>paunḍ</i> .
<b>H</b>			
Hair,	<i>bāw, bāl</i> .	Hit (vb.),	<i>mārṇḍ</i> .
Handmill,	<i>jānrḍ</i> .	Hoar frost,	<i>pāwḍ, pālḍ</i> .
Hard,	<i>kararḍ</i> .	Hog,	<i>sūgar, sūwar</i> .
Hare,	<i>asā</i> .	Hold (vb.),	<i>thīmṇḍ</i> .
Harlot,	<i>pātar</i> .	Holiday,	<i>tehar, tyār</i> .
Hasten (vb.),	<i>utaul karnī</i> .	Honey,	<i>mau</i> .
Hate (vb.),	<i>duthkārṇḍ</i> .	Hook,	<i>kāṭā</i> .
Have (vb.),	<i>rākhṇḍ, dharnḍ</i> .	Hope,	<i>āsā</i> .
Hay,	<i>sūkhḍ ghās</i> .	Hopeless,	<i>nirās</i> .
Hearth,	<i>chulā, chulḍ</i> .	Horn,	<i>śīg, śig</i> .
Heaven,	<i>akās</i> .	Hot,	<i>tātḍ</i> .
Heavy,	<i>garūwḍ</i> .	House,	<i>kūrḍ, kūrī</i> .
Hedge,	<i>bārḥ</i> .	How,	<i>kaśḍ</i> .
Help (vb.),	<i>madat dēṇī</i> .	However,	<i>tabai</i> .
Hemp,	<i>bhāḡ</i> .	Husband,	<i>khasam</i> .
Hen,	<i>kukurī</i> .	Husk,	of barley, <i>bhūs</i> ; of <i>chēmī</i> , <i>jhāgḍrā</i> or <i>kaunī</i> ; of wheat, <i>phāphrā</i> ; of <i>ma-sūr</i> , <i>mās</i> ; of <i>lobiyā</i> , <i>bhōā</i> ; of <i>chaulāī</i> and <i>maḍuwā</i> , <i>bhūs</i> , also <i>bhūsḍ</i> in hills.
Here,	<i>eti, yati</i> .	Hydrophobia,	<i>harkiyā</i> .
Hiccough,	<i>ḍakār</i> .	<b>I</b>	
High,	<i>āchḍ</i> .	Ice,	<i>hyū, pāwḍ, pālḍ</i> .
Ignite (vb.),	<i>phākhṇḍ</i> .	Incense,	<i>dhūp</i> .
Ill,	<i>dukhīyā</i> .	Interest,	on loans, or cash, <i>sūt</i> , <i>byāj</i> ; in kind, <i>kūt</i> .

English.	Kumaunī.	English.	Kumaunī.
Invite (vb.),	<i>nyūtā dēṇḍ.</i>	Itch,	<i>khāj, khāji.</i>
Iron,	<i>lū, luwī.</i>		
<b>J</b>			
Jackal,	<i>śyāwa, śyāl.</i>	Jump (vb.),	<i>phāwa mārñī, phatkal mārñī.</i>
Jealousy,	<i>rīs, rīs-rāg.</i>	Just,	<i>nisāphī.</i>
Jest,	<i>ṭhatṭā.</i>	Justice,	<i>nyḍ.</i>
<b>K</b>			
Keep (vb.),	<i>rākhṇḍ.</i>	King,	<i>bāchhā.</i>
Kick (vb.),	<i>latyūṇḍ.</i>	Knead (vb.),	<i>ḍlṇḍ.</i>
Kid,	<i>pāṭhḍ, pāṭhī.</i>	Knee,	<i>ghunḍ.</i>
Kill (vb.),	<i>kāṭnḍ.</i>		
<b>L</b>			
Labour,	<i>mēnat.</i>	Level (adj.),	<i>saīṇḍ, chaurat.</i>
Lad,	<i>chhḍrā.</i>	Liar,	<i>jhutḍ.</i>
Last,	<i>pachhilḍ.</i>	Lid,	<i>ḍhākaṇ.</i>
Late,	<i>abēr.</i>	Light,	<i>ujyālḍ, ujyāwḍ.</i>
Laugh (vb.),	<i>hasṇo.</i>	Lightning,	<i>bijulī.</i>
Lead (noun),	<i>sisḍ.</i>	Lip,	<i>thōl, thōwa.</i>
Lean,	<i>patlḍ, dublḍ patlḍ.</i>	Listen (vb.),	<i>śūṇḍ.</i>
Lease,	<i>patṭā.</i>	Little,	<i>nḍnḍ.</i>
Leech,	<i>jwāḍ.</i>	Lizard,	(chameleon) <i>chhēbārḍ</i> <i>chhiprḍ.</i>
Leep (vb.),	to smear with cowdung and earth, <i>līpṇḍ.</i>	Locust,	<i>salū.</i>
Leisure,	<i>swāptḍ, sōbutḍ.</i>	Lunch,	<i>dhōpari.</i> But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhōpari</i> in the hills
Lemon,	<i>chūk.</i>		
Leopard,	<i>bāg.</i>		
Leper,	<i>kḍrī.</i>		
<b>M</b>			
Mad dog,	<i>harḍiyā.</i>	Manure,	<i>gōbar.</i> When mixed with grass it is called <i>mōl,</i> <i>mōwa, pursḍ.</i>
Mallet,	<i>mūgarī.</i>	Market,	<i>bājīr.</i>
Man,	<i>maīs, ādimī.</i>		

English.	Kumaunī.	English.	Kumaunī.
Marriage,	byā.	Moon,	jūn.
Matchlock,	āgalō.	Moonlight,	phūl phaṭak jūn (clear without clouds).
Mature,	pākā.	Morning,	rattai.
Medicine,	aukhat, aukhad.	Mother,	ījī, ījā. ījā.
Meet (vb.),	bhēṭnō.	Mother-in-law,	śāsū.
Melt (vb.),	galūṇō, gaūṇō. The latter word gaūṇō has two meanings: (1) to melt, (2) to lose.	Mountain,	dānō, dāḍō.
Memory,	yād.	Mouth,	khāp.
Mill,	jānrō, jāḍrō (a hand-mill).	Mud,	hīl, hīlō, kachīl, kachyār.
Mine,	mērō.	Mumps,	ganāū, gān. A man having mumps is called ganā.
Mint,	pōtin, pōḍinō.	Munch (vb.),	chabūṇō.
Miser,	mūjī.	Musk (a pod of),	biṇā.
Mist,	kwīrō.	Mustachios,	junḡgā.
Mistake,	bhūl, bisar, bhūl-bisar.	My,	mērō.
Monsoon,	chaumās.	Myself,	āphī.
Month,	mhaiṇō.	Mystery,	bhēḍ.
<b>N</b>			
Nail (of body),	naṅg	Nest,	ghōl.
Name,	naū.	New,	nayō.
Narrow,	asāṅḡur.	Nice,	umtō, āchhō.
Navel,	nauṭī.	N.,	nā.
Nav,	naī.	Nothing,	kuchh-naē.
Necessary,	jārūr.	Nourish (vb.),	pālṇō.
Needle,	large, for woollen cloth home-made, unāī siūṇ.	Now and then,	kabhāī kabhaī.
<b>O</b>			
Oak,	bāj.	Open (vb.),	ughāṛnō.
Oath,	saugan.	Opium,	aphīm.
Obscene,	bē-saram.	Our,	hamarō.
Offence,	to take offence, kachlō mānnō.	Outcry,	hāī tōbbā.
Offering,	bhēṭ, in hills.	Own,	āpṇō.
Omen,	śagūn, sakun.	Owner,	mālak.



English.	Kumaunī.	English.	Kumaunī.
<b>P</b>			
Paddy,	<i>dhān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pīr.</i>	Plough,	<i>hau, hal.</i>
Palm of hand,	<i>hathnalī.</i>	Plough (vb.),	<i>bāṇō.</i>
Papa,	<i>bābā.</i>	Ploughshare (iron),	<i>phāwā.</i>
Paper,	<i>kāgat.</i>	Pocket,	<i>khissā.</i>
Paramour,	<i>yār, jār.</i>	Pod (seed-),	<i>śimī.</i>
Pardon,	<i>chhīmā.</i>	Poison,	<i>bish, bikh.</i>
Parrot,	<i>suwā.</i>	Pomegranate,	<i>dārim.</i>
Partner,	<i>sājhi.</i>	Pond,	<i>tāl.</i>
Partridge,	(m.) <i>titirō</i> , (f.) <i>titirī.</i>	Powder,	(gunpowder) <i>dārū.</i>
Path,	<i>bāt, baṭōlī.</i>	Pregnant,	<i>potālī.</i>
Peace,	<i>sajail, mēl.</i>	Present,	<i>hājar.</i>
Peg,	<i>kīl.</i>	Press (vb.),	<i>dābṇō.</i>
Persevering,	<i>tayār.</i>	Prick (vb.),	<i>chubāṇō.</i>
Petticoat,	<i>ghāghrō.</i>	Priest,	<i>purhēt.</i>
Pick (vb.),	<i>chunṇō.</i>	Profit,	<i>phaidā.</i>
Pickaxe (small),	<i>gōḍnī.</i>	Promise (vb.),	<i>karār karnō.</i>
Pig,	<i>śūgar.</i>	Proud,	<i>magrā.</i>
Pillow,	<i>sirāṇī.</i>	Prove (vb.),	<i>parkhaṇō.</i>
Pine marten,	<i>chuthraul.</i>	Purse,	<i>baṭuā.</i>
Pimple,	<i>kīl, (pl.) kīlā.</i>	Push (vb.),	<i>qhakēṭnō, thēṭnō.</i>
Pipe,	<i>chilam.</i> Bamboo portable pipe, <i>chilam kō kāṭhī.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>paharnō, pairnō, bhiṭnō.</i>
Pit,	<i>khāt.</i>	Putrid,	<i>śariyō.</i>
<b>Q</b>			
Quarry,	<i>khāṇ.</i>	Question,	<i>suṭī.</i>
<b>R</b>			
Rag,	<i>khāṭrā, gudaṭā.</i>	Ravine,	<i>nāwā.</i>
Ram,	<i>khārū.</i>	Reaper,	<i>laṇṇiyā.</i>
Raspberry,	<i>hisāu hisālū.</i>	Rear,	<i>pickhāṭī.</i>
Rat,	<i>mūshā.</i>	Relation,	<i>nātā, nātō.</i>

English.	Kumaunī.	English.	Kumaunī.
Remember (vb.),	yād rākhṇī.	Rice,	chāwō, chāwal.
Repair (vb.),	ṭhōk ṭhāḱ karnī.	Right,	siḍhō.
Request (vb.),	darkhāst karnī.	Ringal-bamboo ( <i>Arun- dinarīa falcata</i> ),	nīgāwō, nīgālī.
Rest (vb.),	sastāṇō.	Road,	sarak.
Retire (from a case) (vb.),	bhājṇō.	Roof,	chhatt.
Return (vb.),	baurṇō.	Ruin (of house or village),	khanyār.
S			
Sake (for the—of),	khātar.	Slip (vb.),	rarnē.
Salt,	lūṇ, nūn.	Smell (vb.),	sūgnō.
Sand,	bāū.	Smoke (tobacco) (vb.),	tamākhū khāṇō.
Search (vb.),	hērnō bhālṇō.	Smoke (noun),	dhūwā.
Season,	sāmā.	Smooth (adj.),	chiphlō.
Separate (vb.),	jūdō karnō.	Snore (vb.),	ghurghurāṇō.
Several,	kayēk.	Snow,	hyū.
Sew (vb.),	siṇō.	So,	aisō.
Shade, shadow,	chhail.	Soak (vb.),	rujṇō.
Shame,	lāj, saram.	Somebody,	kuē.
Share,	ṭāṭā ; bāṭ.	Soon,	jhat, jhat-pat.
Sharpen (vb.),	pain karnō, payūṇō.	Sour,	āmlō, amilō.
Shave (vb.),	munṇō, bhadra karnō.	Spark,	chinkā.
Sheep,	bhēr, bhērī.	Spit (vb.),	thūknō.
Shop,	hāṭ.	Spring (vb.),	phāwa mārni.
Short,	thōṇō.	Stand (vb.),	ṭhāṇō hōṇō.
Shorten (vb.),	ghaṭṭṇō.	Star (evening),	sukra tāṛā.
Shroud,	kaphan.	Stick (walking),	lāṭhī.
Sign,	sān.	Stone,	pāthar. Stone of fruit, guṭhēlī- guṭhyālā.
Singer (female),	gidārī.	Story,	kathā-kahāṇī.
Sister,	elder, didi ; younger baiṇī, bhulī.	Strain (liquids) (vb.),	chālṇō, chāwṇō.
Sister-in-law,	bhaujī, bōjī.	Strength,	jōr.
Skin,	khāl.	Strong,	majbūt.
Sky,	akāś.	Stumble (vb.),	ṭhēs khāṇī.
Slap (vb.),	thappar mārni.	Suckle (vb.),	dūdhi dēṇī, dūdḱ dēṇō.
Sleep (vb.),	sitṇō.	Suddenly,	achāṇchak.

English.	Kumaunī.	English.	Kumaunī.
Sufficient,	<i>bhatērō, muktō, mukhtō.</i>	Sweet,	<i>guliyō.</i>
Sunday,	<i>ētwar.</i>	Swell (vb.),	<i>usān.</i>
Surprise (vb.),	<i>achammā or achambhā karnō.</i>	Swim (vb.),	<i>baū lagūnō.</i>
Surround (vb.),	<i>gōṭnō.</i>	Sword,	<i>talwar.</i>
Swallow (vb.),	<i>nigalnō, nēlnō.</i>	Syrup,	<i>sirō.</i>
T			
Tail,	<i>puchharō.</i>	Time,	<i>bakhat.</i>
Teach (vb.),	<i>śikūnō.</i>	Tinder,	<i>ruwā, kapās.</i>
Tear (noun),	<i>āśū.</i>	Toad,	<i>bhikānō.</i>
Teat,	<i>chūchī, chūchā.</i>	Tobacco,	<i>tamākhū.</i>
Teeth,	<i>dāt.</i>	Together,	<i>kaṭṭhō.</i>
Tenant,	<i>paying revenue to Govern- ment, sirkārī asāmī.</i>	To-night,	<i>ellā rāt, ēl rāt.</i>
Thirst,	<i>tīs.</i>	Tooth,	<i>dāt.</i>
Thirsty,	<i>tīsā, tīsān.</i>	Torch,	<i>rākā.</i>
Thread,	<i>ahāgā, tāgā.</i>	Tough,	<i>meat, jar-jarō; leather, ṭar-ṭarō.</i>
Thumb,	<i>āgūṭhā, burūṭhiyā.</i>	Track,	<i>bāṭ; a narrow track, asāgurī bāṭ.</i>
Tie (vb.),	<i>bādhnō.</i>	Tree,	<i>bōṭ.</i>
Tiger,	<i>syū, śyū.</i>	Trip (vb.),	<i>ṭhēs lagṇī.</i>
Tight,	<i>sārō, sārīkai.</i>	Turn (vb.),	<i>phirnō, baurṇō.</i>
U			
Uncle,	<i>father's brother, kakā; mother's brother, māmā; husband of father's sister, bhīnā; husband of mother's sister, māūsā.</i>	Unfortunate,	<i>karamphuṭiyō.</i>
		Untrue,	<i>jhūṭṭhō.</i>
		Up,	<i>ubhā.</i>
V			
Vacant,	<i>rītō.</i>	Vessels (of metal),	<i>bhāḍē</i>
Various,	<i>bhāṭī bhāṭī kō.</i>	Virgin,	<i>aṇ-biwāi.</i>
Venom,	<i>bish, bikh.</i>	Vomit (vb.),	<i>ukhālṇō.</i>
Verdant,	<i>harō.</i>	Vulture,	<i>brown, garuṇ.</i>
W			
Wait (vb.),	<i>ṭhairnō.</i>	Walk (vb.),	<i>ḍōlīnō. Used colloquially and sometimes con- temptuously.</i>
Wake (vb.),	<i>hijūnō.</i>		

English.	Kumaunī.	English.	Kumaunī.
Wall,	<i>bhit.</i>	What,	<i>kē.</i>
Walnut,	<i>akhōr.</i> Country people sometimes call it <i>ukhōr.</i>	When,	(rel.) <i>jab,</i> (interrog.) <i>kabhai.</i>
Warm,	<i>tātō.</i>	White,	<i>śukilō, śyētō, chiṭṭa.</i>
Waste (vb.),	<i>khōṇō.</i>	Wick,	<i>bātī, bātō.</i>
Wave,	<i>lahar.</i>	Widower,	<i>rāḍuwā.</i>
Way,	<i>bāt.</i>	Wife,	<i>jwē.</i>
Wear (vb.),	<i>pairnō, bhirnō.</i>	Wind,	<i>hāwā, bāt.</i>
Weather,	<i>ritu.</i>	Wing,	<i>pankh, pākh.</i>
Weave (vb.),	<i>bunō.</i>	Wink (vb.),	<i>sān mārni.</i>
Wedding,	<i>byā.</i>	Winnowing-sieve,	<i>śūp.</i>
Wedge,	<i>kil.</i>	Winter,	<i>hēmant, hyānō.</i>
Weed (vb.),	<i>nyālō, gōṛnō.</i>	Wood,	<i>lākṛō.</i>
Weep (vb.),	<i>rūnō.</i>	Worm,	<i>kīrō.</i>
Welfare,	<i>rājī-khūsī.</i>	Worship (vb.),	<i>pūjnō.</i>
Wet,	<i>bhijiyāi, tinō.</i>	Wrap (vb.),	<i>bāḍnō.</i>

## Y

Yawn (vb.),	<i>jamānō.</i>	Yellow,	<i>pihawō.</i>
Year,	<i>barās</i> Last year, <i>pōr</i> ; year before last, <i>parār</i> ; year before that, <i>hō parār</i> ; next year, <i>aghin sāl.</i>	Yes,	<i>haū.</i>
Yearling,	<i>barswānikē.</i>	Yesterday,	<i>bēliyā, bēiyā.</i>

## GARHWĀLĪ.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsārī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

Where spoken.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehrī is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kaṇishka.<sup>1</sup> Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrīnagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahir (Bashahr) and the tract now known as Tehrī or foreign Garhwal."<sup>2</sup>

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.<sup>3</sup>

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

Dialects.

<sup>1</sup> See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 415 ff.

<sup>2</sup> Atkinson, *op. cit.* pp. 526 ff.

<sup>3</sup> See *ante*, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrinagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrinagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salānī sub-dialect spoken immediately to the south of Śrinagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salānī, are also grouped the speakers of Garhwālī, in the British Districts immediately to the south of Garhwal, *viz.*, Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salānī dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrinagariyā or Standard—									
Garhwal	.	.	.	.	.	.	.	.	12,008
Rāthī or Rāthwālī—									
Garhwal	.	.	.	.	.	.	.	60,594	
Almora	.	.	.	.	.	.	.	2,463	
								<hr/>	63,057
Lohbyā—									
Garhwal	.	.	.	.	.	.	.	8,190	
Almora	.	.	.	.	.	.	.	1,648	
								<hr/>	9,748
Badhānī—									
Garhwal	.	.	.	.	.	.	.	.	14,108
Dasauliyā—									
Garhwal	.	.	.	.	.	.	.	.	17,022
Mājh-Kumaiyā—									
Garhwal	.	.	.	.	.	.	.	28,631	
Almora	.	.	.	.	.	.	.	4,380	
								<hr/>	33,011
Nagpuriyā—									
Garhwal	.	.	.	.	.	.	.	.	51,831
Salānī—									
Garhwal	.	.	.	.	.	.	.	207,832	
Almora	.	.	.	.	.	.	.	15,176	
Dehra Dun	.	.	.	.	.	.	.	5,000	
Saharanpur	.	.	.	.	.	.	.	250	
Bijnor	.	.	.	.	.	.	.	1,000	
Moradabad	.	.	.	.	.	.	.	500	
Tehri or Gaṅgāpāriyā—									
Tehri Garhwal	.	.	.	.	.	.	.	.	229,758
								<hr/>	240,281
								<hr/>	
								TOTAL	670,824

Garhwālī has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the *Hindī Rājñiti* into Garhwālī, and this was printed at Almora in 1901. Several specimens of Garhwālī will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

### A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

**Pronunciation.**—The pronunciation is on the whole the same as in Hindī. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindī end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *n* (Hindī *nē*), the suffix of the conjunctive participle is *k* (Hindī *kē*), and the oblique form of the infinitive in phrases is as in *karan lagyō* (Hindī *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindī than does Kumaunī or Khas-Kurā.

**Gender.**—There are two genders, masculine and feminine. These generally follow Hindī and Rājasthānī rules. A few words which are feminine in Hindī are, as in Kumaunī, masculine in Garhwāli. Thus, *ākhō*, an eye, is masculine in *mērā ākhā tē khar nikālī-dē*, extract the grass from my eye (II, 4).

**Number.**—There are two numbers, singular and plural. *Tadbhava*<sup>1</sup> masculine nouns which in Hindī end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindī *ghōṛā*, Garhwāli *ghōṛō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōṛā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindī *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunī*, a daughter or daughters. Feminine nouns in *ī*, however, often change the *ī* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānī* or *janānē*.

**Case.**—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunī*,

<sup>1</sup> A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *naunī-kō*, of the daughter : *baiṇ*, the sister : *baiṇ-tē*, from the sister. But masculine *tadbhava*<sup>1</sup> nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōṛō*, a horse : oblique form singular, and nominative plural, *ghōṛā*.

The oblique form plural ends in *aũ* or *ū*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōṛā*, horses : oblique plural *ghōṛaũ* or *ghōṛū* : *bāta*, words ; oblique plural *bātaũ* or *bātū*. If the nominative plural ends in *ī*, this, together with the termination, becomes *iyāũ* or *iyū*. Thus, *naunī*, daughters ; oblique plural *nauniyāũ* or *nauniyū*. In other cases, the *aũ* or *ū* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaũ* or *gharū* ; *bīr*, heroes ; oblique plural *bīraũ* or *bīrū*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēwā* (fem.), service ; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaũ* or *bābāū*.

The final *ū* of the oblique termination is sometimes nasalized. So that we also find *ghōṛū̃*, *bātū̃*, *nauniyū̃*, and so on. Similarly in the Parable, we have *khētū-mā*, in the fields, but *naukarū̃-madhyē*, among the servants.

As in Hindi and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

Agent, *n*.

Accusative,—, or else *saṇī* (sometimes written *siṇī*) or *kū*.

Instrumental, *tē* or *n*.

Dative, *saṇī* (*siṇī*) or *kū*.

Ablative, *tē*.

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindi.

We may thus decline the noun *ghōṛō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛā-n</i>	<i>ghōṛaũ</i> (or <i>ghōṛū</i> )- <i>n</i>
Acc.	<i>ghōṛō</i> , <i>ghōṛā-saṇī</i> , - <i>kū</i>	<i>ghōṛā</i> , <i>ghōṛaũ</i> (or <i>ghōṛū</i> )- <i>saṇī</i> , - <i>kū</i>
Instr.	<i>ghōṛā-tē</i> , <i>ghōṛā-n</i>	<i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>tē</i> , <i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>n</i>
Dat.	<i>ghōṛā-saṇī</i> , <i>ghōṛā-kū</i>	<i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>saṇī</i> , <i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>kū</i>
Abl.	<i>ghōṛā-tē</i>	<i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>tē</i>
Gen.	<i>ghōṛā-kō</i>	<i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>kō</i>
Loc.	<i>ghōṛā-mā</i> , <i>ghōṛā-par</i>	<i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>mā</i> , <i>ghōṛaũ</i> ( <i>ghōṛū</i> )- <i>par</i>

<sup>1</sup> See the footnote on the preceding page.



For other nouns we may quote :—

SINGULAR.		PLURAL.		
Nom.	Obl.	Nom.	Obl.	
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāaũ</i> or <i>bābāũ</i>	
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>	
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>	
<i>bāt</i> , a word	<i>bat</i>	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>	

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

*bēṭā-n bōlyō*, the son said.

*pūrb-kā bīr-an pūchhē*, the eastern hero asked (II, 2).

*naunī-n batāi dinē*, the daughter explained it (II, 2).

*duciyaũ-n budalī-mā bōlē*, both said to the old woman (II, 3).

Note that the verb *bōlnō*, to say, unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

*apnō pēt bharnō chāndō chhayō*, he was desirous to fill his belly.

*wē-n sātū-saṇī wē talau-mā ḍāl dinyā*, he flung the *sattū* into the tank (II, 1).

*dwī bīraũ-kū apnā kandhā-mā dhar-dinyā*, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have :—

*wē-kū apnā hāth-tē phēk-dinē*, (he) hurled him with his own hand (II, 2).

*mai-n naunō bēt-an mārē*, I struck the son with a cane (sentence 228).

For the **Dative** we have :—

*sō maī-saṇī dē-dēwā*, give that to me.

*apnā ghar-kū aṇṇū chhayō*, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *budalī-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have :—

*ēk-kō ghar dusrā-kā ghar-tē bārā bars-kō bātō chhayō*, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have :—

*wē-kō bhāī wē-kī bhain-tē lambō chha*, his brother is taller than his sister.

*khān-tē jādā rōṭī pakd*, bread more than (sufficient for) eating is being cooked.

And for the superlative :

*sab-tē achchhā kapṛā nikālī-k*, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindī *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus :—

*ēk-kō nām saṇī-k dusrō jaldō-chhayō*, hearing the name of one, the other was burning (II, 1).

*swarg-kā biruddh*, against heaven.

*pēr-kā mūrē*, under a tree (II, 1).

*dhōrā-kā baṇ-kā jānwār*, the animals of the forest of the vicinity (I, 1).

*nāch-kī āwāj*, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

*wai-n wai-kā pās bolyō*, he said to him (thy brother is come).

As examples of the **Locative** we have :—

*jēthō naunyāl khēt-mā chhayō*, the elder son was in the field.

*apṇā khētū-mā bhējyō*, he sent him into his fields.

*gulā-par liptī-k chūmyō*, clinging on his neck, he kissed (him).

*Mā* sometimes means ‘on’ and *par* ‘in.’ Thus :—

*wē-kī pīth-mā kāthi dhar*, put the saddle on his back.

*mērō bābā wē chhōṭā ghar-par rahādīn*, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā naunyāl-an apṇā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

“From-among” is *mā-n*, as in *maĩ-saṇi apṇā naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

**Adjectives.**—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

*bhalō ādmī*, a good man.

*bhalā ādmī*, good men.

*bhalā ādmī-kō*, of a good man.

*bhalī janānī*, a good woman.

*bhalī janānī*, good women.

**Comparison** is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

## PRONOUNS.

### (a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maĩ</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maĩ-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maĩ</i> , <i>mī</i>	<i>twē</i> , <i>twai</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamāro</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *maĩ* and *mĩ* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following :—

*ab tū maĩ āpas-mā laṛāĩ karĩ-k dēkhulā*, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

*maĩ phir āp-kō naunyāl bōlan lāyak nī chhaũ*, I am no longer worthy to be called Your Honour's son.

*mī Ísvar-kō mandir ujāṛĩ sakdū*, I can destroy the temple of God (Matt. xxvi, 61).

*tērō nām mai-n pahilē-tē suṇ rakhē-chhayō*, I heard your name from long ago (II, 2).

*maĩ-saṇī apṇā naukārū-mā-n ēk-kā barābar baṇāwā*, make me as one of thy servants.

*mai-kū baṛĩ khusī hōĩ*, great pleasure has become to me, I am very glad (II, 2).

*jō tū chāĩ ta mī-kū saphā karĩ sakdĩ*, if thou wilt, thou canst make me clean (Matt. viii, 2).

*mērō bāp lākhṛā kātan-kū jāyũ-chha*, my father has gone to cut sticks (II, 2).

*ham khāwā*, let us eat.

*ham-an tumārū wāstā bāsulĩ bajāĩ*, we played the flute for you (Matt. xi, 17).

*hamū-kū dukh dēṇ-kā wāstā āĩ*, art thou come to torment us (Matt. viii, 29) ?

*hamārī chhīd-kā bhaĩr jāwā*, depart from our border (Matt. viii, 34).

*tū sadā hamārā-hī sāth chhaĩ*, thou art always with me.

*tī-n wō kai-tē mōl lēyō*, from whom didst thou buy that ?

*tērō bāp twai-kō badlō dēlō*, thy Father will give recompense to thee (Matt. vi, 6).

*jō tum manushyaũ-kā aparādhaũ-kū kshamā karyāĩ*, ta tumārō bāp tum-kū kshamā karlō, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

*tum-an wai-kā wāstā achchhō khāṇō karē*, you made a feast for him.

*tum pichhāṛĩ kai-kō naunō aṇṇū chha*, whose boy comes behind you ?

*mī tumū-mā sach bōldū*, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmṇē pāp karē*, (I) did sin before Your Honour ; *āp-an maĩ-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows :—

This, he, she, it.			That, he, she, it.		
			Singular.		
	Masc.	Fem.		Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, ō</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ō, wē</i>	
Obl.	<i>yũ</i>			<i>wũ, ũ</i>	

Examples of the use of these pronouns are :—

*yō kyā chha*, what is this ?

*yō mērō lar̥kō marī-chhayō*, this my son had died.

*yō sārō bistār*, all this occurrence (II, 4).

*yā rupyā wē-sanī dī-dē*, give this rupee to him.

*yā maṅgalvārttā*, this gospel (fem.) (Matt. xxvi, 13).

*yē bīch*, in the meanwhile (II, 1).

*yē saṁsār-mā*, in this world (II, 5).

*yē duyē naunā ēk tērā daiṇā hāt ar ēk tērā bāyā hāt baiṭhan*, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

*tumū yō sab dēkhdā-chhayāi*, ye see all these (Matt. xxiv, 2).

*yē bāta kab hōlī*, when will these things be (Matt. xxiv, 3) ?

*yū sab kīṛaũ-saṇī hamārā birālā-kū dē-dē*, give all these insects to our cat (II, 4).

*wō kull sātū-kū khāi-gayē*, he ate up all the *sattū* (II, 1).

*ō wai-dēs-kā rahanvālaũ-mā-n ēk-kā yakh jāi-k wakh rahan lagyō*, having gone to one of the inhabitants of that country, he began to dwell there.

*wā uṭhī-k wai-kī sēwā karan lagī*, she having arisen began to do service to him (Matt. viii, 15).

*wai-dēs-kā*, as above.

*wē khūb mār*, beat him well.

*wē-kū ēk talau milē*, to him a lake was met, he came across a lake (II, 1).

*wē-n ēātū-saṇī dāl-dinyā*, he threw the *sattū* (II, 1).

*wē bīr-kī nīd*, the sleep of that hero (II, 1).

*wī-kī mā bhair āi*, her mother came outside (II, 2).

*bīr-an wī-naunī-tē rastā puchhē*, the hero asked the road from that girl (II, 2).

*wē-tē cō rupyā* (fem.) *lī-lē*, take those rupees from him.

*ō jhaṭ ũ-kū bhējī-dēlā*, they will at once send them (Matt. xxi, 3).

*ũ-n wai-mā bōlyō*, they said unto him (Matt. xxi, 16).

*ō ũ chhimiyaũ-tē pēṭ bharnō chāndō-chhayō*, he was wishing to fill his belly with those husks.

*maī uṭhī-k apnā bābā-jī-pās jāulō, aur ũ-kā pās bōllō*, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

*ō apnā bābā-jī pās chalyō*, he went to his father.

*apnā-apnā gharwālaũ-mā bōlē*, (each) said to his own family (II, 4).

*āphū-āphū-kū chhōṭō jānī-k*, each considering himself (to be) small (II, 4).

*āphū-kū kuchh bastu nī samjhi-k*, not considering themselves anything (II, 5).

*tū maī āpas-mā larāi karī-k dēkhulā*, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ</i>	<i>taũ</i>

Examples are as follows :—

*jō mērō hisā chha, sō maĩ-saṇi dē-dēwā*, what is my share, that give to me.

*jai-n aṇṇā khētū-mā bhējyō*, who sent (him) into his fields.

*ēk janānī-n, jai-kū bāra bars-tē rōg chhayō*, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

*dhanya ō jō mēl-milāp karaṇṇwālā chhan*, blessed are they who are peace-makers (Matt. v, 9).

*chhimiyaũ-tē jaũ-saṇi suṅgar khāndā chhayā*, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who ? which ? and *kyā*, what ? *kō* is declined like *jō*, as in :—

*kō barō chha*, who is great ?

*kai-kō naunō aṇṇū chha*, whose boy is coming ?

*tī-n wō kai-tē mōl lēyō*, from whom didst thou buy that ?

For *kyā*, we have :—*yō kyā chha ?* what is this ?

Its oblique form is *kē*, as in :

*kē-tē lūṇiũ karīlō*, wherewith will it be salted (Matt. v, 13) ?

*tū kē-lāi āi*, for what (*i.e.* wherefore) didst thou come (Matt. xxvi, 50) ?

(g) The **Indefinite Pronouns** are *kuĩ* or *kwĩ*, anyone, someone, any, some, and *kichhũ* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kwĩ* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuĩ* or *kwĩ*. Examples are :—

*jō kuĩ tumū-tē kichhũ puchhlō*, if any man shall ask you (Matt. xxi, 3).

*kwĩ* (plur.) *wai-saṇi kuchh nī dēndā chhayā*, any persons were not giving anything to him.

*tū kai-kō khaṭgō nī rakhdī*, thou carest not for anyone (Matt. xxii, 16).

*jō kuĩ kūṛā-mā chha, sō aṇṇā bhitra-tē kichhu chīz-bast lēṇ-kū nā utar*, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

*kai bāt-kō ghamand nī karnō chāindō*, it is not right to be proud of anything (II, 5).

*kuĩ bat-kā wāstā*, for anything (Matt. xviii, 19).

*jō kuī* or *jō kuī*, as above, is “ whoever ” and *jō kichhū* or *jō kuchh* is “ what-ever ” as in :—

*jō kichhū tum duniyā-mā bāndhalyā*, whatever ye shall bind on earth (Matt. xviii, 18).

*jō kuchh mērō chha, ō sab tērō chha*, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

*yakh*, here.

*wakh*, there.

*katnā, katgā*, how many ? (plural).

*itnā*, so many (plural).

## CONJUGATION.

### A—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.

Plural.

(1) *chhaū, chhaū*, I am

*chhawāū*, we are.

(2) *chhaī*, thou art

*chhayāī*, you are.

(3) *chha*, he or she is

*chhan*, they are.

The **Past** is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhaī*, for all three persons.

Examples of the use of these tenses are :—

*kyā bōldān ki mī, jō manushya-kō putra chhaū, kō chhaū*, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

*āp-kō naunyāl bōlan lāyak nī chhaū*, I am not worthy to be called thy son.

*tū sadā hamārā-hī sāth chhaī*, thou art ever with me.

*yō kyā chha*, what is this ?

*naunī marī nī chha*, the maid is not dead (Matt. ix, 23).

*ham Tērī sṛishṭi-mā sab-tē chhōṭā chhawāū*, in Thy creation we are the smallest of all things.

*kyā tumū ū-tē barā nī chhayāī*, what, are ye not greater than they (Matt. vi, 26) ?

*dhanya ō jō bhūlā chhan*, blessed are they who are meek (Matt. v, 5).

*jēḥō naunyāl khēt-mā chhayō*, the elder son was in the field.

*kai ādmī-kū dōī naunyāl chhayā*, of a certain man there were two sons.

*tērā milan-kī barī chāh chhaī*, there was a great desire of thy meeting, *i.e.* to meet thee (II, 2).

*hiṇḍē janānē jō wai-kā picchhāī āī chhaī*, many women who were come after him (Matt. xxvii, 55).

**B—Active Verb**—The **Infinitive** or **Verbal Noun** has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *n*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ō*, thus, *jānnō*, not *jāno*, to know ; *mārnō*, not *māro*, to strike ; *laṛnō*, not *laṛo*, to fight ; *bōlnō*, not *bōlo*, to say.

The weak infinitive is made by adding *an* or, after a vowel, *n* to the root. As in the case of the strong infinitive, this becomes *n* after *n*, *r*, *ṛ*, or *l*. Thus, *kāpan*, to

tremble ; *khāṇ*, to eat ; *jāṇan*, to know ; *māran*, to strike ; *laṛan*, to fight ; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *auṇō* and *auṇ*. Thus from the root *charā*, graze, we have *charauṇō*, and from *ā*, come, we have *auṇō*. But *jā*, go, has *jāṇō*, and *khā*, eat, *khāṇō*.

The following are examples of these infinitives :—

(a) STRONG FORMS.

*apṇō pēt bharnō chāndō-chhayō*, he was wishing to fill his belly.

*bhītar jāṇō nī chāyō*, he wished not to go inside.

*achchhō khāṇō karē*, (you) made good feast. Here *khāṇō* is a pure verbal noun.

*ānand karnō aur khuṣī rahṇō chāindō chhayō*, to do rejoicing and to remain happy was proper.

*ghamaṇḍ nī karnō chāindō*, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

*suṅgar charauṇ-kū bhējyō*, (he) sent (him) to graze swine.

*khāṇ-tē jādā rōṭī*, bread more than eating (*i.e.* than can be eaten).

*laṛan-kū gayē*, he went to fight (II, 1).

*pāṇī pēṇ-kū āyen*, they came to drink water (II, 1).

*panī dhuṇḍan-kū chalī gayē*, they went away to seek water (II, 1).

*pāṇī nī milan-tē*, owing to not finding water (II, 1).

*lākhṛā kāṭan-kū jāyū-chha*, he has gone to cut sticks (II, 2).

*tērā milan-kī baṛī chāh chhaī*, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in :—

*ēk-kā yakh jāi-k wakh rahan lagyō*, going near one, he began to remain there.

*ānand karan lagyō*, he began to do rejoicing.

*manauṇ lagyā*, he (plur. of respect) began to entreat.

*bathāṁ hōṇ lagyō-chhayō*, a storm had begun to be (II, 4).

*kāpan lagyā*, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaunī which ends in *ṇū* (*nū*, after *ṇ*, *r*, *ṛ*, or *l*), with a feminine *ṇī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahṇō*, to remain, has its present participle *rahāḍō*, *randō*, *rahṇū* or *ranū* ; and *auṇō*, to come, has *aundō* or *auṇū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

*jab ghar aund ghar-kā najīk paūchhyō*, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

*dēṇō*, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karnō*, to do, has both *karyō* and *kinyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*māryā*, *māryā̃*), and the feminine of both numbers in *ī* or *ī̃* (*mārī*, *mārī̃*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

*khōyē gaī-chhayō*, he had gone lost, *i.e.* he was lost.

*jō kichhū tumū duniyā-mā bāndilyā sō swarg-mā bāndyū ralō*, or *jō kichhū tumū duniyā-mā khōlilyā sō swarg-mā khōlīyū ralō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōlīyū* is the past participle of the passive verb *khōlīṇō*, to be loosed.

*ō kurchyā nalturaū nī tōṛlō*, bruised reeds shall He not break (Matt. xii, 20).

*maryā apṇā maryāū-kū khadyaṇ dē*, let the dead bury their dead (Matt. viii, 22).

*duī janānē ēkā jādrā pīsaṇ lagī ralī*, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārṇō*, about to be struck, fem. *mārṇī*. It is used as a future passive tense in phrases such as *hamārī hār-jīt* (fem.) *kai-n jāṇṇī* (fem.), our defeat (and) victory by whom is to be known, *i.e.* who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *ī* to the root, as *mārī*, having struck. To this *k* (the same as the Hindī *kē*) is usually added. Thus, *mārī-k*, having struck. The verb *hōṇō*, to become, makes *hōī-k* or *hwai-k*, and *karnō*, to do, makes *karī-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

*urāī diyē*, having caused to fly he gave, *i.e.* he squandered.

*sab katṭhā karī-k dūr dēs chalī gayō*, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

*wai dēs-kā rahanwālaū-mā-n*, from among the inhabitants of that country.

*ban-kā jānwar rōj-kā anwālā*, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-dēwā*, give (plural of respect); *banāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chaukas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū</i>	<i>mārā̃</i>
2.	<i>mārī</i>	<i>māryāī, mārā</i>
3.	<i>mār</i>	<i>māran</i>



**Rahṇō**, to remain, has 1st singular *raũ*. Examples of this tense are :—

*jō mī sirp wai-kī lattā-kū chhũũ*, if I may but touch His garment (Matt. ix, 21).

*mī tumārā dagṛā sadānē nī raũ*, I do not remain with you always (Matt. xxvi, 11).

*jab tū brat karī*, when thou makest a fast (Matt. vi, 17).

*jō tū chāī, ta mī-kū saphā karī sakdī*, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

*sō apnā bhitra-tē kichhū chiz-bast lēn-kū nā utar*, let him not descend to take any of his property from within (Matt. xxiv, 16).

*ham khāwā, ānand karā*, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā*'s.

*jō tum manushyaũ-kā aparādhaũ-kū kshamā karyāī*, if ye forgive men their trespasses (Matt. vi, 14).

*jō tum pyār karā*, if ye love (Matt. v, 46).

*jab tum brat lēwā*, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

*ū-n wai-mā bōlyō hē Prabhu, ki hamārā ākhā ughṛī jāwan*, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindī. Thus, *mārdō chhaũ* or *mārnū chhaũ*, I am striking. The following examples have been noted :—

*wō dhār-mā gōrū charaunū chha*, he is grazing cattle on the hill (sentence 229).

*kai-kō naunō aunū chha*, whose boy is coming? (sentence 239).

*kyā tumū yō sab dekhda chhayāī*, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated :—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwā, mārdāũ, mārdāī</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāī</i>
3. <i>mārd</i>	<i>mārdin, mārdān.</i>

Examples of the use of this form of the tense are :—

*maī bhūkh-tē mardū*, I am dying of hunger.

*maī itnā barsaũ-tē āp-kī sēwā kardū*, from so many years I am doing Your Honour's service.

*tū mī-kū saphā karī sakdī*, Thou canst make me clean (Matt. viii, 2).

*ham jāndaũ ki tū sachchō chhaī, ar sachchāī-tē Paramēśwar-kō bātō bataundī, ar tū kai-kō khatgō nī rakhdī*, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

*rōṭī pakd*, bread is being cooked.

*jō Dāūd wai-kū prabhu bōld*, if David calls him Lord (Matt. xxii, 45).

*janū ham apnā kasūrāwāũ-kū kshamā kardāũ*, as we forgive them that trespass against us (Matt. vi, 12).

*ham jāndaũ*, above.

(No examples are available for the forms *mārdāwā* and *mārdāwā*.)

*kē-lāī janānī-kū dukh dēndāī*, why trouble ye the woman (Matt. xxvi, 10)?

*tum kyā chāndāī*, what do you want (Matt. xx, 32)?

*mērā bābā* (plural of respect) *wē chhōṭā ghar-par rahādin*, my father lives in that small house.

*garīb lōk tumū dagrē sadānē randān*, the poor always remain with you (Matt. xxvi, 11).

*dhanya ō jō šōk kardān*, blessed are they that mourn (Matt. v, 4).

*admī kyā bōldān*, what do men say (Matt. xvi, 13) ?

The **Imperfect** tense is formed, as in Hindī, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

*pēt bharnō chāndō-chhayō*, aur *kuṭī wai-saṇī kuchh nī dēndā-chhayā*, he was wishing to fill his belly, and no persons were giving him anything.

*ēk-kō nām suṇī-k dusrō jaldō-chhayō*, hearing the name of one, the other was burning (II, 1).

*apṇā ghar-kū auṇū-chhayō*, he was coming to his own home (II, 2).

*paśchīm-kā bīr-kī naunī sāṭṭī kuṭṇī-chhaī*, the daughter of the western hero was pounding paddy (II, 2).

*jaṭ-saṇī suṅgar khāndā-chhayā*, (the husks) which the swine were eating.

*dwī janānī sāṭṭī kuṭṇī-chhaī*, two women were pounding rice (II, 4).

As in Hindī, *rayō* (fem. *rai*), the past participle of *rahṇō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

*wakh bhiṇḍē janānē dēkhdē-raī*, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindī, to perform the office of a **Past Conditional**.

Thus :—

*ki maī apṇā mitrū-kā sāth ānand kardō*, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārlō</i>	<i>mārūlī, mārlī</i>	<i>mārūlā, mārlā</i>	<i>mārūlī, mārlī</i>
2.	<i>mārilyō, mārilō</i>	<i>mārilī</i>	<i>mārilyā, mārilā</i>	<i>mārilī</i>
3.	<i>mārlō</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ū* is also often lengthened, so that we get forms like *mārulō*, *mārūlō*, etc. The masculine is often carelessly used for the feminine.

*tab maī ū-mā khōlī-k bōlulō*, I will say unto them openly (Matt. vii, 23).

*maī apṇā bābā-jī pās jaūlō*, aur *ū-kā bōllō*, I will go near my father, and will say unto him.

*tum dwiyā-ki laṛāī-kū dēkhūlō*, I will see the fighting of you two (II, 3).

*tab nikālī dūlō*, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

*mī tumū-kū manushyañ-kō machhwañ baṇaulō*, I will make you a fisher of men (Matt. iv, 19).

*apṇā bhāi-kā ākhā-tē kargaṭ-kū gāḍṇu dēkhilyō*, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

*apṇī bātū-tē nirdōshī tharāyā jāilyō*, by thy words thou shalt be justified (Matt. xii, 37).

*jō wē khaṭ mai-kū-hī dē-dīlī*, if thou (fem.) wilt give to me alone that grass (II, 4).

*tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apṇō khalyāñ khūb pūñlō, aur gēhū apṇā bhaṇḍār-mā kaṭṭhā karlō, par būkhā-kū wē āg-mā jō nī mañjḍī phāklō*, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

*mī apṇō ātmā wai-par dhorulō, ar ō pradēśyañ-kū nyāu batlālō. Na ō jhagrā karlō, na dhūm-dhām machālō, na bāṭ-mā kuī wai-kī bāch suñlō. Ō kurchyā nalturañ bī nī tōṛlō ar dhūwālō bāthlō bī nī majāwlō, jawārē tañ nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā nañ-par pradēśī-lōk āsrō rokhlā*, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

*bāndyūñ ralō*, it will remain bound (Matt. xviii, 18).

*āpas-mā laṛāñ karī-k dēkhulā*, having fought amongst ourselves we shall see (II, 2).

*bastī-mā jāñlō, wakh laṛulā*, we shall go into the village, there shall we fight (II, 2).

*ham kyā khaulā, kyā pyūlā, kyā pairlā*, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

*ham yēkhī tīn dērā baṇaulā*, we shall even here make three tabernacles (Matt. xvii, 4).

*wai-kū pāilyō*, ye shall find him (Matt. ii, 8).

*tumū yē-ī dāḍḍā-tē bī bōlilyā . . . . ar sab kichhu jō tumū bintī-mā biśwās kai-k māgilyā sō pāilyā*, (if) ye will say even to this very mountain . . . and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

*wai dīn-mā bhīṇḍē mañ-mā bōllā*, in that day many shall say unto me (Matt. vii, 22).

*ō dīn ālō ki bandṛā ũ-tē liyā jālō*, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

*duī janāñē ēkā jāḍrā pīsaṇ lagī-ralī, ēk pakṛyā jālī, ar ēk chhuṭī jālī*, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have :—

(a) Singular Transitive Verbs :—

*mañ-n pāp karē*, I did sin.

*āpñ lirsat bāṭ diyē*, he divided his property.

*bābā-jī-n apñā naukraũ-tē bōlē*, the father said to his servants (note that *bōlnō* is transitive).

*nāch-kī āwāj sunē*, he heard the noise of dancing.

*pitā-jī-n ō kuśal-pūrbak pāyē*, the father got him in good health.

*icai-n apñā pitā-kū jawāb diyē*, he gave answer to his father.

*icē-kū phēk-dinē*, (he) flung him away (II, 2).

*hāthī-kū apñā khīsā-par dhar-dinē*, (she) put the elephant in her pocket (II, 2).

*bīr-an ḍāḍā-kō rastā pūchhē*, the hero asked the road of the mountain (II, 2).

*bīr-an bhārī jōr lagāyē*, the hero applied great force (II, 2).

*icē-kū rōṭī* (fem.) *dinē*, (she) gave the loaf to him (II, 3).

*sabū-n Paramēśwar-kō dhanya kinē*, all made thanks of (*i.e.* to) God (II, 5).

*kabūl karē*, (they) confessed (II, 5).

(b) Singular Intransitive Verbs :—

*baṛō akāl paṛē*, a severe famine fell.

*ō kaṅgāl hōi-gayē*, he became poor.

*bachī-gē*, he was saved; *milē*, he was found.

*āp-kō bhāī āyē*, your brother came.

*jō āp-kī sampatī khāi-gayē*, who ate up your property.

*laṛan-kū gayē*, he went to fight (II, 1).

*sātū li-gē*, he took away *sattū* (II, 1).

*dwī pahar tak chalē*, he went during two watches (II, 1).

*gahrō talau milē*, a deep lake was met (II, 1).

*bīr-kā ḍērā pahūchē*, he arrived at the hero's house (II, 2).

*jaḍ wō rōṭī khāi chukē*, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are :—

Transitive :—

*apñā khasam-kū dekhlañ* (from *dekhlañō*), she showed them to her husband (II, 4).

Intransitive :—

*jab sātū bhijī gayen*, when the *sattū* (plural) was soaked (II, 1).

*baṇ-kā jānwar pāṇi pēṇ-kū āyen*, the forest animals came to drink water (II, 1).

*laṇan-kū tayār hōyen*, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

*bandrā milan-kā wāstā gainē*, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

*tī-n wō kai-tē mōl lēyō*, from whom didst thou buy that?

*jai-n ō apṇā khētū-mā bhējyō*, who sent him into his fields.

*wai-n bōlyō*, he said.

*wai-n pūchhyō*, he asked.

*ulaṅghan nī karyō*, (I) did not do disobedience.

*āp-an maĩ-saṇi ēk khāḍū-kō bachā bhī na dēyō*, Your Honour did not give to me even a kid.

*wē-n apṇi sunḍ-saṇi* (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

*ēk baṛi kilkāṛ mārī*, (the elephant) trumpeted loudly (II, 1).

*wē-n hāthī-kī sunḍ pakṛī*, he seized the trunk of the elephant (II, 2).

*wē-n naunī-tē pūchhī*, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

*wē-n sātū-saṇi* (acc. plur. masc.) *wē talau-mā ḍāl-dinyā*, he threw that *sattū* into the lake (I, 1).

*budhiyā-n apṇā kandhā-mā dhar dinyā*, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalyū</i>	<i>chalyā, chalyā</i>
<i>chalī</i>	<i>chalyāi, chalyā</i>
<i>chalyō</i> (fem. <i>chalī</i> )	<i>chalyā</i> (fem. <i>chalī</i> )

Examples are—

*maĩ āj bahut chalyū*, I walked a long way to-day.

*mī dharmyā nā par pāpyā-kū bulaun āyū*, I came to call not the righteous but sinners (Matt. ix, 13).

*hamū-kū dukh dēṇ-kā wāstā āi*, didst thou come to torment us (Matt. viii, 29)?

*dūr dēs chalī gayō*, he went away to a far country.

*wakh rahan lagyō*, he began to remain there.

*khabardār hōyō*, he became sensible.

*apṇā bābā-jī pās chalyō*, he went near his father.

*ghar-kā najīk paūchhyō*, he arrived near the house.

*tērō bhāi maryō, phir bachyō*, thy brother died, again he escaped.

*apni mā-kā pās bhājī-k gaī*, she fled to her mother (II, 2).

*wī-kī mā bhair āi*, her mother came outside (II, 2).

*dwiyaū-kī bhēt hōi*, a meeting of the two took place (II, 2).

*ēk budalī milī*, an old woman was met (II, 3).

*wā uṭhī-k wai-kī sēwā karan lagī*, she arose and ministered unto him (Matt. viii, 15).

*haman kabārī tū rōgī yā kaid-mā dēkhī ar twai-mū āyā*, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?

*ham wai-sinī kē-lāi nī nikālī sakyā*, why could we not cast him out (Matt. xvii, 19) ?

*haman tū kabārī pardēśī dēkhī ghar-mā lhāyā*, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?

*tum kyā dēkhan-kū nikalyāi*, what went ye forth for to see (Matt. xi, 8) ?

*tumū nī nāchyā*, ye did not dance (Matt. xi, 17).

*pitā wai manan lagyā* (plur. of respect), the father began to entreat him.

*dwiye bastī-kā rastā chalyā*, both went on the road to the village (II, 3).

*kāpan lagyā*, they began to tremble (II, 4).

*jō tayār chhai wai-kā dagrā byāu-mā gaī*, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

*mērō bāp dāḍō jāyū-cha* (not *gayū-cha*, as we should expect), my father has gone to the mountain (II, 2).

*ham lōk sabī kichhū chhōrī-k tērā dagrā lagyā-cha*, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

*tērō nām mai-n pahilē-tē sun rakhē-chhayō*, I had heard thy name from before (II, 2).

*bathaū hōn lagyō-chhayō*, a storm had begun to be (II, 4).

*rāt-mā jab hamū sēyā-achhayā*, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

*bhant din nī bitī-chhayā*, many days had not passed.

*yō mērō laykō marī-chhayō . . . . . khōyē gaī-chhayō*, this my son had died, . . . . . had been lost.

*tērō bhāi harchī-chhayō*, thy brother had been lost.

The **Passive voice** is formed much as in Hindī, by combining the past participle with the verb *jānō*, to go, but the oblique singular of the participle is usually employed. Thus :—

*khōyē gaī-chhayō*, he had been lost.

*mērā khadyāyā jān-kā wāstā*, for my being buried (Matt. xxvi, 12).

*jakh-kakhī yā maṅgal-bārttā prachār karyā jālī*, wherever this gospel will be preached (Matt. xxvi, 13).

*tumārō ghar tumārā wāstā bājō chhōryā jānd*, your house is being left for you desolate (Matt. xxiii, 38).

*ō din ālā ki bandrā ũ-tē liyā jālō*, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

*ēk pakaryā jālī*, one (woman) will be seized (Matt. xxiv, 41).

In Kumaunī there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Garhwālī, in :—

*sō swarg-mā khōliyū rālō*, that will remain loosed in heaven (Matt. xviii, 18).

*kē-tē lupiū karīlō*, wherewith will it be made salted (Matt. v, 13) ?

**Causal** verbs are formed as in Hindī by adding *ā* to the root. The infinitive ends in *auṇō*. Thus, *charauṇō*, past participle *charāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindī; *e.g.* *marnō*, to die; *mārṇō*, to kill. We have an example of the Causal of *khāṇō*, to eat, in :—

*ũ-siṇī khaaund*, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindī. Examples are :—

Intensives :—

*dē-dēwā*, give away : *bāṭ-diyē*, he divided ; *chalī-gayō*, he went away.

Potentials :—

*mī-kū saphā karī sakdi*, Thou canst make me clean (Matt. viii, 2).

*kūī nī bōlī sakyō*, no one could speak (Matt. xxii, 46).

Compleatives :—

*jāb ō sab uṇāī chukē*, when he had finished squandering everything.

Desideratives :—

*bhitār jāṇō nī chāyō*, he did not wish to go inside.

Inceptives :—

*ō ānand karan lagyō*, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

*maryā apū maryāū-kū khadyaun dē*, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *na*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitra-tē kichhu chiz-bast lēn-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWALĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN I.

कै आदमी-का ही नौन्याल कया । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जो-मा बोले हे बाबा-जी बिसत-मा-न जो मेरो हिसा छ सो मैँ-सणी दे-देवा । तब ज-न अपणी बिसत बाँट-दिये । भौत दिन नी बीतौ कया कि छोटा नौन्याल-न सब कटा करी-क दूर देश चली गयो और वख लुंगारपना-मा दिन काटी-क अपणी बिसत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ो अकाल पड़े और ओ कांगाल होई गये । और ओ वै देश-का रहणवालों-मा-न एक-का यख जाई-क वख रहण लग्यो जै-न ओ अपणा खेतू-मा सुंगर चरौण-कू भेज्यो । और ओ जँ छीमियौँ-ते जौँ-सणी सुंगर खांदा कया अपणो पेट भरनो चांदो कयो । और कौ वै-सणी कुछ नी देंदा कया । तब वाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जी-का कतनाई मजूरदारौँ-का खाण-ते जादा रोटी पकद और मैँ भूख-ते मरदू । मैँ उठी-क अपणा बाबा-जी पास जौँलो और जँ-का पास बोललो कि हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । मैँ फिर आप-को नौन्याल बोलन लायक नी कजँ । मैँ-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा । तब ओ उठी-क अपणा बाबा-जी पास चल्यो और दूर-ही कयो कि वै-का बाबा-जी-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्यो हे बाबा-जी मैँ-न स्वर्ग-का बिरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लोयक नी कजँ । वै-का बाबा-जी-न अपणा नौकरौँ-ते बोले कि सब-ते अच्छा कपड़ा निकाली-क वै पैरावा । और वै-का हाथ-पर गुंठी और पैरौँ-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । के-लाई कि यो मेरो लड़को मरी कयो फिर बची-गे । खोये गई कयो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को जठो नौन्याल खेत-मा कयो । और जब घर औँद घर-का नजीक पौँछ्यो तब बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकरूँ-मध्ये एक-



कू अपणा पास बुलाई-क पूछ्यो कि यो क्या छ । वै-न वै-का पास बोल्ह्यो आप-को भाई आये और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्बक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नी चायो । याँ-ते वै-का पिता भैर आई-क वै मनौण लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मैँ इतना बसैँ-ते आप-की सेवा करटू । कभी आप-की आत्ता-को उलंघन नी कख्यो और कभी आप-न मैँ-सणी एक खाड़ू-को बचा-भी नी देयो कि मैँ अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खाई गये जवारे-ही आये तवारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेठा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो क्यो के-लाई कि यो तेरो भाई मखो फिर बचे । हर्ची क्यो मिली गये ॥

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN I.

Kai-ādmī-kā dwī naunyāl chhayā. Ū-mā-n chhōṭā-naunyāl-an  
*A-certain-man-of two sons were. Them-in-from the-young-son-by*  
 apṇā-bābā-jī-mā bōlē, 'hē-bābā-jī, birsat-mā-n jō mērō hisā  
*his-own-father-to it-was-said, 'O-father, property-in-from what my share*  
 chha, sō mañ-saṇī dē-dēwā.' Tab ū-n apṇī birsat bāt-diyē.  
*is, that me-to give-away.' Then him-by his-own property was-divided.*  
 Bhaut din nī bitī-chhayā, ki chhōṭā-naunyāl-an sab kaṭṭhā  
*Many days not passed-were, that the-young-son-by all together*  
 kari-k dūr dēs chali-gayō, aur wakh lūgārpanā-mā din  
*made-having far country went-away, and there debauchery-in days*  
 kaṭī-k apṇī birsat urāi-diyē. Jab ō sab urāi chukē,  
*cut-having his-own property was-wasted. When he all wasted had,*  
 tab wai-dēs-mā barō akāl parē, aur ō kaṅgāl hōi-gayē. Aur  
*then that-country-in great famine fell, and he poor became. And*  
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh  
*he that-very-country-of dwellers-in-from one-of here gone-having there*  
 rahan lagyō, jāi-n ō apṇā-khētū-mā suṅgar charaun-kū bhējyō.  
*to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.*  
 Aur ō ũ-chhīmiyaū-tē, jāū-saṇī suṅgar khāndā-chhayā, apṇō  
*And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own*  
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī  
*belly to-fill wishing-was; and anyones him-to anything not*  
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō  
*giving-were. Then there-from sensible he-became, and him-by it-was-said*  
 ki, 'mērā-bābā-jī-kā katnā-i-majūrdāraū-kā khān-tē jādā  
*that, 'my-father-of how-many-verity-hired-servants-of eating-than more*  
 rōṭī pakd, aur mañ bhūkh-tē mardū. Mañ uṭhī-k  
*bread is-being-cooked, and I hunger-by am-dying. I arisen-having*  
 apṇā-bābā-jī-pās jāūlō, aur ũ-kā pās bōllō ki, "hē bābā-jī,  
*my-own-father-near will-go, and him-of near will-say that, "O father,*  
 mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē, mañ phir  
*me-by heaven-of against Your-Honour-of before sin was-done, I again*

āp-kō      naunyāl      bōlan      lāyak      nī      chhañ;      mañ-saṇī  
*Your-Honour-of      son      to-be-called      fit      not      am;      me (acc. sing.)*  
 apṇā-naukarū-mā-n      ēk-kā      barābar      baṇāwā.””      Tab      ō      uṭhī-k  
*thine-own-servants-in-from      one-of      like      make.””      Then      he      arisen-having*  
 apṇā-bābā-jī-pās      chalyō,      aur      dūr-hī      chhayō,      ki      wai-kā  
*his-own-father-near      went,      and      distant-even      he-was,      that      him-of*  
 bābā-jī-n      wai      dēkhī-k      dayā      karē,      aur      daurī-k      wai-kā  
*the-father-by      him      seen-having      compassion      was-made,      and      run-having      him-of*  
 galā-par      lipṭī-k      chūmyō.      Bēṭā-n      ñ-mā      bōlyō,  
*neck-on      clung-having      he-was-kissed.      The-son-by      him-to      it-was-said,*  
 ‘hē-bābā-jī, mañ-n swarg-kā biruddh      āp-kā      sāmṇē      pāp      karē.  
 ‘O-father, me-by heaven-of against Your-Honour-of before sin was-done.  
 Phir      āp-kō      naunyāl      bōlan      lāyak      nī      chhañ.’      Wai-kā  
*Again      Your-Honour-of      son      to-be-called      fit      not      I-am.’      Him-of*  
 bābā-jī-n      apṇā-naukarañ-tē      bōlē      ki,      ‘sab-tē      achchhā      kapṛā  
*the-father-by      his-own-servants-to      it-was-said      that,      ‘all-than      good      clothes*  
 nikālī-k,      wai      pairāwā;      aur      wai-kā      hāth-par      guṇṭhī,      aur      pairaṇ-mā  
*produced-having,      him      clothe-ye;      and      him-of      hand-on      a-ring,      and      feet-on*  
 jūtō      pairāwā.      Aur      ham      khāwā,      ānand      karā;      ke-lāī      ki      yō  
*shoe      clothe-ye.      And      we      may-eat,      rejoicing      may-make;      because      that      this*  
 mērō      laṛkō      marī-chhayō,      phir      bachī-gē;      khōyē      gai-chhayō,      phir  
*my      son      died-had,      again      was-saved;      lost      gone-had,      again*  
 milē.’      Tab      ō      ānand      karan      lagyō.  
*was-found.’      Then      he      rejoicing      to-make      began.*  
 Wai-kō      jēṭhō      naunyāl      khēt-mā      chhayō.      Aur      jab      ghar      aund  
*Him-of      the-elder      son      the-field-in      was.      And      when      home      coming*  
 ghar-kā      najīk      paūchhyō,      tab      bājā      aur      nāch-kī      āwāj      suṇē.  
*house-of      near      he-arrived,      then      music      and      dancing-of      sound      was-heard.*  
 Aur      wai-n      apṇā-naukarñ-madhyē      ēk-kū      apṇā-pās      bulāī-k  
*And      him-by      his-own-servants-among      one-to      himself-of-near      called-having*  
 pūchhyō      ki,      ‘yō      kyā      chha?’      Wai-n      wai-kā      pās      bōlyō,  
*it-was-asked      that,      ‘this      what      is?’      Him-by      him-of      near      it-was-said,*  
 ‘āp-kō      bhāī      āyē,      aur      āp-kā      pitā-jī-n      achchhō      bhōjan  
 ‘Your-Honour’s brother came, and Your-Honour’s father-by good feeding  
 karē,      yē-sabab-tē      ki      ō      kuśal-pūrbak      pāyē.’      Par      wai-n      gussā  
*was-made,      this-reason-by      that      he      prosperity-with      was-got.’      But      him-by      anger*  
 karē,      aur      bhītar      jāṇō      nī      chāyō.      Yā-tē      wai-kā      pitā  
*was-made,      and      within      to-go      not      he-wished.      Here-from      him-of      the-father*  
 bhair      āī-k      wai      manaṇ      lagyā.      Wai-n      apṇā-pitā-kū      jabāb  
*outside      come-having      him      to-entreat      began.      Him-by      his-own-father-to      answer*

diyē ki, 'dēkhā, ki maĩ itnā-barsaũ-tē āp-kī sēwā  
*was-given that, 'see, that I so-many-years-from Your-Honour-of service*  
 kardū. Kabhī āp-kī ājñā-kō ulānghan nī karyō,  
*am-doing. Ever Your-Honour-of command-of transgression not was-made,*  
 aur kabhī āp-an maĩ-saṇī ēk-khādū-kō bachā bhī nī dēyō,  
*and ever Your-Honour-by me-to one-goat-of young-one even not was-given,*  
 ki maĩ appā-mitrū-kā sāth ānand kardō. Parantu,  
*that I my-own-friends-of with rejoicing I-might-have-made. But,*  
 āp-kō naunō, jō pātrū-kā saṅg āp-kī sampati  
*Your-Honour-of son, who harlots-of in-company Your-Honour-of property*  
 khāi-gayē, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō  
*ate-up, when-even he-came, then-even you-by him-of for good*  
 khānō karē.' Pitā-n wai-kā pās bōlē, 'hē bētā, tū  
*eating was-made.' The-father-by him-of near it-was-said, 'O son, thou*  
 sadā hamārā-hī sāth chhaī; jō-kuchh mērō chha, ō sab tērō chha,  
*ever us-of-even with art; what-ever mine is, that all thine is.*  
 Par ānand karnō aur khuśī rahnō chāindō chhayō, kē-lāī ki  
*But rejoicing to-make and happy to-remain proper was, because that*  
 yō tērō bhāī maryō, phir bachyō; harehī-chhayō, mili-gayē.'  
*this thy brother died, again escaped; lost-had-been, found-was.'*

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[ No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN II.

पूर्व और पश्चिम-का बीर-की मुलाकात ॥

। १ । पहिला जमाना-मा दू नामौ बीर छया । एक पूर्व दिसा-का कोणा दुसरो पश्चिम दिसा-का कोणा-मा रहँदो छयो । एक-को नाम सुणी-क दुसरो जलदो छयो । एक-को घर दुसरा-का घर-ते बारा बर्स-को बाटो छयो । एक दिन पूर्व-को बीर पश्चिम-का बीर-का साथ मुलाकात व लड़न-कू गये । अपणा खाण-कू बरा-कू सातू ली गे । दू पहर तक चले । रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ो व गहरो तलौ मिले । तब वे-न अपणा पास-का सातू-सणी वे तलौ-मा डाल दिन्था । जब सातू भिजी गयेन तब वो कुल सातू-कू खाई गये । पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये । ये बीच वे धोरा-का वण-का जानवर रोज-का औणवाला पाणी पेण-कू आयेन । तलौ सूखी देखी-क तब दुसरी तर्फ पाणी टुंडण-कू चलौ गये । पिछाड़े पाणी पेण-कू एक वण-हाथी आये । वे-न अपणी सुन्ड-सणी तलौ-मा डाली । पाणी नौ मिलन-ते एक बड़ी किल्कार मारी । वौं किल्कार-ते वे बीर-की नौंद खली ॥

। २ । तब वे-न गुस्सा-मा आई-क वे हाथी-की-सुन्ड पकड़ी । वे-कू अपणा हाथ-ते पश्चिम-का बीर-का चौक-मा फेंक दिने । वे चौक-मा पश्चिम-का बीर-की नौनी साट्टि कुटणी छई । हाथी-कू अनौखी भाँती-को कौड़ो-सी देखी-क डरा-का मारा भितर अपणी मा-का पास भाजी-क गई । तब वौं-की मा भैर आई । हाथी-कू एक नई किस्म-को कौड़ो समझी-क अपणी दगड़ाणि-कू देखौण-कू अपणा खीसा पर धर दिने । वाँ-का पिछाड़ी वे दिन पूर्व-को बीर भी बारा बर्स-को रस्ता घंटू-मा चलौ-क पश्चिम-का बीर-का डेरा पहुँचे । वे-न तेरो बाप कख छ करी-क पश्चिम-का बीर-की नौनी-ते पूछी । नौनी-न जबाब दिने मेरो बाप लाखड़ा काटण-कू बारा बर्स-ते उचा डाँडो जायूँ छ । तब पूर्व-का बीर-न वौं नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा द्वियौ-की भेट होई। पश्चिम-को बीर सारा बणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ऊ-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू क्यो। पूर्व-को बीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खेंची-क थामी दिने। जब पश्चिम-का बीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का बीर, तेरो नाम मै-न पहिले-ते सुण रखे क्यो। तेरा मिलन-की बड़ी चाह कई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू मै आपस-मा लड़ाई करी-क देखुला कि हम द्वियौ-मा को बड़ो छ। पूर्व-का बीर-न बोले यख त जंगल छ। हमारी हार जीत कै-न जाणनी। बस्ती-मा जौला। वख लडुला ॥

। ३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियौ-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरीण-कू बण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियौ की लड़ाई-कू देखूँलो। इतना बोली-क बुढिया-न द्वी बीरौ-कू मय लाखड़ौ-का बोज सुदा-का अपणा कम्हा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

। ४। जब वो रोटी खाई चुके तब द्वी बीर वख लड़न-कू तयार होयेन। त वी-का नाती-न बुढिया-कू अपणा गोरू भैंसौ लाखड़ौ सुदा द्वी बीरौ-कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच बथौ होण लग्यो क्यो। वे बथौ-ते वी बुढिया-को नाती मय बुडली गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख द्वी जनानी साट्टि कुटणी कई। एक जनानी-का आँखा भितर जनौ घास-का समान बैठे। तब वी जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देली, त तब निकाली दूँलो। पहिली जनानी ई करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व द्वी बीरौ व लाखड़ौ-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वी-का खसम-न अपणी जनानी-मा बोले यूँ सब कीड़ौ-सणी हमारा बिराला-कू दे दे। वो खै देलो। यूँ बातौ-कू देखी-क द्वी बीर बुडली व बुडली-को नाती बहुत डरी-क थर थर काँपण

लग्या । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-की चीजौँ-मध्ये सब-ते छोटी जाणी-क अछतार्इ पछतार्इ-क हाथ जोड़ी बिली करी-क वीँ जनानी-ते व वीँ-का खसम-ते पिछो कुड़ार्इ-क अपणा घर गयेन । अपणा अपणा घर-मा आर्इ-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालीँ व पड़ोसियौँ-मा व दोस्तौँ-मा बोले ॥

। ५ । सबू-न कट्टा होर्इ-क आफूँ-कू कुछ बस्तु नी समझी-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटी क्वाजँ । ये संसार-मा कै बात-को घमण्ड आदमी-कू नी करनो चाइंदो । \* एक-ते एक बड़ो और एक-ते एक छोटी क । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान क्वाजँ ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

## SPECIMEN II.

PŪRB AUR . PAŚCHIM-KĀ BĪRŪ-KĪ MULĀKĀT.  
 EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwī nāmī bīr chhayā. Ēk pūrb-disā-kā  
 (1) *First-time-in two famous heroes were. One eastern-direction-of*  
 kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ēk-kō  
*in- corner, the-second western-direction-of corner-in dwelling-was. One-of*  
 nām suṇī-k dusrō jaldō-chhayō. Ēk-kō ghar dusrā-kā  
*name heard-having the-second burning-was. One-of house the-second-of*  
 ghar-tē bārā-bars-kō bātō chhayō. Ēk din pūrb-kō bīr paśchim-kā  
*house-from twelve-years-of road was. One day the-east-of hero the-west-of*  
 bīr-kā sāth mulākāt wa laṛan-kū gayē. Apṇā-khāṇ-kū barā-kū  
*hero-of with interview and fighting-for went. His-own-eating-for viaticum-for*  
 sātū lī-gē. Dwī pahar tak chalē. Rastā-mā wē-kū  
*sattū (plur.) he-took-away. Two watches during he-went. The-road-in him-to*  
 ēk baṛō lambō chauṛō wa gahrō talau milē. Tab wē-n apṇā-pās-kā  
*a great long wide and deep lake was-met. Then him-by himself-of-near-of*  
 sātū-saṇī wē-talau-mā dāl-dinyā. Jab sātū bhiṇi-gayen, tab wō  
*sattū (acc.) that-lake-in were-thrown. When the-sattū was-soaked, then he*  
 kull-sātū-kū khāi-gayē. Pichhārī wē-dhōrā ēk-barā-pēr-kā mūrē  
*entire-sattū (acc.) ate-up. Afterwards that-near a-great-tree-of under*  
 sē-gayē. Yē-bīch wē-dhōrā-kā baṇ-kā jānwar rōj-kā  
*went-to-sleep. This-while that-near-of forest-of animals (every-)day-of*  
 auṇ-wālā pāṇī pēṇ-kū āyen. Talau sūkhō dēkhī-k tab  
*comers water drinking-for came. The-lake dried seen-having then*  
 dusrī-tarph pāṇī dhuṇḍāṇ-kū chalī-gayē. Pichhārī pāṇī  
*in-another-direction water searching-for they-went-away. Afterwards water*  
 pēṇ-kū ēk baṇ-hāthī āyē. Wē-n apṇī-sund-saṇī talau-mā  
*drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in*  
 dālī. Pāṇī nī milan-tē ēk baṛī kilkāṛ māri. Wī-kilkār-tē  
*was-put. Water not being-got-from a great scream was-struck. That-scream-from*  
 wē-bīr-kī nīd khulī.  
*that-hero-of sleep was-loosened.*



(2) Tab wē-n gussā-mā āi-k wē-hāthi-kī sund pakrī.  
 (2) *Then him-by anger-in come-having that-elephant-of trunk was-seized.*

Wē-kū apnā-hāth-tē paśchim-kā bīr-kā chauk-mā phēk-dinē.  
*Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.*

Wē-chauk-mā paśchim-kā bīr-kī naunī sāṭṭi kuṭṭī-chhaī.  
*That-courtyard-in west-of hero-of daughter paddy pounding-was.*

Hāthi-kū anaukhī-bhāṭi-kō kīrō-sī dēkhī-k, darā-kā-mārā bhitār  
*The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within*  
 apnī-mā-kā pās bhāji-k gai. Tab wī-kī mā bhair  
*her-own-mother-of near fled-having she-went. Then her-of mother outside*  
 āi. Hāthi-kū ēk-naī-kism-kō kīrō samjhi-k,  
*came. The-elephant (acc.) a-new-kind-of insect understood-having,*  
 apnī-dagaryānī-kū dekhaṇ-kū apnā-khīsā-par dhar-dinē. Wā-kā  
*her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of*  
 pichhārī wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghaṭṭū-mā  
*after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in*  
 chali-k paśchim-kā bīr-kā dērā pahūchē. Wē-n, 'tērō bāp  
*gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father*  
 kakh chha?' kari-k, paśchim-kā bīr-kī naunī-tē pūchhi.  
*where is?' made-having, the-west-of hero-of daughter-from she-was-asked.*

Naunī-n jabāb dinē, 'mērō bāp lākhrā kātān-kū  
*The-daughter-by answer was-given, 'my father sticks cutting-for*  
 bārā-bars-tē uchā ḍāḍō jāyū-chha.' Tab pūrb-kā bīr-an  
*twelve-years-than more mountain gone-has.' Then the-east-of hero-by*  
 wī-naunī-tē ḍāḍā-kō rastā pūchhē. Naunī-n batāi-dinē.  
*that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.*

Tab wō ḍāḍā-kū gayē. Rastā-mā dwīyāṅ-kī bhēt hōi.  
*Then he mountain-to went. The-road-in the-two-of meeting became.*

Paśchim-kō bīr sārā-baṇū-kā barā-barā-ḍālū-kū jāṛā-tē ukhārī-k,  
*The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,*  
 ū-kō barā-ḍāḍā-kā barābar bōj apnā-sir-mā rakhī-k  
*them-of a-great-mountain-of equal load his-own-head-on placed-having*  
 apnā-ghar-kū auṇū-chhayō. Pūrb-kō bīr wē-kā pichhārī gayē.  
*his-own-house-to coming-was. The-east-of hero him-of behind went.*

Wē-kā bōj-kū pichhārī-tē khēchī-k thāmī-dinē. Jab  
*Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When*  
 paśchim-kā bīr-an bhārī jōr lagāyē, tab bōj-kū  
*the-west-of hero-by heavy force was-applied, then the-load (acc.)*  
 nikālī-k agārī chali-gayē. Pichhārī dēkhī-k bolē,  
*extricated-having in-front went-on. Backwards looked-having it-was-said,*

'arē pūrb-kā bīr, tērō nām mai-n pahilē-tē suṇ-rakhē-chhayō.  
 'ah east-of hero, thy name me-by before-from been-heard-was.  
 Tērā-milan-kī baṛī chāh chhai. Āj mili-gē, mai-kū baṛī  
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great  
 khusī hōi. Ab tū maī āpas-mā laṛāī karī-k  
 happiness became. Now thou I ourselves-among fighting done-having  
 dēkhulā ki ham-dviyaū-mā kō baṛō chha.' Pūrb-kā bīr-an  
 we-shall-see that us-both-in who great is.' The-east-of hero-by  
 bōlē, 'yakh ta jaṅgal chha. Hamārī hār-jīt kai-n  
 it-was-said, 'here verily forest is. Our defeat-victory whom-by  
 jāṇnī? Bastī-mā jaūlā. Wakh laṛulā.'  
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ũ-saṇī  
 (3) Then the-two the-village-of on-road went. This-meanwhile them-to  
 ēk buḍalī mili. Dwiyaū-n buḍalī-mā bōlē, 'tū  
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou  
 hamārī laṛāī-kū dēkh.' Buḍalī-n ũ-kū bōlē, 'mērō  
 our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my  
 nātī gōrū-bhaīśā charaṇ-kū baṇ-mā jāyū-chha. Wē-kā wāstā  
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake  
 rōṭī lī-jāndū. Wē-kū rōṭī dē-k tum-dwiyaū-kī laṛāī-kū  
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)  
 dēkhūlō.' Itnā bōlī-k buḍhiyā-n dwī-biraū-kū, may  
 I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with  
 lākhraū-kā bōj-sudā-kā, apnā-kandhā-mā dhar-dinyā. Pichhārī  
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards  
 apnā-nātī-kā dhōrā gai. Wē-kū rōṭī dinē.  
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāī-chukē, tab dwī bir wakh  
 (4) When he the-bread ate-completely, then the-two heroes there  
 laṛan-kū tayār hōyen. Ta wī-kā nātī-n buḍhiyā-kū,  
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),  
 apnā-gōrū-bhaīśaū-lākhraū-sudā dwī-biraū-kū, apnī-gāṭī-mā  
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in  
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōṇ  
 were-placed. His-own-house-to he-went. This-meanwhile a-wind-storm to-be  
 lagyō-chhayō. Wē-bathaū-tē wī-buḍhiyā-kō nātī, may buḍalī-gōrū-  
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-  
 bhaīśā, wa dwī-biraū, wa lākhraū-kā bōj-kā, uṛī-k ēk jagā  
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwī janānī sāṭṭi kuṭṇi-chhaī. Ēk-janānī-kā ākhā  
*he-arrived. There two women paddy pounding-were. One-woman-of eye*  
 bhitar, janau ghās-kā samān, baiṭhē. Tab wī-janānī-n  
*within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by*  
 dusrī-janānī-mā bōlē, 'mērā-ākhā-tē khar nikālī-dē.' Dusrī-janānī-n  
*the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by*  
 bōlē, 'jō wē khar mai-kū-hī dē-dēli, ta tab nikālī-dūlō.'  
*it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will-extract.'*  
 Pahili janānī ī-karār-par kabūl hōi. Tab dusrī-janānī-n  
*The-first woman this-condition-on agreeing became. Then the-other-woman-by*  
 khar-kū (buḍali-kā nātī-kū, may gōrū-bhaīsā, wa  
*the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and*  
 dwī-bīraū wa lākhraū-kā bōj sudā) nikālī-k apnā-khīsā-  
*the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on*  
 dhar-dinyā. Pichhārē-kū khar-kū apnā-khīsā-tē gārī-k  
*were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having*  
 apnā-khasam-kū dekhlain. Wī-kā khasam-an apnī-janānī-mā bōlē,  
*her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,*  
 'yū-sab-kīraū-saṇī hamārā-bīrālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū  
*'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)*  
 dēkhī-k, dwī bīr, buḍali, wa buḍali-kō nātī, bahut  
*seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much*  
 darī-k, thar-thar kāpan lagyā. Tab sabū-n  
*feared-having, shaking-shaking to-tremble began. Then all-by*  
 āphū-āphū-kū duniyā-kī chījaū-madhyē sab-tē chhōṭō jānī-k,  
*themselves-themselves (acc.) the-world-of things-among all-than small considered-having,*  
 achhtāi-pachhtāi-k, hāth jōṛī bintī karī-k, wī-janānī-tē,  
*wailed-lamented-having, hands clasped supplication made-having, that-woman-from,*  
 wa wī-kā khasam-tē pichhō chhurāi-k, apnā-ghar  
*and her-of husband-from grasp caused-to-be-released-having, their-own-houses*  
 gayen. Apnā-apnā-gharū-mā āi-k, ēk-ēk-an yō sārō  
*went. Their-own-their-own-houses-in come-having, one-one-by this all*  
 bistār apnā-apnā-gharwālaū-wa-parōsiyāū-mā wa dōstaū-mā bōlē.  
*occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.*

(5) Sabū-n kaṭṭhā hōi-k āphū-kū kuchh bastu nī

(5) All-by together become-having themselves (acc.) any thing not

samjhī-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē  
*considered-having, God-of thank was-made. And confession was-made, 'O*  
 Paramēśwar, ham Tērī-sṛisṭī-mā sab-tē chhōṭā chhawāū. Yē-saṁsār-mā  
*God, we Thy-creation-in all-than small are. This-universe-in*

kai-bāt-kō    ghamand    ādmi-kū    nī    karnō    chāindō.    Ēk-tē    ēk  
*any-thing-of    pride    a-man-to    not   to-be-made   is-proper.   One-than   one*  
 barō    aur    ēk-te    ēk    chhōṭō    chha.    Paramēśwar-kī    najar-mā    ham-sab  
*great   and   one-than   one   small   is.   God-of   sight-in   we-all*  
 kīṛā-kā    samān    chhawaũ.  
*insects-of   equal   are.'*

[For a free translation, *vide ante*, p. 165.]

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## RĀṬHĪ OR RĀṬHWĀLĪ.

This dialect of Garhwāli is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows :—

Name of District.	Number of Speakers.
Garhwal . . . . .	60,594
Almora . . . . .	2,463
TOTAL . . . . .	63,057

The following sketch of Rāṭhwāli Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwāli.

**Pronunciation.**—This on the whole is more nearly akin to that of Kumauni, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyās*, *dēs*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōṛī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachīyū āya*, and *bachīyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-laurā-na*, for *nānā-laurā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *aṭkī-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhaū*, I am striking, but *mānō chhōyō*, I was striking; for “going,” we have both *jāṇō* and *jāṇū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārṇū*, we strike, but *mī mānū*, I strike; *mī mārūlō*, I shall strike, but *ham mālā* (for *mārālā*), we shall strike. The Standard Garhwāli *nakhrō*, bad, becomes *nakhō* in Rāṭhwāli. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kīdō* (for *kardō*), I might have done, and also *kardō chhaū*, I am doing.

**Gender.**—The rules for this are the same as in the Standard dialect.

**Number.**—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāṭhwāli *laurō*, a son. Sometimes, however, we have the *ā* termination, as in *ghwārā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *laurā*, sons; *ghwārā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *laurā*, *ghwāra*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ē*.

**Case.**—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *laurō-kō*, of daughters; *pātrō-kī dagirī*, with harlots. Sometimes it ends in *n* as *bābun-kō*, of fathers; *ādmīn-kō*, of men. In *chhimulā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative, ——— or *gañī*.

Instrumental, *na*, *la*.

Dative, *gañī* (to), *khunī* (to), *thā* (to), *kū* (for).

Ablative, *gañī* (from), *makoi* (from), *baṭī* (from), *undē* (from out of), *māy-la* (from among), *sē*, *tē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *gañī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

*nāna laura-na bōla*, the younger son said.

*mī-la wē-kū laurō mārā*, I struck his son.

Accusative :—

*putgū bharnō*, to fill the belly.

*mañ-gaṇī apnā khilārī-kī chār kai-dē*, make me as one of thy hired servants.

Instrumental :—

*mī bhūkh-na marnū-chhañ*, I am dying through hunger.

*jyurā-la bādhyā*, bind him with a rope.

Dative :—

The usual word is *gañī*, as in—

*bābū-gaṇī bōla*, he said to the father.

For *khunī*, which is apparently only a variety of *gañī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

*yō rupyā wē-thā dē-dyā*, give this rupee to him.

*charauna-kū khēda*, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *gañī*. Thus :—

*ēk banya-gaṇī*, (I bought it) from a shopkeeper.

*wē-makōi wō rupyā lē-lē*, take those rupees from him.

*yakha-baṭī*, from here (List No. 222).

*kuwā-undē pāṇi gārā*, draw water from the well.

*chīj-bast-māy-na mērō bātō*, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison.

Thus :—

*pētyā-sē bhī bhīṇḍī rōtū*, more bread than even a bellyful.

*bain-tē lāmbō cha*, he is taller than the sister.

*sab-tē bhalī lattā*, the garment better than all ; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

*apṇa taṇḍōl-mā khēda*, sent (him) into his field.

*jēthō lauṛō taṇḍōl-mā chhayō*, the elder son was in the field.

*wē nānā kurā-gaṇi ran*, he lives in that small house.

*khuta-pār jōṛō lāi-dēwa*, put shoes on his feet.

*wī dāl-tal baiṭhyaṁ cha*, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyās barī bhūkh para*, in that country a great famine fell.

**Adjectives.**—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus :—

*bhalō ādmī*, a good man.

*bhalā* (or *bhala*) *ādmī*, good men.

*bhalā* (or *bhala*) *ādmī-kō*, of a good man.

*bhalī sisnī*, a good woman.

*bhalī sisnī*, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus :—

*kai-kō lauṛō āṇū cha*, whose boy comes ?

*mī-la wē-kū* (for *wē-kō*) *lauṛō mārā*, I struck his son.

*mērā bābū-ka katig khilārī-kī pētyā-sē bhī bhīṇḍī rōtū hōnda*, of how many of my father's servants is there bread more even than a bellyful ?

*kai manakha-kū dīwī lauṛā chhayā*, of a certain man there were two sons.

*wai-kī gātī lāi-dēwa*, put them on his body.

*syātā ghōṛā-kī kāṭhī*, the saddle of the white horse.

## PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

SINGULAR.	
Nom. <i>mī, mī, I</i>	<i>tū, tū, Thou</i>
Ag. <i>mī-la, mī-la</i>	<i>tī-la, tī-la</i>
Gen. <i>mērō, mērō</i>	<i>tērō, tērō</i>
Obl. <i>mā, mī, mī</i>	<i>tī, tī, tī</i>
PLURAL.	
Nom. <i>ham, ham</i>	<i>tum, tum</i>
Ag. <i>ham-la, ham-na</i>	<i>tum-la, tum-na</i>
Gen. <i>hamārō</i>	<i>tumārō</i>
Obl. <i>ham, ham</i>	<i>tum, tum</i>

Examples are :—

- mī āj bhiṇḍī hi ũ*, I have walked a long way to-day.  
*mī bhukhī-na marnū-chhaũ*, I am dying of hunger.  
*mī-la pāp kaya*, I have sinned.  
*jū-kuchh mērō lāṭō chha*, whatever is my share.  
*myārā aghin hiṭ*, walk before me.  
*mai-gaṇī kai-dē*, make me (as one of thy hired servants).  
*mī-gaṇī dē*, give to me (the share of the property).  
*tum-na mai-gaṇī nī dēi*, you did not give to me (a kid).  
*ham khāwũ*, let us eat.  
*tū sadānī mī dagiṛī chhaī*, thou art ever with me.  
*twē-la wō kai-gaṇī mōl liyō*, from whom didst thou buy that ?  
*tyōrō nau kyā cha*, what is thy name ?  
*jō mērō chha, wō sab tērō chha*, what is mine is all thine.  
*tum-na nī dēi*, you did not give (etc., as above).  
*tumārō bhāz āya*, your brother came.  
*mī-la tumāra āgtir pāp kaya*, I did sin before you.  
*tum pāchhin kai-kō laurō āṇū cha*, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō̃</i>	<i>wō</i>
Obl. <i>yai, yē</i>	<i>wai, wē, wī</i>
PLURAL.	
Nom. <i>yō, yū̃</i>	<i>wō, wū̃</i>
Obl. <i>yū̃</i>	<i>un, wun, ũ, wū̃</i>

Examples of the use of these pronouns are :—

- yō tērō bhāi marīyū̃ chhayō*, this thy brother was dead.  
*yō rupyā* (fem.) *wē-thā dē-dyā*, give this rupee to him.  
*yō kyā hūnaī-chha*, what is this that is happening ?  
*mī-la yai-jug-mā pāp kaya*, I have sinned in this age.  
*wō hiṭī-ka wai dyās-ka kai-kī dagiṛī raṇa baiṭhō*, he having gone, began to live with a certain man of that country.  
*twē-la wō kai-gaṇī mōl liyō*, from whom did you buy that ?  
*wai-la ũ-gaṇī bāt-dēya*, he divided (the property) and gave to them.  
*wai dyās-ka*, of that country (see above).  
*we bhiṇḍī māryā*, beat him well.  
*wē-kō bhāi wē-kī bāin-tē lambō cha*, his brother is taller than his sister.  
*wō wī dāl-tal baiṭhyaū-cha*, he is seated under that tree.  
*wē-makōi wō rupyā lē-lē*, take those (plur. fem.) rupees from him.  
*ū-mī ēk nāna laurā-na bōla*, among them, the younger son said.



(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apṇō*. Thus :—

*wai-la ēk āphū-gaṇī bulāya*, he called one (of his servants) to himself.

*mī apṇā bābū-gaṇī jaūlō*, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>tai</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

*jō wai-gaṇī chhayō*, (he wasted) what was to him, *i.e.* what he possessed.

*yō lauṇō jō tumārī sab chīj khāz-gaya*, this son, who devoured all your property.

*ū chhimulā-na jaū-gaṇī suṅgar khānda-chhaya*, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

*tum pāchhīn kai-kō lauṇō āṇū-cha*, whose boy comes behind you?

*kyā* has *kē* or *kī* for its oblique singular. Thus :—

*yō kyā hūṇāz-ehha*, what is this that is happening?

*kī-lē*, for what? *i.e.* why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

*wai-gaṇī kuī kuchh nī dēndō-chhayō*, no one was giving him anything.

*jab wai-gaṇī kuchh nī rayō*, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

*kai manakha-kā*, of a certain man (there were two sons).

*wō wai dyās-ka kai-kī dagīrī rāṇa baiṭhō*, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

*itī* or *itig*, so many, so much.

*katug* or *katig*, how many? how much?

*yakha*, here.

*wakha*, there.

*kakhap*, somewhere.

## CONJUGATION.

### A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chhaū</i> , <i>chhaū</i> , I am	<i>chhawā</i> , we are
<i>chhai</i> , <i>chhaī</i> , thou art	<i>chhawā</i> , ye are
<i>chha</i> , <i>cha</i> , he is	<i>chhē</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

*mī marnū-chañ*, I am dying (of hunger).

*tū sadānī mī dagirī chhaī, aur jō mērō chha, wō sab tērō chha*, thou art ever with me, and what is mine, that is all thine.

*tyōrō nau kyā cha*, what is thy name ?

*tumārā bābū-ghar katug laurā chhñ*, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā* : fem. sing. and plur. is *chhaī* for all three persons. Thus :—

*jō wai-gaṇī chhayō phūk-phākī dēya*, he wasted what there was to him, *i.e.* what he possessed.

*kai manakha-kā dwī laurā chhayā*, of a certain man there were two sons.

*wai-la ñ-gaṇī jō-kuchh chīj chhaī bāt-dēya*, he divided to them whatever things there were.

### B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ñō*, which, as in the Standard, becomes *nō* after *ṇ*, *r*, *ṛ*, or *l*. Thus, *khāñō*, to eat, *māñō* (for *mārñō*), to strike. An example is *apñō putgū bharnō chāñdō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ṇa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

*khuśī karna aur khuś hūñō ṭhīk chha*, to do happiness, and to be happy, is right.

Oblique :—

*Singular*—

*charaṇa-kñ khēda*, sent him to feed swine.

*bājṇa-aur nāchṇa-kō dhūyēl*, the sound of music and dancing.

*jāṇa-kī man nī kaya*, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

*raṇa baiṭhō*, he began to remain (with a man of that country).

*khuśī karna baiṭha*, they began to make rejoicing.

*wai-gaṇī buthaṇa baiṭha*, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwālī) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaunī present participle in *ñō* (*nō*), which is often written *ñū* (*nū*).

An example of the oblique present participle is :—

*wakha kukaram-pār birāḍa-birāḍa*, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baithō*, seated, *māryō*, struck, *bachīyū*, saved, *baithyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

*tumārō laurō bōlna jug kō-nē rayō*, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hiṭi-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāthwālī, thus, *māra*, strike ye; *hiṭa*, go ye; *khūṭa-pār jōrō lāi dēwa* (with *w* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhya* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwā*, *pūwā*, *aur sundar rawā*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *w* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

*mī bhūkh-na marnū-chhaū*, I am dying.

*mī tumārī mīnat kardō-chhaū*, I am doing thy service.

*kai-kō laurō ānū cha*, whose boy comes (behind you)?

*wō khāl-gaṇī gōr charaunṭa cha*, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mārnū</i>
2. <i>mārnī</i>	<i>mārnī</i>
3. <i>mārn</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jān</i>	<i>jānī</i> or <i>jāndin</i>

As an example of the use of this tense, we may quote :—

*mērō bābū wē nānā kuṛā-gaṇī ran*, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindi, by suffixing the past tense of the verb substantive to the present participle.

*wō ã chhimulā-na, jaũ-gaṇī suṅgar khānda-chhaya, apṇō putgū bharnō chāndō-chhayō*, he was wishing to fill his belly with the husks which the swine were eating.

*wai-gaṇī kuī kuchh nī dēndō-chhayō*, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārũlō</i> (or <i>-lũ</i> ) or <i>mārlũ</i> ( <i>mālũ</i> )	<i>marlā</i> ( <i>mālā</i> )
2. <i>māril</i>	<i>mārlā</i> ( <i>mālā</i> )
3. <i>mārl</i>	<i>mārlā</i> ( <i>mālā</i> )

An example is :—

*mī apṇā bābū-gaṇī jaũlō aur wai-gaṇī bōllũ*, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard. From the Past Participle in *ō*, *yō*, *yũ* or *yaũ* we have :—

Transitive Verbs :—

*tumārō bachan ātal nī kayō*, I did not disobey your order.

*twē-la wō kai-gaṇī mōl liyō*, from whom did you buy that ?

*tum-na māĩ-gaṇī ēk bālur bhī nī dēi*, you did not give me even a (female) kid.

*wai-ka bābū-la bhukkī pēi*, his father placed a kiss (fem.).

Intransitive Verbs :—

*mī ab tumārō laurō bōlna jug kō-nī rayō*, I did not remain (*i.e.* I am not) worthy to be called thy son.

*jab wai-gaṇī kuchh nī rayō*, when nothing remained to him.

*wō wai dyās-ka kai-kī dagiṛi rana baiṭhō*, he began to remain with a certain man of that country.

*tab wai-gaṇī sudh* (fem.) *āi*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *yē*, *a* or *ya* are :—

Transitive Verbs :—

*mī-la pāp kaya*, I did sin.

*laurā-na bōla*, the son said.

*wai-la bāṭ-dēya*, he divided (the property).

*bābū-la māyā* (fem.) *kaya*, the father made (*i.e.* felt) compassion.

*sūṇa*, he heard (the sound of music).

*wai-la bulōya, pūchha*, he called (a servant), he asked.

*pāya*, he got (him safe and sound).

Intransitive Verbs :—

*tērō bhāi bachiyũ āyē*, thy brother came alive.

*jab wō dyāl-ka nēṛū āya*, when he came near the house.

*barī bhūkh* (fem.) *para*, a great famine fell.

*wō garīb hōi-gaya*, he became poor.

*kakhap par-dēs hī-gaya*, he went away, somewhere, to a foreign country.

*wō apnā bābū-gaṇī hī-ga*, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chha*, I have struck, or by conjugating the Past Participle with suffixes, as in *hiṭhū*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsāri *tō*.

Thus :—

*harchī gai-tō*, he was lost.

*bhiṇḍī din* (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are :—

(List No. 193) *mī-la māryāla*, I had struck ; and

(Parable)—

*harchī gai-tō, pāryāla*, he was lost, and became found. *Pāryāla* is Pluperfect of *pāṇō*, a passive of *pāṇō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phāk dyālē*, he squandered. The same version has *pāilē* instead of *pāryāla*, and also *tērī chīj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhaū*, I am beaten ; *mī mārā chhōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *ī* to the root, as in *marīyū*, dead ; *bachīyū*, saved ; *pāryāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindi *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaṇa-kū*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are :—

Intensives :—

*bāṭ-dēya*, he divided.

*hī-gaya*, he went away.

*hōi-gaya*, he became, and many others in the Specimen.

Inceptives :—

These are formed with *baīṭhnō*. See under the Infinitive.

Desideratives :—

Formed with *chāṇō*, to wish, as in *bharnō chāṇḍō-ḥhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[ No. 3.]

## INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का ह्री लौड़ा क्यो । जँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो क मीँ-गणी दे । तब वै-ल जँ-गणी जो कुछ चीज कूँ बाँट देय । भिंडी दिन नी होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-पार बिरड़द बिरड़द जो वै-गणी क्यो फूक-फाकी देय । जब वै-गणी कुछ नी रयो तब वै द्याश बड़ी भूख पड़ और वो गरीब होई गय । और वो हिटी-क वै द्याश-क कै-की दगिड़ी रण बैठो । वै-ल वै-गणी अपण टंडोल-माँ सुंगर चरीण-कू खेद । और वो जँ छिमुला-न जौँ-गणी सुंगर खांद क्य अपणो पुटगू भरनो चांदो क्यो । और वै-गणी कुँ कुछ नी देंदो क्यो । तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेव्या-से भी भिंडी रोटू होंद और मीँ भूख-न मरनू कजँ । मीँ उठी-क अपणा बाबू-गणी जौँलो और वै-गणी बोललू की यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नी रयो । मैँ-गणी अपणा खिलारी-की चार कै दे । तब वो हिटी-क अपणा बाबू-गणी ही ग । पर वो टाडा क्यो की वै-क बाबू-ल वै-गणी देखी-क माया कय और अटकी-क वै-क गल-पार बिल्की-क वै-की भुकी पेई । लौड़-न वै-गणी बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय और फिर तुमारो लौड़ो बोलन जुग को-नी रयो । पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-के वै-की गाती लार्द-देव और वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ो लार्द-देव और हम खवाँ पीवाँ और सुन्दर रवाँ । कै-लार्द यार मेरो लौड़ो मरीयूँ क्यो फिर बचीयूँ आय । हरची गै-तो पार्दयाल । तब वो खुशी करन बैठ ॥

वै-को जेठो लौड़ो टंडोल-मा क्यो । और जब वो ड्याल-क नेडू आय तबवाजण और नाचण-को धुँयेल सूण । और वै-ल अपणा चाकरोँ-माँय

न एक आफू-गणी बुलाय पूछ को यों क्या ह्मण्डैं छ । वै-ल वै-गणी बोल को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय के-लार्ड को वै-गणी भलो खुशी खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-की मन नी कय । तब वै-को बाबू भैर आय वै-गणी बुथौण बैठ । वै-ल बाबू-गणी बोल को देख मीं इती बरस तुली-बिटी-न तुमारी मीनत करदो छौं और कभी तुमारो बचन अटल नी कयो और तुम-न मै-गणी कभी एक बालुर-भी नी देई को मीं अपणा आवतू दगिड़ी खुशी कदो । पर तुमारो यो लौड़ो जू पातरों-की दगिड़ी तुमारी सब चीज खाई गय जसो आयो तसो तुम-न वै-गणी भली खाणकी कय । बाबू-ल वै-गणी बोल को यार लौड़ तू सदानी मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशी करन और खुश ह्मणो ठीक छ । के-लार्ड को यो तेरो भाई मरीयूँ छयो फिर बचीयूँ आये । हरची गै-तो फिर पाईयाल ॥

[ No. 3.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

## TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwī laurā chhayā. Ū-mā ēk-nāna-laurā-na  
*A-certain-man-of two sons were. Them-in one-younger-son-by*  
 bābū-gaṇī bōla kī, 'yār, bābū, jō-kuchh chīj-bast-māy-na  
*the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from*  
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chīj  
*my share is, me-to give.' Then him-by them-to whatever things*  
 chhaī, bāt-dēya. Bhiṇḍī din nī hōi-ta kī nāna-laurā-na  
*were, were-divided. Many days not become-were that the-younger-son-by*  
 sab kuṭrī kai-ka kakhap par-dēs hī-gaya, aur  
*all a-bundle made-having somewhere foreign-country went-away, and*  
 wakha kukaram-pār birāḍa-birāḍa jō wai-gaṇī chhayō  
*there bad-action-on wandering-wandering what him-to was*  
 phūk-phākī dēya. Jab wai-gaṇī kuchh nī rayō, tab  
*having-squandered gave. When him-to anything not remained, then*  
 wai-dyās bārī bhūkh para, aur wō garīb hōi-gaya. Aur wō  
*(in-)that-country a-great famine fell, and he poor became. And he*  
 hiṭi-ka wai-dyās-ka kai-kī dagirī raṇa baiṭhō. Wai-la  
*gone-having that-country-of a-certain-one-of with to-remain began. Him-by*  
 wai-gaṇī apṇa-ṭaṇḍōl-mā suṅgar charaṇa-kū khēda. Aur wō  
*him-as-for his-own-field-in swine feeding-for he-was-sent. And he*  
 ū-chhimulā-na jāū-gaṇī suṅgar khānda-chhaya apṇō putgū bharnō  
*those-husks-by which (acc.) the-swine eating-were his-own belly to-fill*  
 chāndō-chhayō, aur wai-gaṇī kuī kuchh nī dēndō-chhayō. Tab  
*wishing-was, and him-to anyone anything not giving-was. Then*  
 wai-gaṇī sudh āī, aur wai-la bōla kī, 'mērā-bābū-ka  
*him-to memory came, and him-by it-was-said that, 'my-father-of*  
 katig-khilārī-kī pētyā-sē bhī bhiṇḍī rōṭū hōnda, aur mī  
*how-many-servants-of bellyful-than even more breads become, and I*  
 bhūkh-na marnū-chhaū. Mī uṭhī-ka apṇā-bābū-gaṇī jāūlō aur  
*hunger-by dying-am. I arisen-having my-own-father-to will-go and*  
 wai-gaṇī bōllū kī, "yār, bābū, mī-la yai-jug-ma aur tumāra  
*him-to I-will-say that, "friend, father, me-by this-age-in and of-you*



āgtir pāp kaya, mĩ ab tumārō laurō bōlna jug kō-nī  
*before sin was-done, I now your son to-be-called fit at-all-not*  
 rayō, maĩ-gaṇī apṇā-khilārī-kī chār kai-dē.”” Tab wō hiṭī-ka  
*remained, me (acc.) your-own-servants-of like make.”” Then he gone-having*  
 apṇā-bābū-gaṇī hī-ga. Par wō tāḍā chhayō kī wai-ka-bābū-la  
*his-own-father-to went-away. But he distant was that him-of-the-father-by*  
 wai-gaṇī dēkhī-ka māyā kaya, aur aṭkī-ka wai-ka-gala-pār  
*him (acc.) seen-having compassion was-made, and run-having him-of-neck-on*  
 bilkī-ka wai-kī bhukkī pēī. Laura-na wai-gaṇī bōla, ‘yār,  
*clung-having him-of kiss was-placed. The-son-by him-to it-was-said, ‘friend,*  
 bābū, mī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir  
*father, me-by this-age-in and of-you before sin was-done, and again*  
 tumārō laurō bōlna jug kō-nī rayō.’ Par bābū-la  
*your son to-be-called fit at-all-not I-remained.’ But the-father-by*  
 apṇā-chākar-gaṇī bōla kī, ‘sab-tē bhalī lattā gārī-kē  
*his-own-servants-to it-was-said that, ‘all-than good garment brought-forth-having*  
 wai-kī gāti lāi-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khuṭa-pār  
*him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on*  
 jōrō lāi-dēwa; aur ham khawā pīwā aur sundar rawā;  
*shoe put-on; and we may-eat may-drink and happy may-remain;*  
 kē-lāi, yār, mērō laurō mariyū chhayō, phir bachiyū āya; harchī  
*because, friends, my son dead was, again alive came; lost*  
 gai-tō, pāiyāla.’ Tab wō khuṣī karna baiṭha.  
*gone-was, was-found.’ Then they rejoicing to-make began.*

Wai-kō jēthō laurō taṇḍōl-mā chhayō. Aur jab wō dīyāl-ka  
*Him-of the-elder son the-field-in was. And when he the-house-of*  
 nērū āya, tab bājṇa aur nāchṇa-kō dhūyēl sūṇa. Aur wai-la  
*near came, then music and dancing-of sound was-heard. And him-by*  
 apṇā-chākrō-māy-na ēk āphū-gaṇī bulāya, pūchha kī, ‘yō kyā  
*his-own-servants-in-from one himself-to was-called, was-asked that, ‘this what*  
 hūṇāī-chha?’ Wai-la wai-gaṇī bōla kī, ‘tumārō bhāī āya, aur  
*becoming-is?’ Him-by him-to it-was-said that, ‘your brother came, and*  
 tumārā-bābū-la bhalō khāṇkū kaya, kē-lāi kī wai-gaṇī bhalō khuṣī  
*thy-father-by good food was-made, because that him-as-for well happy*  
 khuṣāl pāya.’ Par wai-la rōs kaya, aur bhitar jāṇa-kī man  
*safe he-was-got.’ But him-by anger was-made, and within going-of mind*  
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthaṇa  
*not was-made. Then him-of the-father outside came, him (acc.) to-reconcile*  
 baiṭha. Wai-la bābū-gaṇī bōla kī, ‘dēkh, mĩ itī bars  
*began. Him-by the-father-to it-was-said that, ‘see, I so-many years*

tuli-bitī-na tumārī minat kardō-chhañ, aur kabhī tumārō bachan  
*passed-having your service doing-I-am, and ever your word*  
 aṭal nī kayō, aur tum-na maĩ-gaṇī kabhī ēk bālur bhī nī  
*disobedience not was-done, and you-by me-to ever one kid even not*  
 dēī, kī mī apnā-ābtū-dagiṛī khuṣī kadō. Par  
*was-given, that I my-own-friends-with rejoicing might-have-made. But*  
 tumārō yō laurō jū pātrō-kī dagiṛī tumārī sab chīz khāi-gaya, jasō  
*your this son who harlots-of with your all goods devoured, as*  
 āyō, tasō tum-na wai-gaṇī bhalī khāṇkī kaya.' Bābū-la wai-gaṇī  
*he-came, so you-by him-for good food was-made.' The-father-by him-to*  
 bōla kī, 'yār, laurā, tū sadānī mī-dagiṛī chhaī, aur jō mērō  
*it-was-said that, 'friend, son, thou always me-with art, and what mine*  
 chha, wō sab tērō chha. Par khuṣī karna aur khuṣ hūṇō ṭhīk  
*is, that all thine is. But rejoicing to-make and happy to-be right*  
 chha, kē-lāī kī yō tērō bhāī mariyū chhayō, phir bachiyū āyē ;  
*is, because that this thy brother dead was, again alive came ;*  
 harchī gai-tō, phir pāiyāla.'  
*lost gone-was, again was-found.'*

## LŌHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.										Number of Speakers.	
Garhwal	.	.	.	.	.	.	.	.	.	.	8,100
Almora	.	.	.	.	.	.	.	.	.	.	1,648
TOTAL										.	9,748

Lōhbyā is hardly worth considering as a separate dialect. It closely resembles Rāṭhī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Lōhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsīs.

[ No. 4.]

## SPECIMEN OF LŌHBYĀ.

एका कजै-का बी लौड़ा क्या । उनू-मा छोटा लौड़-ल अपणा बुबा-  
मा बोलो कि ए बुबा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मी दे-  
दे । तब वै-ल अपणी जादाद बाँट दिनी । बहुत दिन नी होय-क्या वै  
छोटा लौड़ा-न अपणी बाँटो कड़ा करी-किन दूर परदेश चले गो और वख  
जाई-किन लुचाकुर्यो-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

## TRANSLITERATION AND TRANSLATION.

[ No. 4.]

Ekā-kajai-kā	dwī	lauṛā	chhayā.	Unū-mā	chhōṭā-lauṛā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
apṇā-bubā-mā	bōlō	ki, 'ē	hubā,	apṇā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	'O father,	your-own-property-in-from	what
mērō bāṭō	hōn,	sō	mī dē-dē.'	Tab wai-la	apṇī jadād
my share may-be,	that	to-me	give-away.'	Then him-by	his-own property
bāṭ-dinī.	Bahut	din	nī hōya-chhayā	wai-chhōṭā-lauṛā-na	apṇō
was-divided-out.	Many	days	not become-were	that-younger-son-by	his-own
bāṭō kaṭṭhā	karī-kin	dūr	pardēs	chalē-gō,	aur wakha
share together	made-having	a-far	foreign-country	went-away,	and there
jāi-kin	luchāchbuyō-mā	apṇā-bāṭā-kī	sab	chiz	phūk-dinī.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

## BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lōhbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

## Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōṛō</i> , a horse	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛō</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō</i>
<i>laurī</i> , a girl	<i>laurī</i>	<i>laurī</i> or <i>laurē</i>	<i>laurīyō</i>

*Ghōṛā*, as elsewhere in Garhwāli, may become *ghōṛa*. Similarly, *myōrō*, *my*, obl. sing. *myārā* or *myāra*.

## Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thāi*, *māi*, *sañi*, *khañi*, *khunī*, *hañi*, to ; *lai*, *lē*, for.

Ablative, *tē*, *bañi*, from.

Genitive, *kō* (*kā*, *kī*), of.

Locative, *māi*, *mañi*, *maṅg*, in, on ; *par*, on ; *madhē*, from among.

## Pronouns.

## First and Second Persons.

Singular.	
Nom. <i>māi</i> , <i>mañi</i> , I	<i>tū</i> , thou
Ag. <i>māl</i> , <i>mē-la</i>	<i>tāl</i> , <i>twē-la</i>
Gen. <i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Obl. <i>mī</i> , <i>mē</i> , <i>mañi</i>	<i>tī</i> , <i>twē</i>
Plural.	
Nom. <i>ham</i>	<i>tum</i>
Ag. <i>hamul</i>	<i>tumul</i>
Gen. <i>hamarō</i> , <i>hamārō</i>	<i>tumarō</i> , <i>tumārō</i>
Obl. <i>ham</i> , <i>hamu</i>	<i>tum</i> , <i>tumu</i>

The obl. forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

## Demonstrative Pronouns.

This, he.		That, he.	
Singular.		Singular.	
Nom. <i>yō</i>		<i>wō</i>	
Obl. <i>yai</i> , <i>yē</i>		<i>wai</i> , <i>wē</i> , <i>wī</i>	
Plural.		Plural.	
Nom. <i>yō</i> , <i>yū</i>		<i>wō</i> , <i>wū</i> , <i>ū</i>	
Obl. <i>yū</i>		<i>wun</i> , <i>un</i> , <i>wunū</i> , <i>unū</i> , <i>wū</i> , <i>ū</i> .	

The Reflexive Pronoun is *āphū*, genitive *apṇō*.

**Relative and Correlative Pronouns.**

Who.		That.
Singular.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai, jē</i>	<i>tai, tē</i>
Plural.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ, janū</i>	<i>taũ, tanū</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *ki* or *kī*, as in *ki-lē*, why?

The **Indefinite Pronouns** are *kuĩ*, anyone, someone (obl. *kai*) and *kuchh*, anything, something.

**Auxiliary Verbs and Verbs Substantive.****Present.**

	Singular.	Plural.
1.	<i>chũ</i>	<i>chā, cha</i>
2.	<i>chā, cha</i>	<i>chũ</i>
3.	<i>chā, cha</i>	<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *chī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

**Finite Verb.**

The **Infinitive** ends in *ṇō* (*ṇū*) or *nō* (*nū*) as usual, with an oblique in *ṇā* (*ṇa*) or *nā* (*na*). Thus, *hiṭṇō*, obl. *hiṭṇā* or *hiṭṇa*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārṇō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *ṇō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hiṭō*, *hiṭē*, *hiṭ*, or *hiṭyũ*, gone.

The **Conjunctive Participle** ends in *ī*, to which *khan*, *kan* or *ka* may be added, as *hiṭī*, *hiṭī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiṭnēr*, a goer.

Imperative, 2nd singular *hiṭ*, go thou; plural *hiṭā*, go ye.

The Present (I go, I am going) as usual has two forms.

**First Form.**

	Singular.	Plural.
1.	<i>hiṭṇū-chũ</i>	<i>hiṭṇā-cha</i>
2.	<i>hiṭṇū-cha</i>	<i>hiṭṇā-chũ</i>
3.	<i>hiṭṇū-cha</i>	<i>hiṭṇā-cha</i>

**Second Form.**

	Singular.	Plural.
1.	<i>hiṭṇũ</i>	<i>hiṭṇũ</i>
2.	<i>hiṭaṇ</i>	<i>hiṭṇā</i>
3.	<i>hiṭaṇ</i>	<i>hiṭṇī</i>

From the root *mār*, strike, we have *mārṇũ*, or *mānũ*, and so on.

Imperfect, *hiṭṇũ* (*hiṭṇō*, *hiṭaṇ*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-*chhayā**, they were eating (a Kumaunī form).

Future, I shall go.

Singular.	Plural.
1. <i>hiṭlū</i> , <i>hiṭlō</i> , <i>hiṭnū</i>	<i>hiṭlā</i>
2. <i>hiṭlyō</i>	<i>hiṭlyā</i>
3. <i>hiṭlō</i>	<i>hiṭlā</i>

From the root *mār*, *mārlū*, or *mālū*, and so on.

Past, I went.

Singular.	Plural.
1. <i>hiṭũ</i>	<i>hiṭũ</i>
2. <i>hiṭō</i>	<i>hiṭā</i>
3. <i>hiṭō</i>	<i>hiṭā</i>

Or *hiṭē*, *hiṭ*, *hiṭyũ* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryũ* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Pasts noted are *gayō*, *gyō*, *gō*, *gē*, or *gayũ*, I went; *dīnō* or *diyō*, gave; *līnō* or *liyō*, took, and so on.

Perfect—

*hiṭyũ-cha*, I have gone. So *hōyũ-cha*, he has become, *charyũ-cha*, he has mounted, and *āyũ-cha*, he has come.

Pluperfect—

*hiṭyũ-chhiyō*, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[ No. 5.]

#### SPECIMEN OF BADHĀNĪ.

कै आदमी का हौ छिचिड़ी किया । उनू मधे नाना छिचिड़ी न  
अपणा बुबाजी मूँ बोलो कि हे बुबाजी माल असबाब मैँ मेरी बाँट मैँ सणी  
न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन  
नौ होया फिर नाना छिचिड़ी ल सब झकठा करी खन हैका मुलक नै गे ।  
फिर वाँ जाई क भी येमाणिया करो बेकूबी मैँ दिन काटने २ अपणो माल  
असबाब फूकफाक करी दीनी । जब वै ल सब माल असबाब उड़ाई दिये  
तब वै मुलक मैँ भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ  
वख जाई कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो जै ल वै खणी  
अपणा पुँगड़ा मंग सुंगर चरौण लै खेदो । और उन केमला सणी जिन  
खुणी सुंगर खाँ छया अपणो पेट भरनो चाणो कियो । और कुई वै खणी

कुछ नी देनो क्यो। तब वै खणी याद आई। तब वै ल बोलो मेरा बुबाजी  
का कत्ती भुड़ियोँ खणी पेच्या ते पुटी खाण हनी होन क्यो मैं बिना पेच्या  
मरनूँ। मैं अब अपना बुबाजी पास नै जानूँ, तब उनू हणी बोलुलो इत्यादि ॥

[ No. 5.]

### TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichirī chhiyā. Unū-madhē nānā-  
A-certain-man-of two sons were. Them-from-among the-  
chhichirī-na apnā-bubāji-mū bōlō ki, 'hē bubāji, māl-asbāb-māi  
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in  
mēri bāṭ māi-saṇi nyārī dē-diyā.' Tab wai-la apnō māl-asbāb  
my share me-to separately give-away.' Then him-by his-own property  
bāṭi-diyō. Mast din nī hōyā phir nānā-chhichirī-la sab  
was-divided-out. Many days not became then the-younger-son-by all  
ikathā karī-khan haikā-mulak nai-gē. Phir wā jāi-ka  
together made-having (to-)another-country away-went. Then there gone-having  
bhī yēmāniyā karō bē-kūbi-māi din kātne-kātne apnō  
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own  
māl-asbāb phūk-phāk-karī-dīnī. Jab wai-la sab māl-asbāb  
property was-wasted-away. When him-by all property  
urāi-diyē, tab wai-mulak-māi bhārī kahar parō. Tab  
was-squandered-away, then that-country-in a-heavy famine fell. Then  
wai-khaṇi garibī lāgī. Tab ō wakha jāi, kattī  
him-to poverty was-attached. Then he there having-gone, somewhere  
wai-mulak-ranēr-madhē ēk-kā dagrā lāgī-gō, jāi-la wai-khaṇi  
that-country-dweller-from-among one-of with was-joined, whom-by him-as-for  
apnā-pūgrā-maṅ suṅgar charaṇa-lai khēdō. Aur un-chhēmā-saṇi,  
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),  
jin-khaṇi suṅgar khā-chhayā, apnō pēt bharnō chānō-chhiyō.  
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.  
Aur kuī wai-khaṇi kuchh nī dēnō-chhayō. Tab wai-khaṇi yād  
And any-one him-to anything not giving-was. Then him-to memory  
āi. Tab wai-la bōlī, 'mērā-bubāji-kā kattī-bhūṛiyō-khaṇi  
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to  
pētyā-tē puṭi khāna-haṇi hōn-chhiyō, māi binā-pētyā marnū-chhū.  
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.  
Māi ab apnā-bubāji-pās nai-jānū, tab unū-haṇi bōlulō ityādi.'  
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

## DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Rāṭhī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *dō* to that in *nō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *ī*, in the word *naṭhiyāiyālō*, had been squandered. Note also the word *kayā*, they were desired (*i.e.* he wished to eat the husks). This may be a past tense of the verb *kahṇō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *aū* and *ū* (*ū*) instead of the Bathānī *ō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*.

[ No. 6.]

## SPECIMEN OF DASAULYĀ.

कई आदमी का दुई लड़ीक छा । तनू-मा काणिसा न बोलो हे  
बुबा माल माँगकी जो मेरो बाँटो होव सो मैं देवा । वै का बाबू न बाँटो  
दिनो । मस्त दिन भी नो होया कि काणिसो लौड़ो अपणो बाँटो सब  
कुछ लो क परदेश चलि गो, और वख बेशमाई-मा दिन काटदो र तै न  
अपणो धन सब नठियाई दिनो । जब सब कुछ नठियाईयालो तब वै मुलक मा  
बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहणवालों को  
नौकर होयो ! तनू न सो अपणा खेतू-मा सुंगर चरौण-हणी खेदो । तै न  
जनू अन्न का छिलकौ हणी सुंगर खांदा क्या आफू खाण कया । कुई वै  
कणी खाण कू भी नो देंदा क्या ॥

[ No. 6.]

## TRANSLITERATION AND TRANSLATION.

Kaī-ādmī-kā	dui	laṛik	chhyā.	Tanū-mā	kāṇisā-na			
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-by</i>			
bolō,	‘hē	bubā,	māl-māḡakī	jō	mērō	bāṭō	hōwa,	sō
<i>it-was-said,</i>	‘O	<i>father,</i>	<i>the-property-out-of</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-be,</i>	<i>that</i>
maĩ	dēwā.’	Wai-kā	bābū-na	bāṭī-dinō.	Mast	din	bhī	
<i>to-me</i>	<i>give.’</i>	<i>Him-of</i>	<i>the-father-by</i>	<i>it-was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>even</i>	



nī hōyā ki kāṇisō laurō apṇō bāṭō sab-kuchh li-ka,  
*not became that the-younger son his-own share everything taken-having,*  
 pardēs chali-gō, aur wakha bēsarmāi-mā din kātḍō-kātḍō  
*a-foreign-land went-away, and there shamelessness-in days cutting-cutting*  
 tai-na apṇō dhan sab naṭhiyāi-dinō. Jab sab-kuchh  
*him-by his-own wealth all was-squandered-away. When everything*  
 naṭhiyāiyālō, tab wai-mulak-mā baṛī bhūkh parē. Ta sō  
*had-been-squandered, then that-country-in a-great hunger fell. Then he*  
 garīb hōi-gō, aur wakha-kā rahṇawālaū-kō naukār hōyō. Tanū-na sō  
*poor became, and there-of the-dwellers-of servant became. Them-by he*  
 apṇā-khētū-mā suṅgar charaṇa-haṇī khēḍō. Tai-na janū-  
*their-own-fields-in swine feeding-for was-sent. Him-by what-*  
 anna-kā-chhilkaū-haṇī suṅgar khāṇḍā-chhayā, āphū khāṇa kayā.  
*grain-of-husks (acc.) the-swine eating-were, himself to-eat were-wished.*  
 Kuī wai-kaṇī khāṇa-kū bhī nī dēṇḍā-chhayā.  
*Any-persons him-to eating-for even not giring-were.*

### MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Garhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Patṭī Malla Katyūr and Talla Danpur of Pargana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.												Number of Speakers.
Garhwal	.	.	.	.	.	.	.	.	.	.	.	28,631
Almora	.	.	.	.	.	.	.	.	.	.	.	4,380
TOTAL												33,011

Like Badhānī, it is simply a form of Rāthī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Garhwālī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēi* (K. *kai*), anything; *kūai*, anyone; *karī-bēr*, having done; *kayō*, he said; and imperfects like *khāi-chhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhī* or *chhai* may be compared with the Jaunsārī locative suffix *chh*. *Sanī*, the termination of the dative, is here *sunī*, while in Standard Garhwālī it may be *sinī*.

Instead of *kāṭnē* we find *kāṭēnē*, on-cutting. In *jaū*, I will go, the final *lō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāi-baṭi*, having gone, and *uṭhī-baṭi*, having arisen. We may compare this with the Kumaunī *baṭi*, which in that language is the termination of the Ablative.

[ No. 7.]

### SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैस का दुई चेला किया । उनो मा काँइसा ले बाबू छीं बोलो  
 औ बाबू सम्पत्ति-मा जो मेरो हकीत छ तै गणी मै सुणी देवो । तब  
 वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया किया  
 काँइसो चेलो सब कुछ येकवट करी बेर दूर देश न्है गयो । और वाँ जाई  
 बटौ लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब  
 ऊ सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब  
 ऊ बड़ो कंगाल है गयो । तब ऊ वै देश रौनेरौँ मा येक का वाँ रौण बैठ्यो  
 जै ले ऊ अपणा खेतों मा सुंगरों चरौण हणी पठायो । और ऊ उनो

छिमियोँ गणी जनो सुँगर खाँ किया अपणू पेट भरणू चाँ किया । और कू  
वै गणी कीई नो दीँ किया । तब वै गणी चेत खबर भयो और तब वै  
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा  
रोटा हूँ किया और मैं भूख ले मरना रयूँ । मी उठी बटी अपणा बाबू  
का पास न्है जौँ और वै छै बोलौला इत्यादि ॥

[ No. 7.]

### TRANSLITERATION AND TRANSLATION.

Kai-māis-kā duī chēlā chhiyā. Unō-mā kāsā-lē bābū-  
*A-certain-man-of two sons were. Them-among the-younger-by the-father-*  
chhī bōlō, 'au bābū, sampatti-mā jō mērō hakit chha tai-gaṇī  
*to it-was-said, 'O father, the-property-in what my share is that (acc.)*  
mai-suṇī dēwō.' Tab wai-lē unō-gaṇī apṇī sampatti bāṭī-dē-chha.  
*me-to give.' Then him-by them-to his-own property was-divided-out.*  
Bhaut din nī hōyā-chhiyā kāsō chēlō sab-kuchh yēkbaṭ  
*Many days not become-were the-younger son everything together*  
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭī  
*made-having a-far country away-went. And there gone-having*  
luchhāpan-mā din kāṭēnē-kāṭēnē apṇī latṭipattī udāi-dī.  
*debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.*  
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō  
*When he everything squandered-completely, then that-place-in a-great*  
akāl paṭō. Tab ū baṭō kaṅgāl hai-gayō. Tab ū wai-dēs-raunērañ-  
*famine fell. Then he very poor became. Then he that-country-dwellers-*  
mā yēk-kā wā raṇa baṭhyō, jai-lē ū apṇā-khētō-mā suṅgrō  
*in one-of near to-dwell began, whom-by he his-own-fields-in swine*  
charaṇa-haṇī paṭhāyō. Aur ū unō-chhimiyō-gaṇī janō suṅgar khā-  
*feeding-for was-sent. And he those-husks-with which the-swine eating-*  
chhiyā apṇū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇī kēi  
*were his-own belly to-fill wishing-was. And any-persons him-to anything*  
nī dī-chhiyā. Tab wai-gaṇī chēt-khabar bhayō, aur tab wai-lē kayō  
*not giving-were. Then him-to memory became, and then him-by it-was-said*  
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō-kā khāṇa-tē jāphā  
*that, 'my-father-of how-many-work-employment-doers-of eating-than more*  
rōṭā hū-chhiyā, aur māi bhūkh-lē marnā-rayū. Mī uṭhī-baṭī  
*bread becoming-were, and I hunger-by dying-remained. I arisen-having*  
apṇā-bābū-kā pās nhai-jaū, aur wai-chhai bōlōlā, ityādi.'  
*my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'*

## NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājhi-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person : of *sē* as a postposition of the ablative ; and of the oblique plural in *ū* in *naukrū*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *āpū*, not *ōphū*. As in Dasauliyā, the present participle in *ndō* appears, as well as that in *nō*. We find the Kumaunī future in *jāū* and *bōlū*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[ No. 8.]

## SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा क्या । तौं मधे लुड़ा लौड़ा न बुबा से बोले हे बुबा जो मेरो बाँटो माल को कू मो मैँ दे । तब बुबा न वै कणी वै को बाँटो दे दिने । मस्त दिन नी होय लुड़ो लौड़ो अपणा बाँटो ले क परदेश चला गे और तख बदमासी माँ अपणा दिन खोया और अपणा माल खोये । जब वै न सब उड़ायाले तब वख भारी अकाल पड़े और ओ गरीब होई गे । और तख जाई क वै गाजँ माँ एक बैख का दगड़ा माँ रहण लगे । तै बैख न वै लौड़ा कू अपणा पुँगडा माँ सुंगर हेरन खेदे । तै लौड़ा न जो कीमें सुंगर खान्दा क्या सो आपू खाण ठहरे । वै तईँ कोई धन बी नी दिन्दो क्यो । तब ओ चेत । तब वै लौड़ा न बोले मेरा बुबा का त कइ नौकरू कू खाण से कइ रोटा निमका वच दिन मैँ भूख न मरनो कउँ । मैँ खड़ो होई अपणा बुबा मूँ जाजँ बोलूँ इत्यादि ॥

[ No. 8.]

## TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	luṛā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	‘hē	bubā,	jō	mērō	bāṭō	māl-kō	chha,
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is,</i>

sō maĩ dē.<sup>2</sup> Tab bubā-na wai-kaṇi wai-kō bāṭō dē-dinē.  
*that to-me give.<sup>2</sup> Then the-father-by him-to him-of share was-given-away.*  
 Mast din nī hōya luṛō laurō apṇō bāṭō lē-ka  
*Many days not became the-younger son his-own share taken-having*  
 pardēs chalā-gē, aur takha badmāsī-mā apṇā din khōyā,  
*a-foreign-land went-away, and there debauchery-in his-own days were-lost,*  
 aur apṇō māl khōyē. Jab wai-na sab urāyālē, tab  
*and his-own wealth was-lost. When him-by all had-been-squandered, then*  
 wakha bhārī akāl parē, aur ō garīb hōi-gē. Aur takha  
*there a-great famine fell, and he poor became. And there*  
 jāi-ka wai-gāṭ-mā ēk-baikh-kā dagrā-mā rahṇa lagē.  
*gone-having that-village-in a-person-of vicinity-in to-remain he-began.*  
 Tai-baikh-na wai-laurā-kū apṇā-pūgrā-mā suṅgar hērna khēdē.  
*That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.*  
 Tai-laurā-na, jō chhīmē suṅgar khāndā-chhayā, sō āpū khāṇa  
*That-son-by, what husks the-swine eating-were, those he-himself to-eat*  
 ṭhahrē. Wai-taĩ kōi dhan hī nī dindō-chhayō. Tab ō  
*it-was-intended. Him-to anyone money even not giving-was. Then he*  
 chētē. Tab wai-laurā-na bōlē, ‘mērā-bubā-kā ta  
*came-to-his-senses. Then that-son-by it-was-said, ‘my-father-of verily*  
 kaĩ-naukrū-kū khāṇa-sē kaĩ-rōṭā-nimkā bach-dina, māĩ  
*several-servants-to eating-than several-bread-loaves were-left-over-and-above, I*  
 bhūkh-na marnō-chhaũ. Maĩ kharō hōi apṇā-bubā-mā jai,  
*hunger-by dying-am. I erect having-become my-own-father-to will-go,*  
 bōlũ ityādi.<sup>2</sup>  
*will-say etcetera.<sup>2</sup>*

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## SALĀNĪ.

- With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāṭhī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pālī of Almora. Gaṛhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora . . . . .	15,176
Garhwal . . . . .	207,832
Dehra Dun . . . . .	5,000
Saharanpur . . . . .	250
Bijnor . . . . .	1,000
Moradabad . . . . .	500
TOTAL . . . . .	<hr/> 229,758 <hr/>

Salānī is practically the same as Śrīnagariyā, the standard form of Gaṛhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindī end in *ē*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Gaṛhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

[ No. 9.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

## SPECIMEN I.

कै भण्णा का दुइ नौना कया । जँ माँ काणसा न अपणा बुबा माँ बोल्यो हे बुबा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब वै न जँ का बीच अपणो माल ताल बाँटी दिन्यो । भिंडे दिन नो होये कया कि काणसो नौनो सब कुछ कट्टा करी क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौंद अपणो माल ताल बितार्इ दीन्यो । जब वो सब कुछ उड़ार्इ चुक्यो तब वै देस माँ अकाल पड्यो और वो कंगाल होई गयो । और वो जार्इ क वै देस का रहणवालों माँ न कै का यख रहण लग्यो जै न वो पुंगड़ौँ माँ सुंगर चरौण कू भेजी दीन्यो । और वो जँ कुकिलौँ ते जौँ कू सुंगर खांदा कया अपणो पेट भरनू चांदो कयो और कुई वै कू कुछ नी देंदो कयो । तब वै कू होश आयो और वै न बोल्यो मेरा बुबा का कतना ही भुल्यौँ कू खाण ते भिंडे रोटौ हींदेन और मैं भूख न मरगूँ कजँ । मैं उठी क अपणा बुबा मूँ जौलो और जँ माँ बोलली हे बुबा जी मैं न स्वर्ग ते उल्टो और आप का सामणे पाप करे । मैं अब आप को नौनो बोलण लायक नी कजँ । मैं कू अपणा भुल्यौँ माँ न एक का बराबर बणावा । तब वो उठी क अपणा बुबा का पास चल्यो । पर वो दूर ही कयो कि वै का बुबा कू वै देखी क दया अई और दौड़ी क वै का गला पर चिपटौ क वै की भुक्की लीनी । नौना न वै माँ बोल्यो हे बुबा जी मैं न स्वर्ग ते उल्टो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नी कजँ । परंतु बुबा न अपणा नौकरू माँ बोल्यो सब ते सुन्दर कपड़ा निकाली क वै कू पैरार्इ देवा । वै का हाथ पर गुंठौ और खुट्टौ पर जुत्ता पैरार्इ देवा । और हम लोग खौला और आनन्द करला । किलार्इ कि यो मेरो नौनो मखूँ कयो अब बची गये हर्छूँ कयो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा माँ क्यो और जब वो औंदो २ घर का नजीक पहुँच्यो तब बाजौँ और नाचण को सन्द सूण्यो । और वै न अपणा भुल्यौँ माँ न एक कू अपणा पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्यो तुमारो भाई आयूँ क । आर तुमारा बुबा जी न सुन्दर खाणू करे किलाई कि वो भलो चंगो पाये । परंतु वै कू गुस्सा आयो और भिन्न जाणू नी चायो । यै वास्ता वै को बुबा मैर आई क वै कू मनौण लग्यो । वै न अपणा बुबा कू जबाब दीन्यो कि देखा मैँ इतना दिनु ते आप की सेवा करदू और कखी आप को हुक्म नी टाल्यो और आप न कभी मैँ कू एक छैनो भी नीदिन्यो जो मैँ अपणा दगड्यौँ का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जबारे ही वो घर आये तबारे ही आप न वै का वास्ता सुन्दर खाणू करे । बुबा न बोल्यो हे नौना तू रोजे मेरा दगड़ा कूँ और जो कुछ मेरो क सो सब तेरो क । परंतु आनन्द करणू और खुशी होणू चेंदो क्यो किलाई कि यो तेरो भाई मखूँ क्यो बचो गये हच्यूँ क्य फेरो मिली गये ॥



[No. 9.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kai-jhaṇā-kā      dui      naunā      chhayā.      Ū-mā      kāṇsā-na  
*A-certain-man-of      two      sons      were.      Them-among      the-younger-by*  
apṇā-bubā-mā      bōlyō,      ‘hē      bubā-jī,      māl-tāl-mā      jō      mērō      bāṭhō  
*his-own-father-to      it-was-said,      ‘O      father,      the-property-in      which      my      share*  
hōwa      sō      māī      dī-dēwā.’      Tab      wai-na      ū-kā      bīch      apṇō  
*may-be      that      me      give-away.’      Then      him-by      them-of      between      his-own*  
māl-tāl      bāṭī-dinyō.      Bhiṇḍē      dīn      nī      hōyē-chhayā      ki      kāṇsō  
*property      was-divided-out.      Many      days      not      become-were      that      the-younger*  
naunō      sab-kuchha      kaṭṭhā      karī-ka      dūr-dēs-kū      chalī-gayō,      aur  
*son      everything      together      made-having      distant-country-to      went-away,      and*  
wakha      luchpan-mā      dīn      bitaunda      apṇō      māl-tāl      bitāī-dinyō.  
*there      debauchery-in      days      a-wasting      his-own      property      was-squandered-away.*  
Jab      wō      sab      kuchha      urāī-chukyō,      tab      wai-dēs-mā      akāl  
*When      he      all      things      had-squandered-completely,      then      that-country-in      famine*  
pariyō      aur      wō      kaṅgāl      hōī-gayō,      aur      wō      jāī-ka      wai-dēs-kā  
*fell      and      he      indigent      became,      and      he      gone-having      that-country-of*  
raṇwālaū-mā-na      kai-kā      yakha      raṇa      lagyō,      jāi-na      wō  
*inhabitants-in-from      a-certain-one-of      near      to-live      began,      whom-by      he*  
pūgraū-mā      suṅgar      charaṇa-kū      bhējī-dinyō.      Aur      wō      ū-chhukēlaū-tē  
*fields-in      swine      feeding-for      was-sent-away.      And      he      those-husks-with*  
jāū-kū      suṅgar      khāndā-chhayā      apṇō      pēt      bharnū      chāndō-chhayō,  
*which (acc.)      the-swine      eating-were      his-own      belly      to-fill      wishing-was,*  
aur      kuī      wai-kū      kuchha      nī      dēndō-chhayō.      Tab      wai-kū      hōś  
*and      anybody      him-to      anything      not      giving-was.      Then      him-to      recollection*  
āyō      aur      wai-na      bōlyō,      ‘mērā-bubā-kā      katnā-hī-bhurtyaū-kū  
*came      and      him-by      it-was-said,      ‘my-father-of      how-many-even-servants-to*  
khāṇa-tē      bhiṇḍē      rōṭī      hōndēna      aur      māī      bhūkh-na      marṇū-chhaū.  
*eating-than      more      bread      is-becoming      and      I      hunger-with      dying-am.*  
Māī      uṭhī-ka      apṇā      bubā-mū      jaulō      aur      ū-mā      bōllō,      “hē  
*I      arisen-having      my-own      father-to      will-go      and      him-to      I-will-say,      “O*

bubā-jī, maĩ-na swarg-tē ultō aur āp-kā sāmṇē pāp  
*father, me-by Heaven-from opposite and your-honour-of before sin*  
 karē. Maĩ ab āp-kō naunō bōḷṇa lāyak nī chhaũ;  
*was-done. I now your-honour-of son to-say worthy not am;*  
 maĩ-kū apṇā bhurtyaũ-mā-na ēk-kā barābar baṇāwā.”” Tab wō  
*me (acc.) your-own servants-in-from one-of equal make.”” Then he*  
 uṭhī-ka apṇā bubā-kā pās chalyō. Par wō dūr-hī chhayō  
*arisen-having his-own father-of near went. But he far-off-even was*  
 ki wai-kā bubā-kū wai dēkhī-ka dayā āi aur daurī-ka wai-kā  
*that him-of father-to him seen-having pity came and run-having him-of*  
 galā-par chipṭī-ka wai-kī bhukkī līṇī. Naunā-na wai-mā  
*neck-on clung-having him-of kisses were-taken. The-son-by him-to*  
 bōlyō, ‘hē bubā-jī, maĩ-na swarg-tē ultō aur āp-kā  
*it-was-said, ‘O father, me-by Heaven-from opposite and your-honour-of*  
 sāmṇē pāp karē, aur maĩ ab āp-kō naunō bōḷṇa lāyak  
*before sin was-done, and I now your-honour-of son to-say worthy*  
 nī chhaũ.’ Parantu bubā-na apṇā naukrū-mā bōlyō,  
*not am.’ But the-father-by his-own servants-to it-was-spoken,*  
 ‘sab-tē sundar kapṛā nikālī-ka wai-kū pairāi-dēwā. Wai-kā  
*‘all-than beautiful clothes taken-out-having him-on put. Him-of*  
 hāth-par gūṭṭhī aur khuttāũ-par juttā pairāi-dēwā. Aur ham-lōg  
*hand-on a-ring and feet-on shoes put. And we-people*  
 khaulā aur ānand karlā; ki-lāi ki yō mērō naunō  
*shall-eat and merriment shall-make; what-for that this my son*  
 maryũ-chhayō, ab bachī-gayē; harchyũ-chhayō, phir mili-gayē.’ Tab  
*dead-was, now saved-went; lost-was, again found-went.’ Then*  
 wō ānand karna lagyā.  
*they merriment to-make began.*

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aũdō  
*Him-of the-elder son field-in was, and when he coming*  
 aundō ghar-kā najik pahūchyō, tab bājaũ-aur-nachṇa-kō  
*coming house-of near arrived, then musical-instruments-and-dancing-of*  
 sabd sūṇyō. Aur wai-na apṇā bhurtyaũ-mā-na ēk-kū  
*sound was-heard. And him-by his-own servants-in-from one (acc.)*  
 apṇā-pās bulāi-ka pūchhyō, ‘yō kyā cha?’ Wai-na  
*of-himself-near called-having it-was-asked, ‘this what is?’ Him-by*  
 wai-mā bōlyō, ‘tumārō bhāi āyũ-chha, aur tumārā bubā-jī-na  
*him-to it-was-said, ‘your brother come-is, and your father-by*  
 sundar khāṇū karē; ki-lāi ki wō bhalō chaṅgō pāyē.’  
*good food was-made; what-for that he well healthy was-found.’*

Parantu wai-kū gussā āyō aur bhittra jānū nī chāyō. Yai-wāstā  
*But him-to anger came and inside to-go not he-wished. This-for*  
 wai-kō bubā bhair āi-ka wai-kū manauna lagyō. Wai-na  
*him-of the-father outside come-having him (acc.) to-appease began. Him-by*  
 apnā bubā-kū jabāb dīnyō ki, 'dēkhā, maī itnā-dinū-tē  
*his-own father-to answer was-given that, 'see, I so-many-days-from*  
 āp-kī sēwā kardū, aur kakhī āp-kō hukm nī  
*your-honour-of service (am-) doing, and ever your-honour-of order not*  
 tālyō, aur āp-na kakhī maī-kū ēk chhaunō bhī nī  
*was-transgressed, and your-honour-by ever me-to a kid even not*  
 dīnyō, jō maī apnā-dagryāū-kā sāth ānand kardō.  
*was-given, that I my-own-companions-of with merriment might-have-made.*  
 Parantu āp-kō yō naunō jō pātrū-kā dagrā apnō māl-tāl  
*But your-honour-of this son who harlots-of with his-own property*  
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā  
*ate-up, when-even he home came, then-even your-honour-by him-of-for*  
 sundar khāpū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē  
*good food was-made.' The-father-by it-was-said, 'O son, thou daily*  
 mērā dagrā chhai, aur jō-kuchha mērō chha, sō sab tērō chha.  
*me-of with art, and whatever mine is, that all thine is.*  
 Parantu ānand karṇū aur khuśī hōṇū chaindō-chhayō; ki-lāī ki  
*But merriment to-make and glad to-be proper-was; what-for that*  
 yō tērō bhāī maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr  
*this thy brother dead-was, saved-went; lost-was, again*  
 mili-gayē.'  
*found-went.'*

## TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehrī dialect, and also by people of Garhwal and Almora, as “Gangāpāriyā” or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahārī Jaunsārī. As might be expected, the Tehrī dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean ‘was.’ Compare the Jaunsārī *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehrī, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti’s *Hill Dialects of the Kumaun Division*.

It is unnecessary to give a complete sketch of the grammar of Tehrī Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

**Nouns.**—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kū, ka, sanī* ; for, *lāi*.

Instrumental, *na, sē, tē*.

Ablative, *mujē, sē, tē* ; from among, *mā-na*.

Genitive, *kō (kā, kī)*.

Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbaū-kō*, of fathers ; *mansū-kō* or *mansū-kō*, of men.

**Adjectives** follow the same rules as in the Standard. For ‘one’ the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

**Pronouns** closely follow the Standard. The usual oblique form of *tū*, thou, is *tuai*, as in *tuai-na* (ag. sing.). Similarly, the agent singular of *maĩ*, I, is *mai-na* or *maĩ-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Singular.	Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, wa, ū</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ū (ū)</i>	
Obl.	<i>yan (yāū), yū (yū)</i>			<i>ū (ū)</i>	
Gen.	<i>inarō, yū-kō</i>			<i>unarō, ū-kō</i>	

The **Reflexive Pronoun** is *āphū*, self ; genitive *apnō*. *Āphū-mā* is “amongst themselves.”

The **Relative and Correlative Pronouns** are :—

Relative.		Correlative.	
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai</i>		<i>tai</i>
		Plural.	
Nom.	<i>jē</i>		<i>sē</i>
Obl.	<i>jyū (jyū̃)</i>		<i>tyū (tyū̃)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who ? and *kyā* or *kyājō* (cf. Jaunsāri), obl. *kē*, what ?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhā* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present, I am, etc.	
		Singular.	Plural.
1.	<i>chhaũ, chhaũ̃</i>		<i>chhayā</i>
2.	<i>chhaī</i>		<i>chhayāī</i>
3.	<i>chha</i>		<i>chhana</i>

*Chha* may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was ; plural *thayā* ; fem. sing. and plur. *thaī*. The Standard *chhayō*, etc., is also frequently employed.

**Finite Verb.**—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *hōnū*, to be, *mārnū*, to strike ; but *ō* also occurs in *gānō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *hōna*, *charauna*, *karna*. The usual rules for *u* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nū* (*nū*). Thus, *mārdō*, *hōndō*, *charaunū* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yū̃*, with oblique forms in *ē*, *yā* and *yū̃*. Thus, *mārē*, *māryō*, *māryū̃*, *gayē*, *gayō*, *baiṭhyū̃*, and (obl.) *chalyā*, *gayē*, he went away ; *bōlyā̃ uprāt*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū raṇa* (for *rahṇa*) *khāṇa*, how is it to be dwelt, to be eaten, by us ? i.e. how are we to live and eat ?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou ; *mārā*, strike ye.

The Old Present occurs in *hōū̃*, I may be ; *māraū̃*, I may strike ; *jēū̃*, let us eat ; *mānaū̃*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaū̃*, I am striking. The second is conjugated as follows :—

		Singular.	Plural.
1.	<i>mārdaū̃, mārdū̃</i>		<i>mārdā</i>
2.	<i>mārdī</i>		<i>mārdāī</i>
3.	<i>mārda</i>		<i>mārdāna</i>

Similarly, *jāndũ*, I go ; *khāndāna*, they eat ; *rakhdāna*, they keep.

For the Imperfect, we have *maĩ mārđō thayō*, I was striking ; so, in the second specimen, *jāndō thayō*, he was knowing ; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārīlā</i>
3. <i>mārlō</i>	<i>mārlā, mārilyā</i>

Similarly, *jaulō*, I will go ; *bōllō*, I will say ; *rahlī* (fem.), she will remain ; *rahla*, you will remain ; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

*wai-na mārē*, he struck ; *wai-na ni chāyō*, he did not wish ; *tum-na linē*, you took (sentence 240) ; *ũ-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

*rāyō*, I remained ; *chalyō*, I went ; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayēũ</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayena, gaina</i>

Similarly, *hōyē*, he became (225) ; *lagena*, they began ; *lyāyena*, they brought ; *tūtena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found ; *āyē chha*, he has come ; *baithyũ chha*, he is seated (230) ; *marē-thayō* or *maryũ thayō*, he had died ; *harchē thayō*, or *harchyũ thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōr sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *ni*.

[No. 10.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

## SPECIMEN I.

एक भूणा का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा बूवा माँ बोले कि हे बूवा बिरसत को बाँठो जो मेरो छ मैँ दे । तब वै न बिरसत ऊ सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणौ रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जार्ड लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरीण भेजे । और वै या चाह थई वै बुसा-से जो सुंगर खांदान अपणो पेट भरौँ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आर्द क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटी छ और मैँ भूको मरदौँ । मैँ उठी क अपणा बूवा मूँ जौलो और वै माँ बोललो कि हे बूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाजँ । मै कू अपणा मजूरू मधे एक का बराबर बणौ । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का बूवा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूकी पेये । नौन्याल न वै क बोले कि हे बूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छजँ कि फेर तेरो नौन्याल गण्या जाजँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटौ पर जोरा पैरावा औ हमू सभ जेजँ और खुशी मानौँ के लार्द कि मेरो यो नौन्याल मरे थयो अब बचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पोंगड़ा माँ थयो । जब डेरा का धोरा  
 आये गाणो और नाचणो सुणे । तब एक चाकर बोलाई क पूछे कि यो  
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी  
 जिम्मण करे या न कि वै सणी राजी खुशी पाये । वै न गुस्सा होई क  
 भिन्न जाणू नि चायो । तब वै का बाबू न भैर आई क वो मनाये । वै न  
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मैँ तेरो टहल करदौँ । कबी  
 तेरा बोल्याँ उप्रॉत नि चल्थो । परंतु त्वै न कबी एक चेनखो मै नि  
 दिन्थो कि अपणा दगड्यो दगड़ी खुशी मनौँ । और जब तेरो यो नौन्याल  
 आये जै न तेरो माया पावू दगड़ो उडाये त्वै न वै का वास्ता जिम्मण  
 करे । वै न वै क बोले हे नौना तू सदाने मेरा पास छ । जो किछू मेरो  
 छ सो तेरो छ । फेर खुशी होणू खुशी मनौणी वाजबी छई के लाई कि  
 तेरो यो भुला मछूँ थयो सो वचे हरचूँ थयो सो मिले छ ॥



[ No. 10.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk-jhaṇā-kā      dui      naunyal      thayā.      Ū-mā-na      kāṇsā-nā  
*One-man-of      two      sons      were.      Them-in-from      the-younger-by*  
apṇā-būbā-mā      bōlē      ki,      'hē      būbā,      bīrsat-kō      bāṭhō      jō  
*his-own-father-to      it-was-said      that,      'O      father,      the-property-of      share      which*  
mērō      chha      māī      dē.'      Tab      wai-na      bīrsat      ū-saṇī  
*mine      is      (to-)me      give.'      Then      him-by      the-property      him-to*  
bāṭī-dinē.      Aur      bhiṇḍē      din      ni      hōyā      kāṇsā-naunyal-na      sab  
*was-divided-out.      And      many      days      not      became      the-younger-son-by      all*  
kathō      karī-ka      ēk-dūr-dēs      chalyā-gayē,      aur      wakha      apṇī  
*together      made-having      (to-)a-distant-country      it-was-gone,      and      there      his-own*  
rōjī      ku-karm-mā      udāyē.      Aur      jab      sab      kharch-karī-chukē  
*livelihood      evil-deeds-in      was-squandered.      And      when      all      spent-completely-was*  
wai-dēs-mā      barō      akāl      parē      aur      wō      kaṅgāl      hōṇa      lagē.      Tab  
*that-country-in      great      famine      fell      and      he      indigent      to-be      began.      Then*  
wai-dēs-kā      ēk-barā-ādmī-kā      dērā      jāī      lagē.      Wai-na  
*that-country-of      a-great-man-of      (to-)house      going      he-attached-himself.      Him-by*  
wō      apṇā-pōgrā-mā      suṅgar      charaṇa      bhējē;      aur      wai      yā      chāh  
*he      his-own-field-in      swine      to-feed      was-sent;      and      (to-)him      this      desire*  
thai,      'wai-busā-sē      jō      suṅgar      khāndān,      apṇō      pēt      bharaū';  
*was,      'that-chaff-with      which      the-swine      are-eating,      my-own      belly      I-may-fill';*  
jō      kuī      wai-saṇī      ni      dēnda-thayō.      Tab      hōs-mā      āī-ka  
*because      anyone      him-to      not      giving-was.      Then      sense-in      come-having*  
bōlē,      'mērā      bābū-kā      katnā-hī      majūrū-kū      bhiṇḍē      rōṭī      chha,  
*it-was-said,      'my      father-of      how-many-even      labourers-to      much      bread      is,*  
aur      māī      bhūkō      mardaū.      Māī      uṭhī-ka      apṇā      būbā-mū      jaulō  
*and      I      hungry      am-dying.      I      arisen-having      my-own      father-to      will-go*  
aur      wai-mā      bōllō      ki,      "hē      būbā,      mai-na      Paramēśwar-kā      aur  
*and      him-to      I-will-say      that,      "O      father,      me-by      God-of      and*  
tērā      sāmne      kasūr      karē;      aur      ab      yē-ī      jōg      bhī      ni  
*thee-of      before      sin      was-done;      and      now      this-even      worthy      even      not*

rayō ki phēr tērō naunyāl bōlyā-jāũ. Mai-kū  
*I-remained that again thy son I-may-be-called. Me (acc.)*  
 apnā-majūrū-madhē ēk-kā barābar baṇau.”” Tab uṭhī-ka  
*your-own-labourers-among one-of equal make.”” Then arisen-having*  
 apnā bābū-mũ chalē. Aur wa abi dūr thayō ki wai  
*his-own father-near he-went. And he yet far-off was that him*  
 dēkhi-ka wai-kā būbā-saṇī dayā āyē, aur dauṛī-ka wō galā-par  
*seen-having him-of father-to pity came, and run-having he neck-on*  
 bhēṭē. Bhaut bhūki pēyē. Naunyāl-na wai-ka bōlē  
*was-embraced. Many kisses were-placed. The-son-by him-to it-was-said*  
 ki, ‘hē būbā, mai-na Paramēśwar-kā aur tērā sāmṇē kasūr karē;  
*that, ‘O father, me-by God-of and thee-of before sin was-done;*  
 aur ab yē-ī jōg bhī ni chhaũ ki phēr tērō naunyāl  
*and now this-even worthy even not I-am that again thy son*  
 ganyā-jāũ.’ Parantu wai-kā bābū-na apnā chākrū-mā bōlē  
*I-may-be-counted.’ But him-of father-by his-own servants-to it-was-said*  
 ki, ‘achchhā-tē achchhā kaprā gādī lyāwā aur wai pairāwā;  
*that, ‘good-than good clothes having-taken-out bring and him put-on;*  
 aur wai-kā hāth-par mūdri aur khuṭau-par jōrā pairāwā, aur hamū  
*and him-of hand-on ring and feet-on shoes put-on, and we*  
 sabh jēũ aur khuṣī mānaũ; kē-lāi-ki mērō yō naunyāl  
*all may-eat and rejoicing may-celebrate; what-for-that my this son*  
 marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.’ Tab wō  
*dead-was, now saved-is; lost-was, now got-is.’ Then he*  
 khuṣī karna lagē.  
*rejoicing to-make began.*

Aur wai-kō ṭhūlō naunyāl pōgrā-mā thayō. Jab ḍērā-kā dhōrā  
*And him-of elder son field-in was. When house-of near*  
 āyē, gāṇō aur nāchnō sunē. Tab ēk chākar bolāi-ka  
*he-came, singing and dancing were-heard. Then a servant called-having*  
 pūchhē ki, ‘yō kyā chha?’ Wai-na wai-mā bōlē ki,  
*it-was-asked that, ‘this what is?’ Him-by him-to it-was-said that,*  
 ‘tērō bhulā āyē-chha, aur tērā būbā-na barī jimman karē;  
*‘thy younger-brother come-is, and thy father-by great feast was-made;*  
 yā-na-ki wai-saṇī rājī-khuṣī pāyē. Wai-na gussā  
*this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry*  
 hōi-ka bhitra jānū ni chāyō. Tab wai-kā bābū-na bhair  
*become-having inside to-go not was-desired. Then him-of father-by outside*  
 āi-ka wō manāyē. Wai-na bābū-mā jubāb-mā bōlē  
*gone-having he was-appeased. Him-by the-father-to answer-in it-was-said*

ki, 'dēkh, yetnā-barsū-tē maĩ tērī ṭahal kardaũ; kabī tērā  
*that, 'see, so-many-years-from I thy service am-doing; ever thy*  
 bōlyā uprāt ni chalyō; parantu twai-na kabī ēk chenkho  
*what-was-said beyond not (I-)went; but thee-by ever a kid*  
 maĩ ni dinyō ki apnā-dagṛyau-dagṛī khuśī manaũ.  
*(to-)me not was-given that my-own-companions-with joy I-may-celebrate.*  
 Aur jab tērō yō naunyāl āyē, jai-na tērī māyā pātrū-dagṛī  
*And when thy this son came, whom-by thy fortune harlots-with*  
 udāyē, twai-na wai-kā-wāstā jimman karē.' Wai-na wai-ka  
*was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to*  
 bōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō  
*it-was-said, 'O son, thou ever me-of near art. What-ever mine*  
 chha, sō tērō chha. Phēr khuśī hōṇū, khuśī manaunī wājabi  
*is, that thine is. But glad to-be, joy to-celebrate proper*  
 chhai; kē-lāi-kī tērō yō bhulā maryũ-thayō, sō bachē;  
*was; what-for-that thy this brother dead-was, he was-saved;*  
 harchyũ-thayō, sō milē-chha.'  
*lost-was, he got-is.'*

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[ No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

## SPECIMEN II.

एक गज्जँ माँ एक बुद्धा भण्णा का भिंडे नौन्याल थया और से सब आफू माँ एक को बैरी एक थयो । सलूकत नि रखदा थया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगन कि हे वूबा तू अब मरन कू ल्यार क कुछ हम कू अडाई जा कि हम न तेरा मरन उपाँत कनू रण खाण । जँ को वूबा जाणदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भण्णा एक एक छट्टी रिँगाली की मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यौ छट्टी सणी कट्टी गड्डी बाँधी क तोड़ा । जँ न तने करे । पर वा गड्डी कै न नि तोड़ सकी । तब वै न बोले कि अब गड्डी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करी क तोड़ेन त सरासर टूटेन । तब जँ का बुद्धा बाबू न बोले कि तुम क या ई अडूण-पडूण क । मेरा मरन पिछाड़ी तुम सब भाई यीँ रिँगाली की गड्डी की तरौँ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो । और जो तुमारा बीच फूट रहली त तुम यौ छट्टी की तरौँ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिली-चुली क रहण लगन ॥

[ No. II. ]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk-gaũ-mã	ēk	budyā-jhaṇā-kā	bhiṇḍē	naunyal	thayā.	Aur	sē
<i>One-village-in</i>	<i>an</i>	<i>old-person-of</i>	<i>many</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>they</i>
sab	āphū-mã	ēk-kō	bairī	ēk	thayō.	Salūkat	ni
<i>all</i>	<i>themselves-among</i>	<i>one-of</i>	<i>enemy</i>	<i>one</i>	<i>was.</i>	<i>Unity</i>	<i>not</i>
rakhdā-thayā.	Jab	ũ-kō	bābū	marna	lagē,	tab	wō sabē
<i>to-keep-they-used.</i>	<i>When</i>	<i>them-of</i>	<i>father</i>	<i>to-die</i>	<i>began,</i>	<i>then</i>	<i>they all</i>
bhāī	kathā	hōī-ka	apṇā-bābū-mã	gayā,	aur	apṇā	
<i>brothers</i>	<i>together</i>	<i>become-having</i>	<i>their-own-father-to</i>	<i>went,</i>	<i>and</i>	<i>their-own</i>	
bābū-mũ	bōlna	lagena	ki,	‘hē	būbā,	tū	ab marna-kū tyār
<i>father-to</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>thou</i>	<i>now die-to ready</i>
chha.	Kuchh	ham-kū	aḍāi-jā,	ki	ham-na	tērā-marna	uprāt kanū
<i>art. Something</i>	<i>us-to</i>	<i>advise,</i>	<i>that</i>	<i>us-by</i>	<i>thy-death</i>	<i>after</i>	<i>how</i>
raṇa	khāṇa.’	Ū-kō	būbā	jāṇḍō-i-thayō	ki,		
<i>to-be-lived</i>	<i>to-be-eaten.’</i>	<i>Them-of</i>	<i>the-father</i>	<i>knowing-even-was</i>	<i>that,</i>		
‘yē	āphū-mã	bair	rakhdāna.’	Tab	wai-na	ũ-mā	
<i>‘these</i>	<i>themselves-among</i>	<i>enmity</i>	<i>entertain.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	
bōlē	ki,	‘tum-sab-jhaṇā	ēk	ēk	chhaṭṭī	rīgālī-ki	
<i>it-was-said</i>	<i>that,</i>	<i>‘you-all-men</i>	<i>one</i>	<i>one</i>	<i>stick</i>	<i>ringal-bamboo-of</i>	
mai-mũ	lyāwā.’	Wa	sabhē	lyāyena.	Tab	wai-na	bōlē ki,
<i>me-to</i>	<i>bring.’</i>	<i>They</i>	<i>all</i>	<i>brought.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i> <i>that,</i>
‘tum	yau	chhattayau-saṇī	kaṭṭhī	gaḍḍī	bādhī-ka	tōṛā.’	
<i>‘you</i>	<i>these</i>	<i>sticks (acc.)</i>	<i>together</i>	<i>a-bundle</i>	<i>tied-having</i>	<i>break.’</i>	
Ū-na	tannē	karē.	Par	wā	gaḍḍī	kai-na	ni
<i>Them-by</i>	<i>so</i>	<i>it-was-done.</i>	<i>But</i>	<i>that</i>	<i>bundle</i>	<i>any-one-by</i>	<i>not</i>
tōṛ-sakī.	Tab	wai-na	bōlē	ki,	‘ab	gaḍḍī	
<i>broken-could-be.</i>	<i>Then</i>	<i>him-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘now</i>	<i>the-bundle</i>	
khōlī-ka	chhaṭṭī	alag	alag	tōṛā.’	Tau-na	jab	
<i>untied-having</i>	<i>the-sticks</i>	<i>separately</i>	<i>separately</i>	<i>break.’</i>	<i>Them-by</i>	<i>when</i>	
alag	alag	karī-ka	tōṛena	ta	sarāsar	ṭuṭena.	
<i>separately</i>	<i>separately</i>	<i>made-having</i>	<i>were-broken</i>	<i>then</i>	<i>easily</i>	<i>they-were-broken.</i>	

Tab      ũ-kā      budyā-bābū-na      bōlē      ki,      'tum-ka      yā-ī  
*Then    them-of    the-old-father-by    it-was-said    that,    'you-to    this-even*  
 aḍūṇ      paḍūṇ      chha.      Mērā-marna      picchhārī      tum      sab      bhāī      yī  
*advice    instruction    is.    My-dying    after    you    all    brothers    this*  
 rīgālī-kī      gaḍḍī-kī      taraū      ēk      jyū-syū      rahlā,      ta      tumārō  
*ringals-of    bundle-of    like    one    mind-sense    will-remain,    then    of-you*  
 kuī      kuchh      ni      kar-sakyō ;      aur      jō      tumārā      bīch      phūṭ  
*anyone    anything    not    do-could ;    and    if    of-you    among    disunion*  
 rahlī      ta      tum      yau-chhattīyau-kī      taraū      alag      alag  
*will-remain    then    you    these-sticks-of    like    separately    separately*  
 barōbād      hōlā,      aur      tumārō      kuī      dharō      dagrō      ni      kara.'  
*ruined    will-become,    and    of-you    any-one    help    companionship    not    will-do.'*  
 Tab      sab-naunyālū-na      yā      bāt      kabūl      karē,      aur      sukh-sē  
*Then    all-sons-by    this    advice    accepted    was-made,    and    comfort-with*  
 sab-ē      bhāī      milī-chulī-ka      rahṇa      lagna.  
*all    brothers    joined-united-having    to-live    they-began.*

**LIST OF STANDARD WORDS AND PHRASES IN  
CENTRAL PAHĀRĪ.**

## LIST OF STANDARD WORDS AND PHRASES

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
1. One . . . .	Ēk . . . .	Ēk ( <i>one</i> or <i>a</i> ), kai=( <i>a</i> )	Ēk . . . .
2. Two . . . .	Dwi . . . .	Dwi . . . .	Dui . . . .
3. Three . . . .	Tin . . . .	Tin . . . .	Tin . . . .
4. Four . . . .	Chār . . . .	Chār . . . .	Chār . . . .
5. Five . . . .	Pāch . . . .	Pāch . . . .	Pāch . . . .
6. Six . . . .	Chhai . . . .	Chhai . . . .	Chhai . . . .
7. Seven . . . .	Sāt . . . .	Sāt . . . .	Sāt . . . .
8. Eight . . . .	Āṭh . . . .	Āṭh . . . .	Āṭh . . . .
9. Nine . . . .	Nau . . . .	Nau . . . .	Nau . . . .
10. Ten . . . .	Das . . . .	Das . . . .	Das . . . .
11. Twenty . . . .	Bis . . . .	Bis . . . .	Bis . . . .
12. Fifty . . . .	Pachās . . . .	Pachās, pāchās . . . .	Pāchās . . . .
13. Hundred . . . .	Sau . . . .	Sau . . . .	Sau . . . .
14. I . . . .	Maĩ . . . .	Mai, mī; ( <i>obl.</i> ) mai, mī	Maĩ . . . .
15. Of me . . . .	Mero, myōro . . . .	Myar; ( <i>obl.</i> ) myār	Mērō; maĩsu or maĩs ( <i>to me</i> ).
16. Mine . . . .	Mero, myōro . . . .	Myar; ( <i>obl.</i> ) myār	Mērō . . . .
17. We . . . .	Ham . . . .	Ham; ( <i>obl.</i> ) hamō . . . .	Ham, hām . . . .
18. Of us . . . .	Hamaro . . . .	Hamar; ( <i>obl.</i> ) hamār	Hamārō; hamasu or hamas ( <i>to us</i> ).
19. Our . . . .	Hamaro . . . .	Hamar; ( <i>obl.</i> ) hamār	Hamārō . . . .
20. Thou . . . .	Tu . . . .	Tā; ( <i>obl.</i> ) twē . . . .	Taĩ . . . .
21. Of thee . . . .	Tero, tyōro . . . .	Tyar; ( <i>obl.</i> ) tyār . . . .	Tērō; twaisu or twais ( <i>to thee</i> ).
22. Thine . . . .	Tero, tyōro . . . .	Tyar; ( <i>obl.</i> ) tyār . . . .	Tērō . . . .
23. You . . . .	Tum . . . .	Tum; ( <i>obl.</i> ) tumō . . . .	Tum . . . .
24. Of you . . . .	Tumaro . . . .	Tumar; ( <i>obl.</i> ) tumār	Tumārō; tumasu or tumas ( <i>to you</i> ).
25. Your . . . .	Tumaro . . . .	Tumar; ( <i>obl.</i> ) tumār	Tumārō . . . .



## IN CENTRAL PAHĀRĪ.

Garhwālī (Standard).	Garhwālī (Rāṭhī).	Garhwālī (Tehrī).	English.
Ēk . . . .	Ēk . . . .	Ēk, bargat . . . .	1. One.
Dwī . . . .	Dwī . . . .	Dwī, dui . . . .	2. Two.
Tin . . . .	Tin . . . .	Tin . . . .	3. Three.
Chār . . . .	Chār . . . .	Chār . . . .	4. Four.
Pāch . . . .	Pāch . . . .	Pāch . . . .	5. Five.
Chhai . . . .	Chhai . . . .	Chhai . . . .	6. Six.
Sāt . . . .	Sāt . . . .	Sāt . . . .	7. Seven.
Āṭh . . . .	Āṭh . . . .	Āṭ . . . .	8. Eight.
Nau . . . .	Nau . . . .	Nau . . . .	9. Nine.
Das . . . .	Das . . . .	Das . . . .	10. Ten.
Bīs . . . .	Bīs . . . .	Bīs . . . .	11. Twenty.
Pachās . . . .	Pachās, pāchās . . . .	Pachās . . . .	12. Fifty.
Sau . . . .	Sau . . . .	Sau . . . .	13. Hundred.
Maī . . . .	Mi . . . .	Maī, mī ( <i>obl. maī</i> ) . . . .	14. I.
Mērō . . . .	Mērō, myōrō . . . .	Mērō . . . .	15. Of me.
Mērō . . . .	Mērō, myōrō . . . .	Mērō . . . .	16. Mine.
Ham . . . .	Ham . . . .	Ham, hamū . . . .	17. We.
Hamārō . . . .	Hamārō . . . .	Hamārō . . . .	18. Of us.
Hamārō . . . .	Hamārō . . . .	Hamārō . . . .	19. Our.
Tū . . . .	Tū . . . .	Tū ( <i>obl. twai</i> ) . . . .	20. Thou.
Tērō . . . .	Tērō, tyōrō . . . .	Tērō . . . .	21. Of thee.
Tērō . . . .	Tērō, tyōrō . . . .	Tērō . . . .	22. Thine.
Tum . . . .	Tum . . . .	Tum . . . .	23. You.
Tumārō . . . .	Tumārō . . . .	Tumārō . . . .	24. Of you.
Tumārō . . . .	Tumārō . . . .	Tumārō . . . .	25. Your.

English.	Kumauni (Standard).	Kumauni (Khasparjlyā).	Kumauni (Sōriyāli).
26. He . . . . .	U . . . . .	Ū ; (obl.) wi . . . . .	Ū . . . . .
27. Of him . . . . .	Wi-ko . . . . .	Wik . . . . .	Wi-kō ; wisu or wis (to him)
28. His . . . . .	Wi-ko . . . . .	Wik . . . . .	Wi-kō . . . . .
29. They . . . . .	Ū . . . . .	Ū ; (obl.) unō . . . . .	Un . . . . .
30. Of them . . . . .	Unaro . . . . .	Unar ; (obl.) unār . . . . .	Unarō ; unasu or unas (to them).
31. Their . . . . .	Unaro . . . . .	Unar ; (obl.) unār . . . . .	Unarō . . . . .
32. Hand . . . . .	Hāt . . . . .	Hāt . . . . .	Hāt . . . . .
33. Foot . . . . .	Khut . . . . .	Khut . . . . .	Khutṭā . . . . .
34. Nose . . . . .	Nākh . . . . .	Nākh . . . . .	Nak . . . . .
35. Eye . . . . .	Ākhā . . . . .	Ākhā . . . . .	Ā . . . . .
36. Mouth . . . . .	Mukh . . . . .	Mūkh . . . . .	Mukh . . . . .
37. Tooth . . . . .	Dāt . . . . .	Dāt . . . . .	Dāt . . . . .
38. Ear . . . . .	Kān . . . . .	Kān . . . . .	Kān . . . . .
39. Hair . . . . .	Bāl . . . . .	Bāl, bāw . . . . .	Baũ . . . . .
40. Head . . . . .	Khwaro . . . . .	Khwar . . . . .	Mundō . . . . .
41. Tongue . . . . .	Jib . . . . .	Jibar, jib . . . . .	Jibarō . . . . .
42. Belly . . . . .	Pēt . . . . .	Pēt . . . . .	Pēt, dhār . . . . .
43. Back . . . . .	Putḥo, pīṭh . . . . .	Putḥ . . . . .	Pīṭhi . . . . .
44. Iron . . . . .	Luwo . . . . .	Luv . . . . .	Luwā . . . . .
45. Gold . . . . .	Sun . . . . .	Sun . . . . .	Sunō . . . . .
46. Silver . . . . .	Chādi . . . . .	Chādi . . . . .	Chādi . . . . .
47. Father . . . . .	Bāb . . . . .	Bāp . . . . .	Bābu . . . . .
48. Mother . . . . .	Mai, mhautāri . . . . .	Mai, mahtāri . . . . .	Ijā . . . . .
49. Brother . . . . .	Bhai . . . . .	Bhāi, bhai . . . . .	Bhayā . . . . .
50. Sister . . . . .	Baiṇi . . . . .	Baiṇi . . . . .	Baini . . . . .
51. Man . . . . .	Ādimi . . . . .	Ādmī, mais . . . . .	Maĩs . . . . .
52. Woman . . . . .	Syaiṇi . . . . .	Syaiṇi . . . . .	Syāni . . . . .

Page 356, No. 35, Col. 2, read 'Ākhā.'

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	! Gaṛhwālī (Tehrī).	English.
Wō . . . .	Wō . . . .	Wō, wa, ū, sō . . . .	26. He.
Wō-kō, ū-kō . . . .	Wi-kō . . . .	Wai-kō, tai-kō . . . .	27. Of him.
Wō-kō, ū-kō . . . .	Wi-kō . . . .	Wai-kō, tai-kō . . . .	28. His.
Wō . . . .	Wū, wō . . . .	Wō, ū, ū, sō . . . .	29. They.
Wū-kō, ū-kō . . . .	Unārō . . . .	Unārō, ū-kō, tyū-kō . . . .	30. Of them.
Wū-kō, ū-kō . . . .	Unārō . . . .	Unārō, ū-kō, tyū-kō . . . .	31. Their.
Hāt . . . .	Hāt . . . .	Hāth . . . .	32. Hand.
Khuṭō . . . .	Khuṭō . . . .	Khuṭō . . . .	33. Foot.
Nāk . . . .	Nāk . . . .	Nāk . . . .	34. Nose.
Ākhō . . . .	Ākhō . . . .	Ākhō . . . .	35. Eye.
Gichō . . . .	Gichō . . . .	Gichechō . . . .	36. Mouth.
Dāt . . . .	Dāt . . . .	Dāt . . . .	37. Tooth.
Kān . . . .	Kanūr . . . .	Kān, kaṇḍ . . . .	38. Ear.
Bāl . . . .	Laṭulā . . . .	Bāl, laṭlā . . . .	39. Hair.
Sir . . . .	Mūn . . . .	Muṇḍ, kapāl . . . .	40. Head.
Jib . . . .	Jib . . . .	Jibh . . . .	41. Tongue.
Pēt . . . .	Ladōrō . . . .	Pōtgō, pēt . . . .	42. Belly.
Pīṭh . . . .	Puṭhō . . . .	Pichhāḍō, pīṭh . . . .	43. Back.
Lūhō . . . .	Lōkhar . . . .	Lōkhar, lōhō . . . .	44. Iron.
Sōnō . . . .	Sunō . . . .	Sōnō . . . .	45. Gold.
Chāḍi . . . .	Chāḍi . . . .	Chāḍi . . . .	46. Silver.
Bābā . . . .	Bābā, bubā . . . .	Bābā, būbā . . . .	47. Father.
Mā, bōi . . . .	Bōi . . . .	Bai, ijā . . . .	48. Mother.
Bhāi, dadā (elder), bhulā (younger).	Bhāi . . . .	Bhai (general), didā (elder), bhulā (younger).	49. Brother.
Baiṇ, dīdī (elder), bhulī (younger).	Baiṇ . . . .	Baiṇi, baiṇ (general), dīdī (elder), bhulī (younger).	50. Sister.
Ādmī, mankhī . . . .	Ādmī, manakha . . . .	Maīs, mankhī, manas . . . .	51. Man.
Janānī . . . .	Sisnī . . . .	Janānī, bairbān, kajān . . . .	52. Woman.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyāli).
53. Wife . . . .	Syaiṇi, jwe . . . .	Syaiṇi, jwē . . . .	Jōi . . . . .
54. Child . . . .	Bālak . . . . .	Bālak, nān . . . .	Nāntīnan . . . . .
55. Son . . . . .	Chelo, chyōlo . . . .	Chyal; ( <i>plur.</i> ) chyāl . . . .	Chēlō . . . . .
56. Daughter . . . .	Cheli . . . . .	Chēli . . . . .	Chēli . . . . .
57. Slave . . . . .	Chākar . . . . .	Chākar, naukār . . . .	Kaini . . . . .
58. Cultivator . . . .	Kīsān . . . . .	Kīsān, khēti-kamūner . . . .	Jimdār . . . . .
59. Shepherd . . . .	.....	Gwāl ( <i>cowherd</i> ) . . . .	Gwālō . . . . .
60. God . . . . .	Parmēśwar . . . . .	Parmēśwar, Īśwar . . . .	Panmēchhar, Parmēsār . . . .
61. Devil . . . . .	Bhūt . . . . .	Bhūt . . . . .	.....
62. Sun . . . . .	Sūraj . . . . .	Sūraj, sūrj . . . . .	Sūrj . . . . .
63. Moon . . . . .	Jūn . . . . .	Chanarmā, jūn . . . .	Jūn . . . . .
64. Star . . . . .	Tārā . . . . .	Tārā . . . . .	Tārā . . . . .
65. Fire . . . . .	Āgo . . . . .	Āgau, bhīnēr . . . . .	Āgō . . . . .
66. Water . . . . .	Pāni . . . . .	Pāni . . . . .	Pāni . . . . .
67. House . . . . .	Ghar, kuṛo . . . . .	Ghar, kuṛ . . . . .	Ghaūr, ghar . . . . .
68. Horse . . . . .	Ghoro . . . . .	Ghwar . . . . .	Ghōrō . . . . .
69. Cow . . . . .	Goru . . . . .	Gōru . . . . .	Gōrū . . . . .
70. Dog . . . . .	Kukur . . . . .	Kukur . . . . .	Kukur . . . . .
71. Cat . . . . .	Birālu . . . . .	Birālu . . . . .	Birālō . . . . .
72. Cock . . . . .	Kukuṛo . . . . .	Kukuṛ . . . . .	Kukuṛō . . . . .
73. Duck . . . . .	Batak . . . . .	Batak, badik . . . . .	Pājliyo . . . . .
74. Ass . . . . .	Gadhā . . . . .	Gadhā . . . . .	Gadhā . . . . .
75. Camel . . . . .	Ūṭ . . . . .	Ūṭ . . . . .	Uṭṭu . . . . .
76. Bird . . . . .	Charo . . . . .	Char . . . . .	Challā . . . . .
77. Go . . . . .	Jā . . . . .	Jā . . . . .	Jā . . . . .
78. Eat . . . . .	Khā . . . . .	Khā . . . . .	Khā . . . . .
79. Sit . . . . .	Baiṭh . . . . .	Baiṭh . . . . .	Bas . . . . .

Garhwāli (Standard).	Garhwāli (Rāṭhī).	Garhwāli (Tehri).	English.
Swain, janāni . . .	Sain, swin . . .	Swain . . .	53. Wife.
Naunō . . .	Launō . . .	Naunō . . .	54. Child.
Naunō . . .	Launō . . .	Laṛik, naunō . . .	55. Son.
Nauni . . .	Launī . . .	Bēṭī, nauni . . .	56. Daughter.
Kainī, chhōrā . . .	Kāmī, chhōrā . . .	Chhōrā . . .	57. Slave.
Jimdār . . .	Jmidār . . .	Kisān . . .	58. Cultivator.
Bākhra-wālō . . .	Bākryā . . .	Bakrūwālō . . .	59. Shepherd.
Parmēśwar . . .	Paramēchhar . . .	Īśwar, dēwtā . . .	60. God.
Bhūt . . .	Bhūt . . .	Khabēs, bhūt . . .	61. Devil.
Sūraj . . .	Sūraj . . .	Suraj, ghām . . .	62. Sun.
Chād, jūn . . .	Chād, jūn . . .	Jōn, chandramā . . .	63. Moon.
Gaiṇā . . .	Gaiṇā . . .	Gaiṇā, tāra . . .	64. Star.
Āg . . .	Āg . . .	Āg . . .	65. Fire.
Pāṇī . . .	Pāṇī . . .	Pāṇī . . .	66. Water.
Ghar . . .	Kuṛō . . .	Kūrō, dērō . . .	67. House.
Ghōṛō . . .	Ghwārā . . .	Ghōṛō . . .	68. Horse.
Gōrū . . .	Gauṛō . . .	Gauṛī . . .	69. Cow.
Kuttā . . .	Kukur . . .	Kūkar . . .	70. Dog.
Birālō (masc.) ; birāli (fem.)	Birālō (masc.) ; birāli (fem.)	Birālō . . .	71. Cat.
Kukhrō . . .	Kukhrō, mair . . .	Kukhrō . . .	72. Cock.
Badak . . .	Badak . . .	Batak, jal-kukhrō . . .	73. Duck.
Gaddā, gadṛō . . .	Gaddā, gadṛō . . .	Gadhā . . .	74. Ass.
Ūṭh . . .	Ūṭ . . .	Ūṭh . . .	75. Camel.
Pakshi . . .	Pōthil . . .	Pachchē . . .	76. Bird.
Jā . . .	Jā . . .	Hiṭ . . .	77. Go.
Khā . . .	Khā . . .	Khā . . .	78. Eat.
Baith . . .	Baith . . .	Baith . . .	79. Sit.

English.	Kumauni (Standard).	Kumauni (Khasparjiyā).	Kumauni (Sōriyālī).
80. Come . . . .	Ā . . . . .	Ā . . . . .	Ā . . . . .
81. Beat . . . .	Mār . . . . .	Mār . . . . .	Mār . . . . .
82. Stand . . . .	Ṭhār hō . . . .	Ṭhār hōw . . . .	Ṭhārō hau . . . .
83. Die . . . . .	Mar . . . . .	Mar . . . . .	Mar . . . . .
84. Give . . . . .	De . . . . .	Dē . . . . .	Dē . . . . .
85. Run . . . . .	Daur . . . . .	Daur . . . . .	Daur . . . . .
86. Up . . . . .	Mali . . . . .	Mali . . . . .	Mali . . . . .
87. Near . . . . .	Najik . . . . .	Najdik, najik . . . .	Najik . . . . .
88. Down . . . . .	Tali . . . . .	Tali . . . . .	Tali . . . . .
89. Far . . . . .	Ṭāro . . . . .	Dūr, ṭar . . . . .	Ṭārā, tarā . . . . .
90. Before . . . . .	Aghin . . . . .	Aghil . . . . .	Aghil . . . . .
91. Behind . . . . .	Pachhin . . . . .	Pachhil . . . . .	Pachhil . . . . .
92. Who ? . . . . .	Ko . . . . .	Kō . . . . .	Kō . . . . .
93. What ? . . . . .	Kyā, ke . . . . .	Kyē, kē . . . . .	Kyā . . . . .
94. Why ? . . . . .	Kā-lai . . . . .	Kilaik . . . . .	Kya-lāi . . . . .
95. And . . . . .	Anr . . . . .	Haur . . . . .	Aur . . . . .
96. But . . . . .	Par . . . . .	Par . . . . .	Par . . . . .
97. If . . . . .	Jo . . . . .	Jō . . . . .	Jab . . . . .
98. Yes . . . . .	Hoy . . . . .	Hōy, au . . . . .	Hai . . . . .
99. No . . . . .	Nai . . . . .	Nai . . . . .	Naĩ . . . . .
100. Alas . . . . .	Hai . . . . .	Ahā, hai . . . . .	Hāi . . . . .
101. A father . . . .	Bāb . . . . .	Bab; (ag.) babai-l . . .	Bābu . . . . .
102. Of a father . . .	Bāba-ko . . . . .	Bab-k; (fem.) babai-k or babē-k; (masc. obl.) babā-k.	Bābu-kō . . . . .
103. To a father . . .	Bāb-kaṇi . . . . .	Bab-kaṇi . . . . .	Bābu-khī, bābus . . .
104. From a father . .	Bāb-hai . . . . .	Bab-thaĩ, -haĩ . . . . .	Bābu-hwai . . . . .
105. Two fathers . . .	Dwi bāb . . . . .	Dwi bab . . . . .	Dui bābu . . . . .
106. Fathers . . . . .	Bāb . . . . .	Bab; (ag.) babō-l . . .	Bābu . . . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Rāthī).	Gaṛhwālī (Tehrī).	English.
Ā . . . . .	Ā . . . . .	Āw . . . . .	80. Come.
Mār . . . . .	Mār . . . . .	Thēch, kūt . . . . .	81. Beat.
Khaṛō hō . . . . .	Thāḍō hō . . . . .	Ūth . . . . .	82. Stand.
Mar . . . . .	Mar . . . . .	Mar . . . . .	83. Die
Dē . . . . .	Dē . . . . .	Dē . . . . .	84. Give.
Daur . . . . .	Daur . . . . .	Aṭak . . . . .	85. Run.
Mathē, dhis . . . . .	Ubāī . . . . .	Aīch, māthyē . . . . .	86. Up.
Najadik . . . . .	Najik . . . . .	Dhōrā, nēdū . . . . .	87. Near.
Bēr, tal . . . . .	Tal . . . . .	Tal, nis, bēra . . . . .	88. Down.
Dūr . . . . .	Tāḍā . . . . .	Dūr . . . . .	89. Far.
Agārī . . . . .	Aghin . . . . .	Pailē, agārē . . . . .	90. Before.
Pichhārī . . . . .	Pachhin . . . . .	Paithar, pichhārē . . . . .	91. Behind.
Kō . . . . .	Kō . . . . .	Kō . . . . .	92. Who?
Kyā . . . . .	Kyā . . . . .	Kyā-jō . . . . .	93. What?
Kē-lāi . . . . .	Kī-lē . . . . .	Kē-kū, kē-lāi . . . . .	94. Why?
Aur, ar . . . . .	Aur . . . . .	Ar . . . . .	95. And.
Par . . . . .	Par . . . . .	Par, parantu . . . . .	96. But.
Jō . . . . .	Jō . . . . .	Jō, agar . . . . .	97. If.
Hā . . . . .	Hā . . . . .	Hā . . . . .	98. Yes.
Nā . . . . .	Nā . . . . .	Nā . . . . .	99. No.
Āhā . . . . .	Arē, darē . . . . .	Gajab . . . . .	100. Alas.
Bābā . . . . .	Bābū . . . . .	Bābā . . . . .	101. A father.
Bābā-kō . . . . .	Bābū-kō . . . . .	Bābā-kō . . . . .	102. Of a father.
Bābā-kū . . . . .	Bābū khunī . . . . .	Bābā-kū . . . . .	103. To a father.
Bābā-tē . . . . .	Bābū gaṇī . . . . .	Bābā-mujē, bābā-sē . . . . .	104. From a father.
Dwi bābā . . . . .	Dwi bābū . . . . .	Dwi bābā . . . . .	105. Two fathers.
Bābā . . . . .	Bābū . . . . .	Bābā . . . . .	106. Fathers.

English.	Kumauni (Standard).	Kumauni (Kha-parjiyā).	Kumauni (Sōriyāli).
107. Of fathers . . .	Bāhana-ko . . .	Babō-k; ( <i>fem.</i> ) ba b ō-k; ( <i>masc. obl.</i> ) babā-k.	Bābun-kō . . .
108. To fathers . . .	Bāban-kaṇi . . .	Babō-kaṇi . . .	Bābun-khī, bābuns . . .
109. From fathers . . .	Bāban-hai . . .	Babō-thaī, -haī . . .	Bābun-hwai . . .
110. A daughter . . .	Cheli . . .	Chēli; ( <i>ag.</i> ) chēli-l . . .	Chēli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chēli-k; ( <i>fem. and masc. obl.</i> ) chēli-k.	Chēli-kō . . .
112. To a daughter . . .	Cheli-kaṇi . . .	Chēli-kaṇi . . .	Chēlis . . .
113. From a daughter . . .	Cheli-hai . . .	Chēli-thaī, -haī . . .	Chēli-hwai . . .
114. Two daughters . . .	Dwī cheli . . .	Dwī chēliy . . .	Dui chēlin . . .
115. Daughters . . .	Cheli, cheliyā . . .	Chēliyā, chēliy; ( <i>ag.</i> ) chēliyō-l.	Chēlin . . .
116. Of daughters . . .	Chelina-ko, cheliyana-ko . . .	Chēliyō-k; ( <i>fem.</i> ) chēliyō-k; ( <i>masc. obl.</i> ) chēliyā-k.	Chēlin-ko . . .
117. To daughters . . .	Chelin-kaṇi, cheliyan-kaṇi . . .	Chēliyō-kaṇi . . .	Chēlin-khī, chēlins . . .
118. From daughters . . .	Chelin-hai, cheliyan-hai . . .	Chēliyō-thaī, -haī . . .	Chēli-hwai . . .
119. A good man . . .	Ēk bhalo ādimi . . .	Ēk-bhal mais ( <i>ag.</i> bhal maisai-l).	Ēk bhalō ( <i>or</i> nikō) maīs . . .
120. Of a good man . . .	Ēk bhālā ādimi-ko . . .	Ēk-bhal mais-k; ( <i>fem.</i> ) maisai-k <i>or</i> maisē-k; ( <i>masc. obl.</i> ) maisā-k.	Ēk bhalā ( <i>or</i> nikā) maīs-kō . . .
121. To a good man . . .	Ēk bhālā ādimi-kaṇi . . .	Ēk-bhal mais-kaṇi . . .	Ēk bhalā maīs-khī <i>or</i> maīsas . . .
122. From a good man . . .	Ēk bhālā ādimi-hai . . .	Ēk-bhal mais-thaī, -haī . . .	Ēk bhalā maīs-hwai . . .
123. Two good men . . .	Dwī bhālā ādimi . . .	Dwī bhal mais . . .	Dui bhalā maīs . . .
124. Good men . . .	Bhālā ādimi . . .	Bhal mais; ( <i>ag.</i> ) bhal maisō-l.	Bhalā maīs . . .
125. Of good men . . .	Bhālā ādimina-ko . . .	Bhal maisō-k; ( <i>masc. obl.</i> ) maisā-k.	Bhalā maīsaun-kō . . .
126. To good men . . .	Bhālā ādimin-kaṇi . . .	Bhal maisō-kaṇi . . .	Bhalā maīsaun-khī <i>or</i> maīsauns . . .
127. From good men . . .	Bhālā ādimin-hai . . .	Bhal maisō-thaī, -haī . . .	Bhalā maīsaun-hwai . . .
128. A good woman . . .	Ēk bhali syaiṇi . . .	Ēk bhali syaiṇi . . .	Ēk niki syāni . . .
129. A bad boy . . .	Ēk kharāb chelo . . .	Ēk kharāb chyāl . . .	Ēk ghinnō chēlō . . .
130. Good women . . .	Bhali syaiṇi, <i>or</i> bhali syai- niyā . . .	Bhali syaiṇiyā (syaiṇiy) . . .	Bhali syānin . . .
131. A bad girl . . .	Ēk kharāb cheli . . .	Ēk kharāb chēli . . .	Ēk ghinni chēli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalō, nikō . . .
133. Better . . .	Aur bhalo . . .	Haurē bhal . . .	Aur bhalō . . .



Garhwālī (Standard).	Garhwālī (Rāthī).	Garhwālī (Tehrī).	English.
Bābāaũ-kō . . .	Bābun-kō . . .	Būbau-kō . . .	107. Of fathers.
Bābāaũ-kū . . .	Bābun-khuṇī . . .	Būbau-kū . . .	108. To fathers.
Bābāaũ-tē . . .	Bābun-gaṇī . . .	Būbau-mujē, -sē . . .	109. From fathers.
Naunī . . .	Laṛī . . .	Naunī . . .	110. A daughter.
Naunī-kō . . .	Laṛī-kō . . .	Naunī-kō . . .	111. Of a daughter.
Naunī-kū . . .	Laṛī-khuṇī . . .	Naunī-kū . . .	112. To a daughter.
Naunī-tē . . .	Laṛī gaṇī . . .	Naunī-mujē, -sē . . .	113. From a daughter.
Dwi naunī . . .	Dwi laṛī . . .	Dwi naunī . . .	114. Two daughters.
Naunī . . .	Laṛī . . .	Naunī . . .	115. Daughters.
Nauniyaũ-kō . . .	Laṛīō-kō . . .	Nauniyau-kō . . .	116. Of daughters.
Nauniyaũ-kū . . .	Laṛīō-khuṇī . . .	Nauniyau-kū . . .	117. To daughters.
Nauniyaũ-tē . . .	Laṛīō gaṇī . . .	Nauniyau-mujē, -sē . . .	118. From daughters.
Ēk bhalō ādmī . . .	Ēk bhalō ādmī . . .	Bhalō manas . . .	119. A good man.
Ēk bhalā ādmī-kō . . .	Ēk bhalā ādmī-kō . . .	Bhalā manas-kō . . .	120. Of a good man.
Ēk bhalā ādmī-kū . . .	Ēk bhalā ādmī-khuṇī . . .	Bhalā manas-kū . . .	121. To a good man.
Ēk bhalā ādmī-tē . . .	Ēk bhalā ādmī-gaṇī . . .	Bhalā manas-mujē, -sē . . .	122. From a good man.
Dwi bhalā ādmī . . .	Dwi bhalā ādmī . . .	Dwi bhalā manas . . .	123. Two good men.
Bhalā ādmī . . .	Bhalā ādmī . . .	Bhalā manas . . .	124. Good men.
Bhalā ādmiyaũ-kō . . .	Bhalā ādmī-kō . . .	Bhalā mansū-kō . . .	125. Of good men.
Bhalā ādmiyaũ-kū . . .	Bhalā ādmī-khuṇī . . .	Bhalā mansū-kū . . .	126. To good men.
Bhalā ādmiyaũ-tē . . .	Bhalā ādmī-gaṇī . . .	Bhalā mansū-mujē, -sē . . .	127. From good men.
Ēk bhali janānī . . .	Ēk bhali sisnī . . .	Bhali kajān . . .	128. A good woman.
Ēk nakhrō naunō . . .	Ēk nakhrō laṛō . . .	Ēk nakhrō nauniyāl . . .	129. A bad boy.
Bhali janānī . . .	Bhali sisnī . . .	Bhali kajān . . .	130. Good women.
Ēk nakhrī naunī . . .	Ēk nakhrī laṛī . . .	Ēk nakhrī naunī . . .	131. A bad girl.
Bhalō . . .	Bhalō . . .	Bhalō . . .	132. Good.
Aur bhalō, -tē bhalō . . .	Aur bhalō . . .	Bhalō . . .	133. Better.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyāli).
134. Best . . .	Saban-hai bhalo . . .	Sabō-haĩ bhal . . .	Sab-hwai bhalo . . .
135. High . . .	Ucho . . .	Ūch . . .	Algō . . .
136. Higher . . .	Aur ucho . . .	Haurē ūch . . .	Aur algō . . .
137. Highest . . .	Suban-hai ucho . . .	Sabō-haĩ ūch . . .	Sab-hwai algō . . .
138. A horse . . .	Ghoro . . .	Ghwar . . .	Ghōrō . . .
139. A mare . . .	Ghori . . .	Ghwōri . . .	Ghōri . . .
140. Horses . . .	Ghwārā . . .	Ghwārā, ghwār . . .	Ghōrā . . .
141. Mares . . .	Ghori, ghoriyā . . .	Ghwōri . . .	Ghōrin . . .
142. A bull . . .	Balad . . .	Balad . . .	Bald . . .
143. A cow . . .	Goru . . .	Gōru . . .	Gōru . . .
144. Bulls . . .	Balad . . .	Balad . . .	Bald . . .
145. Cows . . .	Goru . . .	Gōru . . .	Gōruaũ . . .
146. A dog . . .	Kukur . . .	Kukur . . .	Kukur, dhāt . . .
147. A bitch . . .	Kutiya . . .	Kutiya, kutiy . . .	Kukur, chhaupri . . .
148. Dogs . . .	Kukur . . .	Kukurā, kukur . . .	Kukur . . .
149. Bitches . . .	Kutiya . . .	Kutiya, kutiy . . .	Chhauprin . . .
150. A he-goat . . .	Bākaro . . .	Bākar . . .	Bākarō . . .
151. A female goat . . .	Bākari . . .	Bākari . . .	Bākari . . .
152. Goats . . .	Bākārā . . .	Bākārā, bākār . . .	Bākārā . . .
153. A male deer . . .	Hiran . . .	Hiran . . .	Harin . . .
154. A female deer . . .	Hirani . . .	Hirani . . .	Harini . . .
155. Deer . . .	Hiran . . .	Hiran . . .	Harin . . .
156. I am . . .	Maĩ chhũ . . .	Mi chhũ . . .	Maĩ chhũ . . .
157. Thou art . . .	Tu chhai, (fem.) chhē . . .	Tū chhai . . .	Taĩ chhai . . .
158. He is . . .	U chh . . .	Ū chh . . .	Ū chh . . .
159. We are . . .	Ham chhũ . . .	Ham chhũ . . .	Hām chhũ . . .
160. You are . . .	Tum chhau . . .	Tum chhau . . .	Tum chhau . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Rāṭhī).	Gaṛhwālī (Tehri).	English.
Bahut-hī bhalō, sab-tē bhalō	Bahut-hī bhalō . . .	Barō-hī bhalō . . .	134. Best.
Ūchō . . . . .	Uchō . . . . .	Ūchō . . . . .	135. High.
Aur ūchō, -tē ūchō . . .	Aur uchō . . . . .	Ūchō . . . . .	136. Higher.
Bahut-hī ūchō, sab-tē ūchō	Bahut-hī uchō . . . . .	Barō-hī ūchō . . . . .	137. Highest.
Ghōṛā . . . . .	Ghwāṛā . . . . .	Ghōṛō . . . . .	138. A horse.
Ghōṛī . . . . .	Ghōṛī . . . . .	Ghōṛī . . . . .	139. A mare
Ghōṛā . . . . .	Ghwāṛā . . . . .	Ghōṛā . . . . .	140. Horses.
Ghōṛī . . . . .	Ghōṛī . . . . .	Ghōṛiyā . . . . .	141. Mares.
Bald, sāṛ . . . . .	Sāḍ, bald . . . . .	Sāḍ, bald . . . . .	142. A bull.
Gōr . . . . .	Gauṛō . . . . .	Gauṛī . . . . .	143. A cow.
Bald, sāṛ . . . . .	Sāḍ, bald . . . . .	Sāḍ . . . . .	144. Bulls.
Gauṛā . . . . .	Gōṛā . . . . .	Gauṛā . . . . .	145. Cows.
Kuttā . . . . .	Kukur . . . . .	Kūkar . . . . .	146. A dog.
Kuttī . . . . .	Kukur . . . . .	Kūkarī, kūti . . . . .	147. A bitch.
Kuttā . . . . .	Kukur . . . . .	Kūkar . . . . .	148. Dogs.
Kuttī . . . . .	Kukur . . . . .	Kukarē . . . . .	149. Bitches.
La'khotyā, bākhṛō . . . .	Bōktyā . . . . .	Bākhṛō . . . . .	150. A he-goat.
Bākhṛī . . . . .	Bōkhṛī . . . . .	Bākhṛī . . . . .	151. A female goat.
Bākhṛā . . . . .	Bōkhṛā . . . . .	Bākhṛā . . . . .	152. Goats.
Mirg . . . . .	Mirg . . . . .	Jaḍan . . . . .	153. A male deer
Mirg . . . . .	Mirg . . . . .	Jēḍen . . . . .	154. A female deer.
Mirg . . . . .	Mirg . . . . .	Jaḍan . . . . .	155. Deer.
Maī chhaū . . . . .	Mī chhū, chhaū . . . . .	Maī chhaū . . . . .	156. I am.
Tū chhaī . . . . .	Tū chhai . . . . .	Tū chhaī . . . . .	157. Thou art.
Wō chha . . . . .	Wō cha ( <i>sic</i> ), chha . . . .	Wō chha . . . . .	158. He is.
Ham chhawāū . . . . .	Ham chhawā . . . . .	Ham chhayā . . . . .	159. We are.
Tum chhayā . . . . .	Tum chlawā . . . . .	Tum chhayāī . . . . .	160. You are.

English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyālī).
161. They are . . .	Ū chhan . . .	Ū chhanā, chhan . . .	Un chhan . . .
162. I was . . .	Maĩ chhiyũ, chhyũ . . .	Mi chhiy . . .	Maĩ thyũ . . .
163. Thou wast . . .	Tu chhiyē, (fem.) chhi . . .	Tū chhiyē . . .	Taĩ thyē . . .
164. He was . . .	U chhiyo, (fem.) chhi . . .	Ū chhiy . . .	Ū thyō . . .
165. We were . . .	Ham chhiyā, chhyā . . .	Ham chhiy . . .	Hām thyā . . .
166. You were . . .	Tum chhiyā . . .	Tum chhiy . . .	Tum thyā . . .
167. They were . . .	Ū chhiyā, (fem.) chhin . . .	Ū chhiyā, chhiy . . .	Un thyā . . .
168. Be . . .	Ho . . .	Hōw . . .	Hau . . .
169. To be . . .	Huṇo . . .	Huṇ . . .	Hunau . . .
170. Being . . .	Huno . . .	Hunō, hun . . .	Hunō . . .
171. Having been . . .	Hai-bēr . . .	Hai-bēr . . .	Hwai-bēr . . .
172. I may be . . .	Maĩ hũ . . .	Mi hōũ . . .	.....
173. I shall be . . .	Maĩ hũlo . . .	Mi hul . . .	Maĩ hũlō . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār; (pl.) mārau . . .	Mār . . .
176. To beat . . .	Mārano . . .	Māran . . .	Mārnau . . .
177. Beating . . .	Mārano . . .	Māran . . .	Mārnō . . .
178. Having beaten . . .	Māri-bēr . . .	Māri-bēr . . .	Māri-bēr . . .
179. I beat . . .	Maĩ mārũ-chhu . . .	Mi mārāchh, mārchh . . .	Maĩ mār-chhũ . . .
180. Thou beatest . . .	Tu mārā-chhai, (fem.) -chhē . . .	Tū mārāchhai, mārchhai . . .	Taĩ mār-chhai . . .
181. He beats . . .	U mārā-chh, (fem.) -chhya . . .	Ū mārāchh, mārchh . . .	Ū mār-chh . . .
182. We beat . . .	Ham mārānũ . . .	Ham mārñũ . . .	Hām mārñũ . . .
183. You beat . . .	Tum mārā-chhā . . .	Tum mārā-chhā, mār-chhā . . .	Tum mār-chhā . . .
184. They beat . . .	Ū mārānī, (fem.) mārānin . . .	Ū mārñī . . .	Un mārñān . . .
185. I beat ( <i>Past Tense</i> ) . . .	Maĩ-le mārō . . .	Mi-l mār . . .	Maĩ-lē mārō . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Twī-le mārō . . .	Twē-l mār . . .	Taĩ-lē mārō . . .
187. He beat ( <i>Past Tense</i> ) . . .	Wi-le mārō . . .	Wi-l mār . . .	Wi-lē mārō . . .

Garhwālī (Standard).	Garhwālī (Rāṭhī).	Garhwālī (Tehri).	English.
Wō chhan . . .	Wō chhĩ . . .	Wō chhana . . .	161. They are.
Maĩ chhayō . . .	Mĩ chhōyō chhayō . . .	Maĩ chhayō, chhō, thayō . . .	162. I was.
Tū chhayō . . .	Tū chhōyō, chhayō . . .	Tū chhayō, chhō, thayō . . .	163. Thou wast.
Wō chhayō . . .	Wō chhōyō, chhayō . . .	Wō chhayō, chhō, thayō . . .	164. He was.
Ham chhayā . . .	Ham chhāyā, chhayā . . .	Ham chhayā, chhā, thayā . . .	165. We were.
Tum chhayā . . .	Tum chhāyā, chhayā . . .	Tum chhayā, chhā, thayā . . .	166. You were.
Wō chhayā . . .	Wō chhāyā, chhayā . . .	Wō chhayā, chhā, thayā . . .	167. They were.
Hō . . .	Hō . . .	Hō . . .	168. Be.
Hōnō . . .	Hōṇō . . .	Hōṇū . . .	169. To be.
Hōndō . . .	Hōṇṇū . . .	Hōndō . . .	170. Being.
Hwai-k . . .	Hwē-ka . . .	Hōi-ka . . .	171. Having been.
Maĩ hōũ . . .	Mĩ hũ . . .	Maĩ hōũ . . .	172. I may be.
Maĩ hōlā . . .	Mĩ hunā . . .	Maĩ hōlō . . .	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . .	Mār . . .	Mār . . .	175. Beat.
Mārno . . .	Māno . . .	Mārnu . . .	176. To beat.
Mārdō, mārno . . .	Mānu . . .	Mārdō . . .	177. Beating.
Mārī-k . . .	Mārī-ka . . .	Mārī-ka . . .	178. Having beaten.
Maĩ mārdū . . .	Mĩ mānū . . .	Mārdāũ . . .	179. I beat.
Tū mārdī . . .	Tū mārnī . . .	Mārdī . . .	180. Thou beatest.
Wō mārd . . .	Wō mārn . . .	Mārda . . .	181. He beats.
Ham mārdāwā . . .	Ham mārnū . . .	Mārdā . . .	182. We beat.
Tūm mārdāwā . . .	Tum mārnī . . .	Mārdāi . . .	183. You beat.
Wō mārdin . . .	Wō mānī . . .	Mārdāna . . .	184. They beat.
Main mārē . . .	Mī-la (or mai-la) māra . . .	Maĩ-na mārē . . .	185. I beat ( <i>Past Tense</i> ).
Tin mārē . . .	Tī-la (or tai-la) māra . . .	Ti-na mārē . . .	186. Thou beatest ( <i>Past Tense</i> ).
Wain mārē . . .	Wa-la (or wai-la) māra . . .	Wai-na mārē . . .	187. He beat ( <i>Past Tense</i> ).

English.	Kumaunī (Standard).	Kumaunī (Kha-parjiyā).	Kumaunī (Sōriyālī).
188. We beat ( <i>Past Tense</i> ) .	Hama-le mārō . . .	Hamō-l māi . . .	Hām-lē mār̥yō . . .
189. You beat ( <i>Past Tense</i> ) .	Tuma-le mārō . . .	Tumō-l mār . . .	Tum-lē mār̥yō . . .
190. They beat ( <i>Past Tense</i> )	Un-le mārō . . .	Unō-l mār . . .	Unan-lē mār̥yo . . .
191. I am beating . . .	Maĩ mārānēr-chhũ . . .	Mi mārān lāgi-rayũ . . .	Maĩ mārān pai-rayũ . . .
192. I was beating . . .	Maĩ mārānēr-chhiyũ, mārā-chhiyũ.	Mi mārān lāgi-raũ-chhiy . . .	Maĩ mārān pai-rai-thyũ . . .
193. I had beaten . . .	Maĩ-le mārā-chhiyō . . .	Mi-l mār-chhiy . . .	Maĩ-lē mār̥i-thyō . . .
194. I may beat . . .	Maĩ mārũ . . .	Mi mārũ . . .	.....
195. I shall beat . . .	Maĩ mārũlo . . .	Mi mārũl . . .	Maĩ mār̥lo . . .
196. Thou wilt beat . . .	Tu mārālai, ( <i>fem.</i> ) -lē .	Tū mārālai . . .	Taĩ mārālai . . .
197. He will beat . . .	U mārālo, ( <i>fem.</i> ) -li .	Ū mārāulō . . .	Ū mār̥lo . . .
198. We shall beat . . .	Ham mārũlā . . .	Ham mārāl . . .	Hām mār̥lā . . .
199. You will beat . . .	Tum mārālā . . .	Tum mārālā . . .	Tām mār̥lā . . .
200. They will beat . . .	Ū mārālā, ( <i>fem.</i> ) -lin .	Ū mārālā . . .	Un mārālā . . .
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Maĩ mār̥i-chhu . . .	Mi mār̥i gayũ . . .	Maĩ mār̥i jā-chhũ . . .
203. I was beaten . . .	Maĩ mār̥iyũ . . .	Mi mār̥i gō-chhiy . . .	Maĩ mār̥i gayũ . . .
204. I shall be beaten . . .	Maĩ mār̥ilo . . .	Mi mār̥i jũl . . .	Maĩ mār̥i jāũlō . . .
205. I go . . .	Maĩ jā-chhu . . .	Mi jāchh, jāchh . . .	Maĩ jā-chhũ . . .
206. Thou goest . . .	Tu jā-chhai, ( <i>fem.</i> ) -chhē .	Tū jāchhai, jāchhai . . .	Taĩ jā-chhai . . .
207. He goes . . .	U jā-chh, ( <i>fem.</i> ) -chhya .	Ū jāchh, jāchh . . .	Ū jā-chh . . .
208. We go . . .	Ham jānũ . . .	Ham jānũ . . .	Hām jānũ . . .
209. You go . . .	Tum jā-chhā . . .	Tum jāchhā, jāchhā . . .	Tum jā-chhā . . .
210. They go . . .	Ū jānĩ, ( <i>fem.</i> ) jānin .	Ū jāni . . .	Un jāni, jānān . . .
211. I went . . .	Maĩ gayũ . . .	Mi gayũ . . .	Maĩ gayũ . . .
212. Thou wentest . . .	Tu gayai, ( <i>fem.</i> ) gayī .	Tū gayē . . .	Taĩ gayē . . .
213. He went . . .	U gayo, ( <i>fem.</i> ) gai or gē .	Ū gōy, gō . . .	U gyo . . .
214. We went . . .	Ham gayā . . .	Ham gāy . . .	Hām gayā . . .

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṭhī).	Gaṛhwālī (Tehrī).	English.
Haman mārē . . .	Hamū-la mārā . . .	Ham-na mārē . . .	188. We beat ( <i>Past Tense</i> ).
Tuman mārē . . .	Tumū-la mārā . . .	Tum-na mārē . . .	189. You beat ( <i>Past Tense</i> ).
Ūn mārē . . .	Wunū-la mārā . . .	Ū-na mārē . . .	190. They beat ( <i>Past Tense</i> ).
Maī mārñū chhañ . . .	Mi māñū chhañ . . .	Maī mārñō chhañ . . .	191. I am beating.
Maī mārñū chhayō . . .	Mi māñō chhōyō . . .	Maī mārñō thayō . . .	192. I was beating.
Main mārñū chhayō . . .	Mi-la mārñā . . .	Maī-na mārē . . .	193. I had beaten.
Maī mārñ . . .	Mi mārñ . . .	Maī mārñ . . .	194. I may beat.
Maī mārñō, mārñ . . .	Mi mārñō . . .	Maī mārñ . . .	195. I shall beat.
Tū mārñyō, mārñ . . .	Tū mārñ . . .	Tū mārñyō, mārñ . . .	196. Thou wilt beat.
Wō mārñ . . .	Wō mārñ . . .	Wō mārñ . . .	197. He will beat.
Ham mārñlā, mārñ . . .	Ham mārñ . . .	Ham mārñ . . .	198. We shall beat.
Tum mārñyā, mārñ . . .	Tum mārñyā . . .	Tum mārñyā, mārñ . . .	199. You will beat.
Wō mārñ . . .	Wō mārñ . . .	Wō mārñyā, mārñ . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Maī mārñyō chhañ . . .	Mi mārñ chhañ . . .	Maī mārñyō gayō . . .	202. I am beaten.
Maī mārñyō chhayō . . .	Mi mārñ chhōyō . . .	Maī mārñyō gayō thayō . . .	203. I was beaten.
Maī mārñyā jāñlō . . .	Mi mārñlō . . .	Maī mārñyō jāñlō . . .	204. I shall be beaten.
Maī jāñdū . . .	Mi jāñdū . . .	Maī jāñdū . . .	205. I go.
Tū jāñdī . . .	Tū jāñdī . . .	Tū jāñdī . . .	206. Thou goest.
Wō jāñd . . .	Wō jāñd . . .	Wō jāñdā . . .	207. He goes.
Ham jāñdāwā . . .	Ham jāñd . . .	Ham jāñdā . . .	208. We go.
Tum jāñdāwā . . .	Tum jāñd . . .	Tum jāñdā . . .	209. You go.
Wō jāñdān . . .	Wō jāñdin, jāñd . . .	Wō jāñdāna . . .	210. They go.
Maī gāñ . . .	Mi gāñ . . .	Maī gayēñ . . .	211. I went.
Tū gāñ . . .	Tū gāñ . . .	Tū gayē . . .	212. Thou wentest.
Wō gayō . . .	Wō gaya . . .	Wō gayē . . .	213. He went.
Ham gayāñ . . .	Ham gāñ . . .	Ham gayā . . .	214. We went.

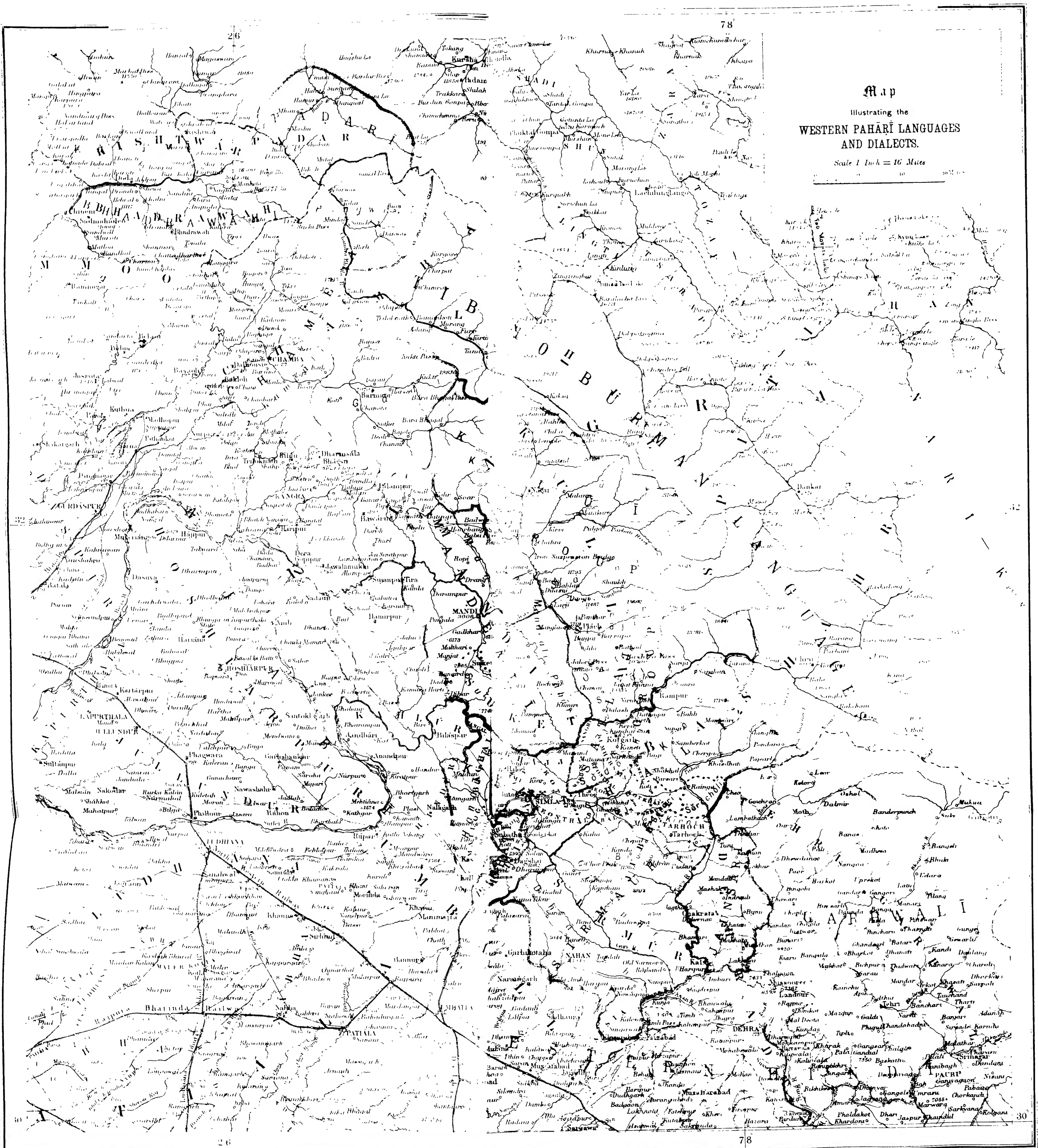
English.	Kumaunī (Standard).	Kumaunī (Khasparjiyā).	Kumaunī (Sōriyāli).
215. You went . . .	Tum gayā . . .	Tum gāy . . .	Tum gayā . . .
216. They went . . .	U gayā, (fem.) gayin or gain.	U gāyā. gāy, gayā . . .	Un gayā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāno . . .	Jān . . .	Jānō . . .
219. Gone . . .	Gayo . . .	Gōy, gō . . .	Gyō . . .
220. What is your name ?	Tumaro ke naũ chh ?	Tumar kē nau chh ?	Tumarō kyā nan chh ?
221. How old is this horse ?	Yo ghoṛo katuk buṛo chh ?	Yō ghwaṛ katuk buṛ chh ?	Yē ghōṛa-ki baīs kyā chh ?
222. How far is it from here to Kashmir ?	Yā-baṭi Kasmīr katuk dūr chh ?	Yā-baṭi Kasmīr katuk dūr chh ?	Yā-hwai Kasmīr-kō dēs katuk tārā chh ?
223. How many sons are there in your father's house ?	Tumārā bābā-kā ghar-mē katuk chyālā chhan ?	Tumār babā-k ghar-mē katuk chyāl chhan ?	Tumarā bābu-kā ghar-mē katuk chēlā chhan ?
224. I have walked a long way to-day.	Maĩ aj bhaut dūr jānik gayū.	Mi aj bhaut dūr jānik gayū.	Maĩ aj bhaut tarā-lan hityū.
225. The son of my uncle is married to his sister.	Myārā kākā-kā chyālā-kō byā wi-ki baiṇi dagaṛi bhau-chh.	Myār kakā-k chyāl-k byā wi-ki baiṇi dagaṛi bhau-chh.	Mērā kākā-kā chēlā-kō byā wi-ki baiṇi-sit bhai-chh.
226. In the house is the saddle of the white horse.	Ghar-mē syatā ghwārā-ki jin chh.	Ghar-mē syat ghwaṛē-ki jin chh.	Wi ghar-mē sētā ghōṛā-ki jin chh.
227. Put the saddle upon his back.	Jin wi-kā puṭhā-mē dharau .	Jin wi-ki puṭh-mē dharau .	Jinas wi-ki piṭhi-mē rākh .
228. I have beaten his son with many stripes.	Maĩ-le wi-kā chyālā-kaṇi bhaut bēt māra-chh.	Mi-l wi-k chyāl-kaṇi bhaut bēt māri-chh.	Maĩ-lē wi-kā chēlās bhaut cāpak mārichh.
229. He is grazing cattle on the top of the hill.	U wi dhurā-mē chaupaun charūnai lagi rau-chh.	Ū wi dānā-k munyāw chaupainō-kaṇi charaun lagi rau-chh.	Ū wi dānā-kā tukā-mē chaupau charaun pai-rai-chh.
230. He is sitting on a horse under that tree.	U wi bōṭ-muṇi ēk ghwārā-mē baiṭhi rau-chh.	Ū wi bōṭ muṇi ēk ghwaṛ-mau baiṭhi rau-chh.	Ū wi rukh-kā tali-baṭi ēk ghōṛā-mē chaṛi rai-chh.
231. His brother is taller than his sister.	Wi-kō bhai āpani baiṇi-hai lāmō chh.	Wi-k bhai āpani baiṇi-hai bāki lamb chh.	Wi-kō bhayā jhik āpani baiṇi-hwai algō chh.
232. The price of that is two rupees and a half.	Wi-kō mōl dhai rupai chh .	Wi-k mōl dhāi rupai chh .	Wi-kō mōl dhāi rupaiyā chh.
233. My father lives in that small house.	Mero bāb wi nānā ghar-mē rū-chh.	Myār bab wi nān ghar-mi rūchh.	Mērō bābu wi nānā ghar-mē ran-chh.
234. Give this rupee to him	Yo rupai wi-kani di-diyau .	Yō rupai wi-kani di-diyau .	Yē rupaiyās wis di-diy .
235. Take those rupees from him.	Un rupain-kaṇi wi-hai li-liyan.	Unō rupainō-kaṇi wi-thai li-liyan.	Un rupaiyān wi-thai-hwai li-liy.
236. Beat him well and bind him with ropes.	Wi-kaṇi khūb mārau, aur jyaura-le bādan.	Wi-kani khūb mārau, aur jyaurai-l bādan.	Wis bhali-kai mār, aur jyaurān-lē bādi-diy.
237. Draw water from the well.	Kuwā-hai pāni gārau .	Kuw-hai pāni gārau .	Kuwā-hwai pāni gār .
238. Walk before me . . .	Myārā aghin hit . . .	Myār aghil hit . . .	Mērā agatir hit . . .
239. Whose boy comes behind you ?	Tumārā pachhin-baṭi kai-kō chelo ū-chh ?	Tumār pachhil-baṭi kai-k chyal ū-chh ?	Tumarā pachhil kai-kō chēlō aun pai rai-chh ?
240. From whom did you buy that ?	Tuma-le u kai-baṭi mōl lē-chh ?	Tumō-l ū kai-thai mōl lē-chh ?	Tum-lē wis kai-thai-hwai mōl li-chh ?
241. From a shopkeeper of the village.	Gaũ-kā ēk dūkāndār-baṭi .	Gau-k ēk dūkāndār-thai .	Wi gaũ-kā ēk dukānwālā-thai-hwai.



Garhwālī (Standard).	Garhwālī (Rāthī).	Garhwālī (Tehri).	English.
Tum gayāi . . .	Tum gawā . . .	Tum gayā . . .	215. You went.
Wō gayā . . .	Wō gin . . .	Wō gaina, gayena . . .	216. They went.
Jā . . .	Jā . . .	Jā . . .	217. Go.
Jāndō . . .	Jānū, jānō . . .	Jāndō . . .	218. Going.
Gayō . . .	Gayō . . .	Gayē . . .	219. Gone.
Tērō nām kyā chha ? .	Tyōrō nau kyā cha ? .	Tērō nau kyā chha ? .	220. What is your name ?
Yē ghōrā katnā budyā chha ?	Yō ghwārā katug budyā cha ?	Yō ghōrō kanō budyā chha ?	221. How old is this horse ?
Yakh-tē Kāsmir katnā chha ?	Yakha-baṭī Kāsmir katug cha ?	Yakha-bītina Kāsmir katnā dūr chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgā naunā chhan ?	Tumārā bābū-ghar katug laurā chhī ?	Tumārā būbā-kā kuṛā-par kati bēṭā chhana ?	223. How many sons are there in your father's house ?
Maī āj bahut chalyū .	Mī āj bhiṇḍī hiṭū .	Āj maī baṛī dūr-taī ghūmyō	224. I have walked a long way to-day.
Wē-kī bain mērā chachā-kā naunā-kū byāhī chha.	Wē-kī bain mērā kakā-kā laurā-kū byāī cha.	Mērā chachā-kā naunā-kō wai-kī bain dagrē byau hoyē.	225. The son of my uncle is married to his sister.
Saphēd ghōrā-kī kāthī ḍērā chha.	Syātā ghwārā-kī kāthī dyāl-gaṇī cha.	Wa suphēd ghōrā-kī jīn wai kuṛā par chha.	226. In the house is the saddle of the white horse.
Wē-kī piṭh-mā kāthī dhar .	Wē-kā puṭhā-mā kāthī dhar	Jīn wai-kī piṭh-par dharā .	227. Put the saddle upon his back.
Main wē-kō naunō bhiṇḍē bētan mārē.	Mī-la wē-kū laurō bhiṇḍī sētgā-la mārā.	Maī-na wai-kā nauna-saṇē bahut bēṭū-na piṭē.	228. I have beaten his son with many stripes.
Wō dhār-mā gōrū charaunū chha.	Wō khāl-gaṇī gōr charaunda cha.	Wa wai dāḍā-kī dhār-mā dhan chain charaunū chha.	229. He is grazing cattle on the top of the hill.
Wō wē ḍālā mūrē ghōrā-mā baiṭhyū chha.	Wō wī ḍāl-tal ghwārā-mā baiṭhyāū cha.	Wa wai ḍālā-kā bēra ghōrā-mā baiṭhyū chha.	230. He is sitting on a horse under that tree.
Wē-kō bhāī wē-kī bain-tē lambō chha.	Wē-kō bhāī wē-kī bain-tē lambō cha.	Wai-kō didā appī bain-sē jhiṭh lambō chha.	231. His brother is taller than his sister.
Wē-kō mōl dhāī rupyā chha	Wē-kō mōl dhāī rupyā cha .	Wai-kō mōl dūī rupayā aur ēk aṭhanū chha.	232. The price of that is two rupees and a half.
Mērā baba wē chhōṭā ghar-par rahādin.	Mērō bābū wē nānā kuṛā-gaṇī ran.	Mērō būbā wai chhōṭā kuṛā rahādō.	233. My father lives in that small house.
Yā rupyā wē-saṇī dī-dē .	Yō rupyā wē-thā dē-dyā .	Yō rupayā wai-kū dī-dyā .	234. Give this rupee to him.
Wē-tē wō rupyā li-lē .	Wē-makōī wō rupyā lē-lē .	Yau rupyau wai-sē li-lyā .	235. Take those rupees from him.
Wē khūb mār aur rassi-mā bādh.	Wē bhiṇḍī mārāyā aur jyurā-la bādhya.	Wai-saṇī khūb phatkāṛā aur jurau-sē bādhī-dēwā.	236. Beat him well and bind him with ropes.
Kuwā-tē pāṇī nikālā .	Kuwā-unḍē pāṇī gārā .	Kūwā-sē pāṇī nikālā .	237. Draw water from the well.
Mērā agārī chal . . .	Myāra aghin hiṭ . . .	Mēra agārē chalā . . .	238. Walk before me.
Tum picchhārī kai-kō naunō aunū chha ?	Tum pāchhin kai-kō laurō ānū cha ?	Tumārā picchhārē kai-kō naunūāl aṇa lagyū chha ?	239. Whose boy comes behind you ?
Tin wō kai-tē mōl lēyō ? .	Twē-la wō kai-gaṇī mōl liyō ?	Tum-na wō kai-mujē mōl linē ?	240. From whom did you buy that ?
Gaū-kā ēk bāpiya-tē .	Gaū-kā ēk banyā-gaṇī .	Gaū-kā ēk dukāndār-sē .	241. From a shopkeeper of the village.







Map  
Illustrating the  
WESTERN PAHARI LANGUAGES  
AND DIALECTS.

Scale 1 inch = 16 Miles

## WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of

Where spoken.

Dehra Dun to Bhadrawāh in the Northern Panjab. To its East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dogrī dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of

The Speakers.

whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rānās of Jubbal, Baisan and the Thākurs of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Bija came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravamśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khaśas, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khaśa-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khaśa language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khaśa language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmīrī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight :—

Name of Language or Group.	Number of Speakers.
Jaunsarī . . . . .	47,437
Sirmaurī . . . . .	124,562
Baghāṭī . . . . .	22,195
Kiūṭhālī . . . . .	151,476
Satlaṭ Group . . . . .	38,893
Kuṭāī . . . . .	84,631
Maṇḍēālī . . . . .	212,184
Chamēālī . . . . .	109,286
Bhadrawāh Group . . . . .	25,517
Total number of speakers . . . . .	<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsārī is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Sirmaurī is mainly spoken in the States of Sirmaur and Jubbal. It is closely connected with Jaunsārī, but north-east of the River Giri and in Jubbal it begins to approximate to Kiūṭhālī.

Baghāṭī and Kiūṭhālī are also closely connected. Baghāṭī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhālī, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kuḷūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūṭhali and Kuḷūi.

Maṇḍēālī is the language of the States of Mandi and Suket, and represents Southern Kuḷūi merging into the Pañjābī of Kangra.

Chamēālī (with four dialects) is mainly spoken in the Chamba State, and represents Kuḷūi merging into the Dōgrī of Jammu and into Bhadrawāhī.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēālī merging, through Bhadrawāhī, into Kāshmīrī.

From the above it will be gathered that we may take Kiūṭhali-Baghāṭī and Kuḷūi as the typical Western Pahārī dialects, and the following brief account of the main features of Western Pahārī will be based on these two. Sirmaurī and Jaunsārī are affected by the Hindōstānī and Pañjābī of the plains, and Jaunsārī also by the neighbouring Garhwālī to its East, while Maṇḍēālī and Chamēālī are corrupted by the dialects of Pañjābī lying to their West.

**Written character.**—All over the Western Pahārī area the written character is some form or other of the Ṭākṛī alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Ṭākṛī alphabet is most probably derived from Ṭakka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Ṭākṛī or Ṭakkārī alphabet is closely connected with the Śāradā alphabet of Kashmīr, and with the Laṇḍā, or ‘clipped,’ alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write तू for tū. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called ‘Dōgrī.’ Another reformed variety of Ṭākṛī, with a complete series of vowels, is in use in the State of Chamba, and is there known as ‘Chamēālī.’ Types have been cast in Chamēālī, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēālī will also be found in the following pages.

A full account of the Dōgrī character, and of its connexion with Ṭākṛī, will be found in the section dealing with the Dōgrī dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Ṭākṛī alphabet on p. 802 of the same Journal for 1911, both by the present writer.



**Pronunciation.**—In Western Pahārī the letter *a* is generally sounded like the *ō* in ‘*hot*.’ There is a short *ě* sounded like the *ě* in ‘*met*’ which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ě* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ū* (being then transliterated *ū*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baihn*, a sister. In Kiūṭhālī its nominative is *būhn* (for *baihnī*) while its agent case is *bauhnē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kūt*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmīrī. By ‘epenthesis’ is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words ‘man’ and ‘men’. The latter word is derived from the old Anglo-saxon \**manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get ‘*mate*,’ the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *būhn*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṛāṭī.<sup>1</sup>

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōṛō* or *ghōṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamṛāṭī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

<sup>1</sup> See, e.g., p. 825 post.



form would be *ghōṛā*, in Kiūṭhali it would be *ghōṛō*, while forms corresponding to *ghōṛū*, though by no means excluding the other two, appear most frequently in Kuḷūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahāṛi towards disaspiration. Thus the Hindī *hōnā*, to be, is generally represented by *ōṇū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmirī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahāṛi, but it may be noticed that in Kāshmirī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahāṛi dialects, as, for instance, in the Kuḷūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahāṛi, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspilate these sonant aspirates. In Western Pahāṛi they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bāḍṇū* for *bāḍhṇā*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōṛā*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōṇū*, but also by *ōhṇū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmirī we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahāṛi, we have stray instances of the same changes, as in Mālvī *juwāp* for *jawāp*, a reply; Kumaunī *jhaṇṭi* for *jhaṇḍi*, a flag. Instances of this kind of hardening are not uncommon in Western Pahāṛi. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)<sup>1</sup>; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukhaḍ(h)*, medicine (Jaunsāri); *parchī*, for *barchī*, a spear (Kiūṭhali); *jinta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahāṛi is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *japṇū*, to speak, is pronounced *dzōpṇū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chaun*, and in Kuḷūi *chin*<sup>2</sup>. This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindī *khēt*, but in Western Pahāṛi it is *khēch* or *khēts*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsāri *khēj* for *khēd*, grief; Sirmaurī (Girīpārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmirī *dapun*, to say, with *dzōpṇū* given above.

<sup>1</sup> The original Sanskrit word is *sūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ṇ* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukkara*, *sungara*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

<sup>2</sup> An interesting case is that of the Kiūṭhali *chāmbī*, copper, as compared with the Kāshmirī *trām*, and Sanskrit *tāmra*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *īthā*, here, which in Kōchī Kiūṭhālī becomes *īchhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *t* frequently becomes *ch*, a *ḍ* becomes *j*, a *t* becomes *ts* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmirī. Moreover a *tr* tends to become *tʰ*, so that we have here a view of the way in which *tr* becomes *ts*. It first becomes *t* and then *ch*, and finally *ts*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōāṇō*, the equivalent of the Hindōstānī *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *pīṭulā* or *pīṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Piśācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēālī (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārnā*, to strike. So in Sirmaurī (Girīpārī) *rāchī gōā*, he was lost, becomes *āchī gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōṛē-āu*, for *ghōṛē-rau*. The letter *ṛ* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daṛnā*, to run, and Chamēālī (Paṅgwālī) *kurī* or *kūī*, a daughter.

In most Indian languages the letter *ṛ* is always derived from the letter *ḍ*. In other words when *ḍ* falls between two vowels, and only then, it becomes *ṛ*. It hence follows that *ṛ* can never be the first letter of a word. In Kiūṭhālī, however, there are two instances noted of words commencing with *ṛ*, viz. *ṛāmbī*, a weeding instrument, and *ṛōkṇū*, to stop. The letter *ṛ* does not occur as an initial in the Piśācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Piśācha languages, we have *rōī*, a spoon, corresponding to the Hindī *ḍōī*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindī there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *sh*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindī *dēs*. The Sanskrit *sh* is also represented by *ś* or even by *chh*, as in *māṇś* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Piśācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmirī *dah*. So in Kuḷūī we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Piśācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēālī, in which every *ś* is sounded as *kh*, e.g. in *daḵh*, ten.

**Declension.**—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

<sup>1</sup> E.g. Sanskrit *putra*, a son, Gārwī *puṭ* or *pūch*.

**Tadbhava**<sup>1</sup> masculine nouns (excluding the few ending in *ī* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chamṛāṇī, Sirmaurī and Jaunsārī, the oblique form of all Western Pahārī nouns is the same in the singular and the plural. In Hindī the singular oblique form of *ghōrā* is *ghōrē*, while the plural oblique form is *ghōrō*, but in Western Pahārī *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahārī nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindī practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahārī exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindī *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahārī follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus :—

	Nom. sing.	Obl. sing.
Jaunsārī.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmaurī.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭī.	<i>gōr</i> .	<i>gōrā</i> .
Kiūṭhālī.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuḷūī.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine *Tadbhava* nouns have oblique forms made by the addition of a vowel. A few examples will suffice :—

	Sing. nom.	Obl.
Baghāṭī.	<i>baihn</i> , a sister.	<i>baihnā</i> .
Kiūṭhālī.	<i>būhn</i> .	<i>bauhnē</i> .
Kuḷūī.	<i>bēhn</i> .	<i>bēhnī</i> .
Chamṛāṇī.	<i>baihn</i> .	<i>baihnī</i> .

In the case of these feminines, the border languages Sirmaurī and Jaunsārī appear to follow the Hindī rule, and there is no change.

Besides the oblique form, all Western Pahārī have an organic locative and agent (singular and plural) formed by adding *ē*, as in *babbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahārī languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

<sup>1</sup> A *Tadbhava* word is one which has descended to Western Pahārī from Sanskrit, through Prakrit. It is to be distinguished from a *tatsama* word, which, like *lālāk*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kh</i>	<i>ī, ē, āurī</i>	<i>kō</i>	<i>māñjh, pūdā</i> (in or on). <i>chh</i>
Sirmaurī	<i>khē, gē, kh</i>	<i>dō</i>	<i>rō</i>	<i>dō, mō, pūdē</i> (in or on)
Baghāṭī	<i>khē</i>	<i>dē</i>	<i>rā</i>	<i>mañjhē, mē</i>
Kiūṭhālī	<i>khē, hāgē, āgē, gē</i>	<i>dō, hāgō, phī</i>	<i>rō</i>	<i>dō, (on) pāndē</i>
Kulūī	<i>bē</i>	<i>na</i>	<i>rā</i>	<i>māñjhē</i>
Maṇḍēālī	<i>jō, kanē</i>	<i>gē, thē</i>	<i>rā</i>	<i>mañjhā</i>
Chamēālī (Standard)	<i>jō</i>	<i>kachhā</i>	<i>rā</i>	<i>bichch</i>
Chamēālī (Gaddī)	<i>jō, bō, gō</i>	<i>thañ</i>	<i>rā</i>	<i>mañjh</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khē* and *kh*) are confined to the southern and south-eastern dialects. In Kiūṭhālī we have *hāgē*, which is quite typical of the dialect. The Kulūī *bē* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddī, and in the Piśācha Wai-Alā ablative postposition *bē*. The dative postposition *jō* is peculiar to the North-Western dialects (Chamēālī and Maṇḍēālī) and, as is elsewhere pointed out, is related to the Sindhī genitive postposition *jō*.

The genitive postposition is throughout the Rājasthānī *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahārī *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pūdā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

**Adjectives** call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghāṭī on p. 498). The central dialects of Western Pahārī do the same. Thus, the word for 'good' is *tsōzā-rō*. In the North-Western dialects (Maṇḍēālī and Chamēālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

**Pronouns.**—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, aū, haū*, with minor variations. The oblique form singular of this pronoun is *mā, mū, mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me ; Chamēālī *minjō*, to me. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamēālī) *mīṇḍā*, my ; *tīṇḍā*, thy ; and the Paṅgwālī (Chamēālī) *māṇ*, my ; *tāṇ*, thy. In the plural, the southern dialects have forms based on *ham*, *tum* ; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūī *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī *set*, *ēh*, this ; *ō*, that ; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders : a masculine animate (*e.g.* *tēs*) ; a feminine animate (*e.g.* *tēssau*) ; and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmīrī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsāri and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

**Conjugation.**—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsāri *ō*, *hō* ; Kiūṭhālī, *ō* ; Kuḷūī, *hē* ; Maṇḍēālī, *hā* ; Chamēālī, *hai* ; all meaning ‘he is’. Some of these, such as the Maṇḍēālī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is ; *hē*, they are.

Another group is confined to the Southern dialects and Kuḷūī. Its basis is the root *as*. In some dialects (*e.g.* Kiūṭhālī), it is regularly conjugated for number and person. In others (*e.g.* Kuḷūī), it only changes for gender. In others again (*e.g.* Jaunsāri), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for ‘he is’ :—

Jaunsāri	.	.	.	<i>āsō̃</i> , <i>ōsō̃</i> .
Sirmauri	.	.	.	<i>ōsō</i> , <i>sō</i> , <i>ōs</i> .
Baghāṭī and Kiūṭhālī	.	.	.	<i>ōssō</i> .
Kuḷūī	.	.	.	<i>sā</i> (dialectic <i>āssā</i> ).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuḷūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Chamēālī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumaunī *nhāti*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, *e.g.* in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thiyō*, *thyō* or *thō*, treated like the Hindī *thā*. A variant form is the Kuḷūi *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects.

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhalī *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhalī *mārūā* for *mārūlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Šōdhōchī (Satlaj Group) *mārmū* (for *mārūlā*), I shall strike, but *mārā* (for *mār(ē)lā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.<sup>1</sup>

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḍēuṇū*, to go, which has almost superseded the Hindī *jānā*. With it we may compare the Piśācha Gawarbatī root *ḍi*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshṇū* (past participle *nōṭṭhō*), with which we may perhaps compare the Kāshmīrī *nashun* (past part. *nūṭh*), to disappear. Such verbs are especially common in Kuḷūi, where we have *ḍzhaurṇū*, to fall; *ēṇā*, to come (cf. Kāshmīrī *yin*\*, to come, and the Shiṇā root *ē*, come); *nēṇū*, to take (Kāshmīrī *nin*\*), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmīrī *gatsḥun*, to go. So also in the Gaddī dialect of Chamṛālī we have from *bhōṇā*, to become, *bhuchhū*, I may become; from *gāḥṇā*, to go, *gachhū*, I may go; and from *ṇā*, to come, *ichhū*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Punchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here

#### Authorities.

it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahārī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tīkā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

<sup>1</sup> See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamba Dialects.

## JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson<sup>1</sup> Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.<sup>2</sup>

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindī spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindī that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Tākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

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<sup>1</sup> Gazetteer of the Himalayan Districts of the N.W. P., Vol. XII, p. 353.

<sup>2</sup> Op. cit., p. 354.

## JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

3	a	𑖀	kau	𑖅	tha
31, 311	ā	𑖁	kā	𑖆	da
𑖂	i	𑖃	ka	𑖇	dha
𑖄	ī	𑖄	kha	𑖈	na
𑖅	u	𑖅	ga	𑖉	pa
𑖆	ū	𑖆	gha	𑖊	pha
𑖇, 𑖈	ě, ē	—	ṇa	𑖋	ba
𑖉	ai	𑖉	cha	𑖌	bha
𑖊	ō, ō	𑖊	chha	𑖍	ma
𑖋	au	𑖋	ja	𑖎	ya
.	~	𑖌	jha	𑖏	ra
𑖍	ka	—	ña	𑖐	la
𑖎	kū	𑖍	ṭa	𑖑	wa
𑖏	ki	𑖍 𑖎	tha	𑖒	śa
𑖐	kī	𑖎 𑖏	ḍa	𑖓	sha
𑖑	ku	𑖏	ṛa	𑖔	sa
𑖒	kū	𑖐	ḍha	𑖕	ha
𑖓	kě, kē	𑖑	ṛha		
𑖔	kai	𑖒	ṇa		
𑖕	kō, kō	𑖓	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌ṃ). As ṇ and ñ occur only in this position, they have no special character



The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsārīs on the spot. The reverse Jaunsārī-English vocabulary has been prepared under my supervision from the original English-Jaunsārī one.

**Pronunciation.**—As in Hindī, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsārī, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *ḍharḱūwa*, the afternoon; *duīja*, another; *khūṅga*, a cold in the head; *pitlōsa*, a bath; *sīṭha*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be transliterated as *ō*, to distinguish it from *o*. In the Jaunsārī St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ō* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Nathō* and *nōṭhō* both represent the same sound, and mean the same thing, *viz.* "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindī, end in *ā*, but in Garhwālī and Kumaunī in *ō*. Jaunsārī here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō*, *sō tihūkh bāṭi-dīnō*, but *thā* in *jōjā kūṅchhā bēṭā thā*, he who was the younger son.

As in Central Pahārī a short *ě*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tēs-kō*, of him, equivalent to the Hindī *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇō*, not *bādhṇō* or *bādhṇō*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *ātī*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *w* is sometimes inserted in place of the *l*. Thus:—

<i>bādal</i> or <i>bādō</i> , a cloud.	<i>jāu</i> (for <i>jāl</i> ), a net.
<i>bāl</i> or <i>bāō</i> , hair.	<i>kālō</i> or <i>kāwō</i> , black.
<i>bāū</i> (for <i>bālū</i> ), sand.	<i>mōnāu</i> , a “monāl” pheasant.
<i>bhūīchāl</i> or <i>bhuīchō</i> , an earthquake.	<i>pālā</i> or <i>pāwā</i> , frost.
<i>gōāñō</i> (Hindī <i>galānā</i> ), to melt.	<i>śalā</i> or <i>śōwā</i> , a locust.
<i>hal</i> or <i>hau</i> , a plough.	<i>śyāl</i> or <i>śyāō</i> , a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *w* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

**Number.**—There are two numbers, singular and plural.

*Tadbhava*<sup>1</sup> nouns which in Hindī end in *ā*, and in Garhwālī and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōrā*, Garhwālī *ghōrō*, Jaunsārī *ghōrā* or *ghōrō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōrē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baṛō*, the shoulder, plur. *baṛē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *ī* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭī*, a daughter, plur. *bēṭiā* or *bēṭiyā*; *khūrī*, a razor, plur. *khūriā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āsū*, a tear, plur. *āsuā*; *śarśū*, a bug, plur. *śarśuā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhaūā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *ī*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēḍ*, the belly, plur. *pēḍī*. I have, however, also noted both *bāhā* and *bāhī*, as the plural of *bāh*, an arm; *kīlā*, as the plural of *kīl*, a pimple. *Thō*, the buttock, makes its plural *thōā*.

**Case.**—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

\* Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōrā*, a horse, obl. sing. *ghōrē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṭāṭū*, the neck, obl. sing. *ṭāṭū*; *nāchṇō*, to dance,

<sup>1</sup> See p. 379, note 1.

obl. sing. *nāchṇṇṇṇ*; *bōhnī*, a sister, obl. sing. *bōhnī*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēṭi*, a daughter, has *bēṭi*, *bēṭiā*, or *bēṭiyā*.

The oblique form plural ends in *ī* or *ū*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍokhrē*, obl. plur. *ḍōkhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī*.

In other cases *ū* is preferred, as in *bōrs*, a year, obl. plur. *bōrsū*; *naukar*, a servant, obl. plur. *naukarū*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍū*.

As in Hindī and Garhwālī, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō ādiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*.

Accusative, —, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *āurī* (from), *mūjhī* (from among), *bhērī* (from near).

Genitive, *kō* or *kā*.

Locative, *mūjh* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ḍhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phundā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindī. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrī-ē</i>
Acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī-kh</i>
Instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lēi</i>	<i>ghōrī-ē</i> , <i>ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī-ī</i> , <i>ghōrī-tē</i> , etc.
Gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī-kā</i> , <i>ghōrī-kō</i>
Loc.	<i>ghōrē-mūjh</i> , etc.	<i>ghōrī-mūjh</i> , etc.
Voc.	<i>ghōrā !</i>	<i>ghōrē !</i>

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāū</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī</i>
<i>ghōr</i> , a horse	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrū</i>
<i>bēṭi</i> , a daughter	<i>bēṭi</i> , <i>bēṭiyā</i>	<i>bēṭiyā</i>	<i>bēṭiyāū</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāwī</i>	<i>gāwī</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following :—

*tēs-kē bābā-ē dēkhā*, his father saw him.

*bētē-ē bōlō*, the son said ('father, I have sinned').

*mērē kākā-kē bētē biā kiyā*, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī, and unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have :—

*kōchhē-ī pēt bhōrō*, how many fill the belly.

*ējā rupaiyā tēs-kh dē*, give this rupee to him.

*ṭāṭū-dī bāhā phēḍāi*, throwing (his) arms on (his) neck.

*tēs-bhērī sōjē rupaiyē sambhāl*, take those rupees from him.

*sō bōkuṭū-kh khānē sūchō-thā*, he was wishing to eat the husks.

For the **Instrumental** we have :—

*mē bētē-kh chābukō-lēi pītā*, I struck the son with a whip.

In *pāgōi-ē-lēi bādḥ*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

*tīnē āpnē bābā-kh bōlō*, he said to his father.

*pardēsō-kh nōṭhā*, he went to a far country.

*sūgarū chārñō-kh*, for grazing swine.

*āpnē bābā bhērō-kh nōṭhā*, he went to near his father.

*bābā-ē āpnē naukarū-kh bōlō*, the father said to his servants.

*āpnē naukarū-mūjhī ēkō-kh baudi-kōri*, having called to one of his servants.

*jīnē sabh māl-matāh rāḍū-kh udāō*, who squandered all the property for (*i.e.* upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have :—

*tēs-pāchh bhōrī jātur hāḍō-thē, Gālil-ī ōr Dēkāpōlis-ī ōr Yērūsālēm-ī ōr Yēhūdiyā-ī ōr Yōrdan-nōi pāwṛī-ī*, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

*ēchhē bōrsū-āurī tērī ṭōhal kōrū*, I am serving you for so many years.

*āpnē naukarū-mūjhī ēkō-kh āpū-ḍhāiā baudi-kōri*, having summoned one from among his servants.

*baū āpnē bētē-bhērī, baū ōrū-bhērī*, is it from their own children or from strangers (Matt. xvii, 25) ? Here *bētē* is used instead of *bētī*, the oblique plural of *bētā*.

*tumē sō kōs-bhērī mōlē gāḍō ? ēkō gāwō-kē bāṇiyē-bhērī*, from whom did you buy that ? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

*tēs-kā bhāi āpnī bōhni-tē bēgē lābā ō*, his brother is taller than his sister.

*jō sabū-tī āchhō kōparā ō, sō gāḍō*, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus :—

*sabh āpnē bāṭō-kō māl-mōtāh*, all the property of his share.

*tīnē bājñō- aur nāchnō-kā śād śunā*, he heard the sound of music and dancing.

*surugō-kē sāmnē*, before heaven.

*bōhni-kē sāth biā*, a marriage with the sister.

*śuklē ghōṛē-kī zīn*, the saddle of the white horse.

As examples of the **Locative** we have :—

*thōṛē dusū-mūjh*, in a few days (the younger son collected his property).

*jāriā-mūjh*, in debauchery.

*jēthā bēṭā dōkhrē-pūḍā thā*, the elder son was in the field.

*jīnē tēsē-kh dōkhrē-pūḍā bhējā*, who sent him into the fields.

*tēthū nādrē kūṛē-pūḍā rōhō*, he dwells in that small house.

*sō āpnī gōrū ḍāḍē-kē mūḍiyārē-chh lē chārō*, he is grazing his cows on the top of the hill.

*sō ghōṛē-chh rōhā bēṭhi*, he is seated on a horse.

*hāū āpnē bābā-bhēr jāmā*, I will go to my father.

*jabī āpnē kūṛē dhāiyā pahūchā*, when he arrived near his house.

Note that *ḍā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *ḍā* is *ḍī*. Thus :—

*tātū-ḍī bāhā* (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.

*hāthō-ḍī chhāp* (fem.), *ōr gōḍī-ḍā jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

*dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā*, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

## ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus :—

*bhōlō admī*, a good man.

*bhōlē admī*, good men.

*bhōlē admī-kō*, of a good man.

*bhōlī bēṭī-mānukh*, a good woman.

*bhōlī bēṭī-mānukhā*, good women.

**Comparison** is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

## PRONOUNS.

## (a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāũ, aũ, mē, I</i>	<i>tũ, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muhũ, mũ, mu</i>	<i>tāũ, taũ, tã</i>
PLURAL.		
Nominative	<i>ām, āmē, ham</i>	<i>tum, tũē</i>
Agent	<i>āmē</i>	<i>tumē, tũē</i>
Genitive	<i>amārō (-ā), umārō (-ā)</i>	<i>tumārō (-ā), tũhārō (-ā)</i>
Oblique form	<i>āmũ</i>	<i>tũārō (-ā) tumũ, tũũ</i>

‘Even me’ is *mũ-i*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

*hāũ bhũkhā mōrũ. Hāũ āpñē bābā-bhēr jā mā, I hungry am dying. I will go to my father.*

*hāũ ēlā dūrē lāg nōthā-thā, I walked a long way to-day.*

*aũ tō tũũ-kh pānī-mũjh pōstāñē-kē nītē nauai-dēũ, I indeed baptize you with water unto repentance (Matt. iii, 11).*

*aũ Iśwar-kē mhōl-khānā-kh dāi-sōkũ, I can destroy the temple of God (Matt. xxvi, 61).*

*mē pāp kiyā-ō, I have done sin.*

*mē tēs-kē bēlē-kh pītā, I struck his son.*

*jō-kichh mērō hō, whatever is mine.*

*sō mu-kh dē, give that to me.*

*mu-kh rākh, keep me (as one of thy servants).*

*ōjī tũ usnā pōri-kōri mũ-kh dhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).*

*tũ tō sadā-nīt mũ-i-dhāiyā, thou (art) ever with me-even.*

*ham khāmē, we shall eat, let us eat.*

*āmē-i tũārē-bhēr bāsūri bōjāi, we played the flute near you (Matt. xi, 17).*

*hē umārē Bābā, jō gaiñi-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).*

*tũ ēti āyā āmũ-kh pīrā dēñō-kē nītē, art thou come hither to torment us (Matt. viii, 29) ?*

*tũ āmũ-kh bōl, say thou to us (Matt. xxvi, 63).*

*jōjō tũ bōlē, sō śunũ, what thou sayest, that I hear.*

*tē mu-kh ēk chhēl-kūṛō-bi nũ dīnō, thou didst not give to me a single kid.*

*jō-kichh mērō hō, sō tērō-i hō, whatever is mine is verily thine.*

*kōs-kā lārkōttā āō tāũ-pāchh, whose boy comes behind thee ?*

*tērā Bābā taū-kh inām dē-dēndā*, thy Father will reward thee (Matt. vi, 6).  
*ēū tā-chh kōdī nā undō*, this shall not be upon thee (Matt. xvi, 22).  
*tumē sō kōs-bhērī mōlē gādō*, from whom did you buy that?  
*tūhārē bābā-kē kōtī bēṭē ō*, how many sons are there in your father's (house)?  
*jēkī tūārō dhan ōsō, tēkī tūārō mōn bī lāgī-jāndō*, where your treasure is, there  
 will your heart be also (Matt. vi, 21).  
*aū tūū bōlō*, I say unto you (Matt. iii, 9).  
*aū tō tūū-kh pānī-mūjh pōstānē-kē nītē nawai-dēō*, I indeed baptize you with  
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

SINGULAR.			
	Masc.	Fem.	
Nom.	<i>ēū, ējō (-ā)</i>	<i>ēū, ējī</i>	
Ag.	<i>īnē, īnē</i>	<i>iyā-ē, iyā-ī</i>	
Dat.	<i>ēsē-kh</i>	<i>iyā-kh</i>	
Obl.	<i>ēs, (neut.) ēthū</i>	<i>iyā</i>	
PLURAL.			
Nom.	<i>ēū, ējē</i>	<i>sō, sōjē</i>	
Ag.	<i>īwē</i>	<i>tīwē</i>	
Obl.	<i>ēū, ihū, (neut.) ēthū</i>	<i>tēū, tēhū, (neut.) tēthū</i>	

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ēttū* and *tēttū*, and *īwē* and *tīwē* are spelt *īwī* and *tīwī*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *aijō*, instead of *ējō*.

Examples of these pronouns are:—

*ēū jō mū-pāchhē āō*, he who cometh after me (Matt. iii, 11).  
*ālē ēū bādōi-kā bēṭā athī-nā*, is not this the carpenter's son (Matt. xiii, 55)?  
*ējō kā hō*, what is this?  
*ējā mērā bēṭā*, this my son.  
*ōjē ējī bāta syānā-kē kānū-pūḍī dēindī-bōli*, if this affair (fem.) comes to the  
 governor's ears (Matt. xxviii, 14).  
*ēsē-kh pōharāi-dēō*, clothe this person.  
*ēs ghōṛē-kī kā umar ō*, what is the age of this horse?  
*ēs-kē hathō-dī chhāp*, a ring on his finger.  
*ēthū-āstē*, on this account (he has given a feast).  
*tuē ēthū-kh jānō*, know ye this (Matt. xxiv, 43).  
*ālē tū kōnyē, ēū kā bōlē*, hearest thou what these say (Matt. xxi, 16)?  
*ējē dūskiyā-kē dād-mūjh nōthi-jāndē*, these shall go away into everlasting  
 punishment (Matt. xxv, 46).  
*sōbhaī ādmī ējī bāta mānō nā, balkan ējē jēū-kh dēi-dīnō*, all men cannot  
 receive this saying save they to whom it is given (Matt. xix, 11).

*jō ēũ-tĩ jādā ō, sō tēs kōchālī-bhērĩ*, what is more than these, cometh from that evil one (Matt. v, 37).

*ēũ dūñāĩ hukmũ-lēi*, on these two commandments (Matt. xxii, 40).

*sō rūśi mōrā*, he became angry.

*sō bētmānus tēthĩ-ĩ wōktō bōchi-gōi*, that woman was made whole from that very hour (Matt. ix, 22).

*ējā kām sāññō utaurō, ōr sōjā kām nũ chhōdnō*, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

*tīnē āpnē bābā-kh bōlō*, he said to his father.

*tabi tīnē bāñi-dīnō*, then he divided out (the property).

*jōji kām tyāñ thī-kōrō, ēũ bōli-dēindō tyāñ-kī ād-kē nītē*, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

*tēsē-kh sōjē bī kōē nũ thā-dēñ*, even those no one was giving to him.

*tēs-ĩ-kh chāñā*, kissed even him.

*tēs-kā jēñhā bēñā*, his elder son.

*tyāñ-kh hēri*, looking at her (Matt. ix, 22).

*tyāñ-kī bēñi*, her daughter (Matt. xv, 28).

*tyāñ gōdhiyā-kh ōr tēs gōdhētailē-kh lēai*, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

*sō ghōrē-chh rōhā bēñhi tēthū būñō tōi*, he is sitting on a horse under that tree.

*sō maji-mũñh rōhē*, they remained in joy.

*tēs-bhērĩ sōjē rupaiyē sambhāl*, take those rupees from him.

*tīwĩ tēsē-kh tēñ-chh bēñhāi dīnē*, they set him on them (Matt. xxi, 7).

*tīwĩ thē-bōlō*, they said (Matt. xxvii, 4).

*tēñ-mũñhĩ ēk*, one of them (Matt. vi, 29).

*tīnē tēñ-kh bōlō*, he said to them (Matt. xii, 3).

*tīhũ-mũñhĩ jōjā kāñchhā thā*, the one from amongst them who was the younger.

*tīnē tīhũ-kh bāñi-dīnō*, he divided (the property) out to them.

*tēthū dūsñ-mũñh*, in those days (Matt. iii, 1).

(c) The **Reflexive Pronoun** is *āpū*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *āpūñ(-ā)*. The singular oblique form is *āpnē*. Its plural is *āpū*. The locative plural is *āpōs-mũñh* or *āpū-mũñh*.

Thus :—

*tīnē āpū umārĩ nijōriyĩ nēi-gālĩ*, He Himself took our infirmities (Matt. viii, 17).

*āpū-ĩ tañ-kh pōrgōñtū majūrĩ dē-dēndā*, He, even Himself, will reward thee openly (Matt. vi, 4).

*hāñ āpnē bābā-bhēr jāñā*, I will go to my father.

*āpnē-kh sōkē nā bōchi*, He cannot save himself (Matt. xxvii, 42).

*sō āpnē-mũñh jāñiyā nũ rākhō*, he has no root in himself (Matt. xiii, 21).

*tīwĩ āpōs-mũñh bāñā kōrdē lāgē*, they began to say amongst themselves (Matt. xvi, 7).

*sō āpū-mũñh sũchñ-thē*, they were thinking among themselves (Matt. xxi, 25).



I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

*jōjō tū bōlē, sō śunū*, what thou sayest, that I hear.  
*tihū-mūjhī jōjā kāñchhā thā*, the one among them who was the younger.  
*jīñē tēsē-kh dōkhrī-pūḍā bhējā*, who sent him into the fields.  
*jēthū-lēi aū bōrō rāji ō*, regarding whom I am well pleased (Matt. iii, 17).  
*sō-ī ōṣō jēthū-kī khātir likhi-gālē*, this is he of whom it is written (Matt. xi, 10).  
*jō taiikō-kē thē*, (the people) who were of there (to one of them he went).  
*jihū-kh sūgur khāṭ-thē*, (the husks) which the swine were eating.  
*ējē jēthū-kh dēi-dīnō*, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

*tūṇ kōṇē bēthau*, who hath warned you (Matt. iii, 7)?  
*kōs-kā larḥkōṭṭā*, whose boy?  
*tumē sō kōs-bhērī mōlē-gāḍō*, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhṇō-kī khātir*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

*Kūē* or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this; *taśō*, like that; *jaśō*, like which; *ēchhō*, this many; *kōchhō dūrē*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōtī bēṭē ō*, how many sons are there?

## CONJUGATION.

### A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>ū, ō</i>	<i>ō, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ō</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably be spelt *össō*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthī* or *āthĩ*, which in the translation of St. Matthew is spelt *ātī*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthĩ-nā*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthī*. Compare the Kumaunī *nhāti*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōtguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ōō* (*ōā*) fem. *ōī*, plur. masc. *ōē*, fem. *ōī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following :—

*aū bī ēk ādmī ōktyārō-tōi ō*, I also am a man under authority (Matt. viii, 9).

*aū jō Mānus-kō Putr ō*, I who am the Son of Man (Matt. xvi, 13).

*ālē jōjō aundārā ō, sō tū ē*, art thou He that should come (Matt. xi, 3) ?

*Tū sō-i Masīh ē*, Thou art that very Christ (Matt. xvi, 16).

*jō sabū-tī āchhō kōparā ō*, that which is the best garment.

*jō-kichh mērō hō, sō tērō-i hō*, whatever is mine is thine.

*hēr, ētti Masīh ō, kittō, tēki ō*, lo, here is Christ, or He is there (Matt. xxiv, 23).

*tuhārē bābā-kē kōti bēṭē ō*, how many sons are in your father's (house) ?

*tēki aū tēū-kh mājēndā ōsō*, there am I in the midst of them (Matt. xviii, 20).

*tū bī tēū-mūjhī ēkō ōsō*, thou also art one of them (Matt. xxvi, 73).

*ētti unō āmū-kh āchhō ōsō*, it is good for us to be (Hindī *hōnā=unō*) here (Matt. xvii, 4).

*tūē mānūā-kā nūn ōsō*, ye are the salt of the earth (Matt. v, 13).

*ēsē undē* (Hindī *hōtē*) *jēsē Iśwar-kē jōyā gainī-bhēr ōsō*, they become such as are the angels of God in heaven (Matt. xxii, 30).

*tērē bēṭē māphak āthī-nā*, I am not like (*i.e.* worthy to be called) thy son.

*yēhūdā-kē syānāi-mūjhī nāndrī-nāndrī munī nāthī*, thou art not least among the princes of Judah (Matt. ii, 6).

*sō ēki āthī nā*, He is not here (Matt. xxviii, 6).

*kā tūē tēū-kh-tī bōrē āthī nā*, are ye not greater than they (Matt. vi, 26) ?

*ōr chēlōgrōnō śunī nā, ēthū-lēī ēū āthī nā*, and she would not be comforted, because they are not (Matt. ii, 18).

*aū būkā thā*, I was an-hungered (Matt. xxv, 35).

*tū bī sātō thā*, thou also wast with (Him) (Matt. xxvi, 69).

*jōjā kānchhā bēṭā thā*, (he) who was the younger son.

*ēk bēṭ-mānus thī āī*, a woman was come (Matt. xxvi, 7).

*ēkō-kē dui bēṭē thē*, of a certain man there were two sons.

*ēā Iśwar-kā Putr ōī*, this was the Son of God (Matt. xxvii, 54).

*tōllā bōrō dukh undō, ēsō ki ōō nā dhainī-kē āgō-lēī ēbī-dūrī*, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

**B.—Active Verb.**

The **Infinitive** or **Verbal Noun** is formed by adding *ṇō* to the root. Thus, *khā-ṇō*, to eat, the act of eating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r*, *ṛ*, or *l*, then *ṇō* is added instead of *ṇṇō*, but the distinction is very carelessly observed in writing. Examples are *chhāḍṇō* (not *chhāḍṇṇō*), to abandon; *baḍhṇō*, to fill; *gaṇṇō*, to count; *jōṛṇō*, to add; *karnō*, to do, to make; and *milṇō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jīṇē tēsē-kh āṇē sūgarū chārṇō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine: *tīṇē bājṇō aur nāchṇō-kā śād śunā*, he heard the sound of music and dancing: *kōthū dēkhṇō-kī khātīr tūē bāṇḍē gwē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṭū-kh khāṇē sūchō-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōlṇō-kh hērō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē ōlauṭē ṭipṇē māphōk aū āthī-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing: *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining; *dēndō* (*dēndā*), giving; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

*tihū-mūjhī ēkō-kē ēthū rōndā lāgā*, he began to dwell with one of them.

*mōnāndā lāgā*, he began to remonstrate.

*kōthā śunōndū lāgā*, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndiā*, on coming, a-coming, while coming. Thus, *jabī, ghōrō āndiā, āṇē kūṛē ḍhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus.—

*karnō*, to do, has *kiyō* (*kiyā*).

*dēṇō*, to give, has *dīnō* (*dīnā*).

*lēṇō*, to take, has *līnō* (*līnā*).

*jāṇō*, to go, has *gōō* (*gōā*) or *gwō* (*gwā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyō, dīnō, līnō*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāū tērē bēṭē bājṇō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs. The word

*kari* or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

*tēsē-kh dēkhi-kōri ghinā lāgi ōr . . . dauṛi-kōri tēs-kē tāṭū-dī bāhā phēḍāi phēḍāi tabē tēsī-kh chātā*, having seen him he felt compassion, and . . . having run, throwing his arms round his neck, then he kissed him.

Note that in *phēḍāi phēḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

*bētā mōri-kōri, jīwanā*, the son having died, lived.

*ēkō-kh āpū dhāiyā baudi-kōri*, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchīē*, having been lost, from *hārchīnō*, to be lost, the passive of *hārchnō*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārū</i> or <i>mārō</i>	<i>mārū</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>mārī</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

*hāū bhūkhā mōrū*, I die hungry, I die of hunger.

*tērī tōhal kōrū, ōr jōjō tū bōlē sō sunū*, I do thy service, and what thou sayest, that I hear.

*aū tūē-bhēr bōlē*, I say unto you (Matt. v, 22).

*ōjī aū khālī tēs-kē āgū chhūō, aū bōchdī*, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

*jōjō tū bōlē*, what thou sayest (see above).

*tū sāch ē, ōr Īśwar-kī bāt sāchō-lēī sikhāō, ōr kōthūī-kh dōrī-nā ; ēthū-kī khātīr kī tū ādmī-kī mūh hērīnā*. Tōllā āmū-bhēr bōlyā, tū kā sūchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man ; for 'Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17) ?

*ōr tū, jēllā tū upāsūā rōō*, and thou, when thou remainest fasting (Matt. vi, 17).

*mērā bābā tēthū nāndrē kūṛē pūḍā rōhō*, my father lives in that small house.

*ẽũ dũgurõ-lẽĩ Abrahām-kẽ nĩtẽ lārķõṭṭẽ ṭĩpi sōķõ*, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

*sōjõ kūṛẽ-chõ ãẽ nã*, let him not enter into the house (Matt. xxiv, 17).

*nũ tẽārã-mũjh uẽ* (Hindī *hōwẽ*), let it not be on the feast-day (Matt. xxvi, 5).

*sō rūṣĩ mōrã, õr bhĩtrẽ nũ jãĩ*, he was angered, and would not go inside.

*kãĩ ãmẽ õr Pharisĩ bhõrĩ upãs kōrõ*, why do we and the Pharisees fast often (Matt. ix, 14)?

*jõ-thāṇ ṭũẽ hẽrõ sō hẽrdẽ*, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

*õjẽ ṭũẽ tẽũ-kh pyārẽ chĩṭõ, jõ ṭũũ-kh pyārẽ chĩṭõ*, if ye love them that love you (Matt. v, 46).

*kōchhẽ-ĩ pẽṭ bhõrõ*, how many (of my father's servants) fill the belly?

*kĩ umārĩ ãkhẽ ugarĩ jãõ*, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dẽ*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *õ*. Thus, *dẽõ*, give ye; *nõṭhõ*, go ye. If the form is repeated it is emphatic, as in *jõ sabũ-tĩ ãchhõ kōparã õ, sō gãḍõ gãḍõ*, bring ye out *at once* the best garment. Respectful forms are such as *bōlyã*, please tell (Matt. xxii, 17), *nũiyẽ* (for *nũ uiyẽ*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thõ* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thõ* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmirī) precede the main verb. Thus, *sōjõ mārõ thõ* (or *thā*), or *sōjõ thõ* (or *thā*) *mārõ*, he was striking; *sōjĩ mārõ thĩ* or *sōjĩ thĩ mārõ*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thõ* is written *tõ*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

*sō tihũ bōkuṭũ-kh khāṇẽ sũchõ thā*, he was wishing to eat those husks.

*kõẽ-nũ thā dẽĩ*, no one was giving.

*Yūhannā tẽs-kẽ* (for *tẽsẽ-kh*) *thẽkõ tā*, John forbade him (Matt. iii, 14).

*jihũ-kh sũgur khāõ thẽ*, (the husks) which the swine were eating.

*dābĩr-mũjh êk jāu tẽ gẽrõ*, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmã</i> (-mõ)	<i>mārdĩ</i>	<i>mārmẽ, mārde</i>	<i>mārdĩ</i>
2. <i>mārdã</i> (-dõ)	<i>mārdĩ</i>	<i>mārdẽ</i>	<i>mārdĩ</i>
3. <i>mārdã</i> (-dõ)	<i>mārdĩ</i>	<i>mārdẽ</i>	<i>mārdĩ</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dẽndã*, he will give. Examples of this tense are:—

*hũũ apũẽ bābũ-bhẽr jāmã õr tẽsẽ-kh bōlmã*, I will go to my father, and will say to him.

*ōjī aũ khālī tēs-kē āgū chhūō, aũ bōchdi*, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

*ōjī tū usnā-pōri-kōri mū-kh dhāl kōrdā*, if, having fallen down, thou wilt worship me (Matt. iv, 9).

*tērā Bābā taũ-kh pōrgōtū-ī inām dē-dēndā*, thy Father will reward thee openly (Matt. vi, 6).

*ēthū-lēi tōllā bōrō dukh undō, ēsōki . . . . . ōi-jāndō nā*, for then shall be great tribulation, such as . . . . . will not be (Matt. xxiv, 21).

*ōjī ējī bāta syānā-kē kāñō-pūḍi dēindi bōlī*, if this shall be said in the Governor's ears (Matt. xxviii, 14).

*ham khāmē ōr chhākmē*, we shall eat, we shall feast.

*kā khāmē, kā pīmē*, what shall we eat, what shall we drink (Matt. vi, 25) ?

*tēs-kē āmē rājī dēndē-kōri, ōr tū-kh bē-phikar kōrdē*, we will persuade him, and secure you (Matt. xxviii, 14).

*āmē ētti tīn chhān bāndē*, we shall even here make three tabernacles (Matt. xvii, 4).

*ōjē tūē ādmiyī-kh chōḍi dēndē tē-kī ōnyārī*, if ye forgive men their trespasses (Matt. vi, 14).

*tūē tē-kē phūlpōō-lēi tē-kh pōnchāndē*, ye shall know them by their fruits (Matt. vii, 16).

*tēthū-ī dūsō bhōritā lōg bōldē*, in that day many people will say (Matt. vii, 22).

*dūi bēt-mānus jāndrē-pūḍō piddi*, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Garhwālī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

*tūē gainī-kī syānchārī-mūjh munī nū jālā*, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūli jāōlē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindī. We have it in *jō hāũ bī ēk dūs āpnē sāthī-sāngāthī-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindī, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, *i.e.* in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī, and also Garhwālī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

*tīnē āpnā bābā-kh bōlō*, he said to his father.

*bābāē tēs-ī-kh chāṭā*, the father kissed him.

*tē tēs-kē āstē dhām dīnī*, thou gavest for him a feast.

With the object in the dative we have :—

*Yissū-ī dūi chēlī-kh pōṭhāi dīnē*, Jesus sent two disciples (Matt. xxi, 1).

*ōr-ī būṭī-lēī saūī-kh kāṭi dīnē*, *ōr bāṭa-pūḍē pōgārī dīnē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

*tūē sūchyā nū*, *ki mē sāstar ki bōjandārō-kī bōi khōṇō-kī khātīr āyā*, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

*kā tū ētī āyā āmū-kh pīrā dēṇō-kē nītē*, didst thou come hither to torment us (Matt. viii, 29) ?

*pardēsō-kh nōṭhā*, he went to a far country.

*tabī tēs-kh sūch āi*, then sense (fem.) came to him.

*kōllā āmū-ī tā-kh dukhiyā*, *kittō jēl-khānā*, *thē hērō*, *ōr taū-bhēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39) ?

*kōttū dēkhnō-kī khātīr tūē bāṇḍē gwē*, what went ye out for to see (Matt. xi, 8) ?

*tabī sō majī-mūjh rōhē*, then they remained in joy.

*jōjī tyār thī ōī*, *sō tēs-kē sātī jajurē-kē dērē gōī*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

*tīnē sabh āpnē bāṭō-kō māl-mōṭāh kōṭhō kōrō kōrō*, he collected all his property.

The **Perfect** tense is formed as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

*mē surugō-kē aur tērē sāmṇē pāp kiyā-ō*, I have done sin before heaven and thee.

*tērē bābā-ē dhām dīnī-ō*, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

*hāū ēlā dūrē lāg nōṭhā-thā*, I have walked a long way to-day.

*sō nērā bī pahūchā-nū-thā*, he had not even arrived near.

*āmū-ī sōbbaī thāṇ chhōḍi dīnō-thē*, *ōr taū-pāchh hāḍō-thē*, we have left all and followed Thee (Matt. xix, 27).

*tūē-ī sūṇō-thō* (Matt. v, 27), or *tūē-ī thō-sūṇō* (Matt. v, 43), ye have heard.

*tūē thē-nāchē nā*, ye did not dance (Matt. xi, 17).

**Passive Voice.**—As in Kumaunī and Rājasthānī, a passive is formed by adding *ī* to the root of the verb. Thus, *hārchṇō*, to lose, *hārchīṇō*, to be lost ; *bōli dēṇō*, to say, *bōli dēīṇō*, to be said. Thus :—

*ōjē ējī bāta syānū-kē kāṇō-pūḍī dēīndī bōli*, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

*ēū bōli dēindō tyā-kī ād-kē nītē*, this will be said for a remembrance of her (Matt. xxvi, 13).

**Causal Verbs** are formed, as in Hindī, by adding *ā* to the root, as in *pakāñō*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *śuñōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnō*, to die; *mārnō*, to kill.

**Compound Verbs.**—There are the usual compound verbs.

**Intensive Compounds** are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

*bāṭi dīnō*, he divided.

*dīnī udāi* (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

*lār-kōṭē ṭīpi sōkō*, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have :—

*bōkuṭū-kh khānē sūchō-thā*, he was wishing to eat the husks. (See Infinitive.)

**Inceptives** are formed with the present participle, as in—

*Yissū kōtthā śuñōndā lāgā*, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have :—

*tū murda lōgī-kh āpnē-ī murdī-kh dābōñō dē*, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nū* or *nā* as in *kōē nū thā dēi*, no one was giving; *hāū tērē bēṭē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūē tēū-kē kāmō-kī bāṭi sātyā nū*, do not ye after their works (Matt. xxiii, 3).

With *uiyē*, be ye, the 2nd plural polite imperative of *ōñō* (*hōnā*) to be, we have a compound, *nūiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsārī are here given, and these are followed by the Jaunsārī Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmaurī character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmaurī character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *ṭākā* is written *ṭōkā*, and *mē* is written *maī*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.



NORTHERN GROUP.

## STANDARD DIALECT.

DISTRICT DERA BUN.

[illegible]



[ No. I.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

## WESTERN PAHĀRĪ (JAUNŚĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bēṭe thē. Tihũ-mũjhĩ jōjā kāṇchhā thā  
*A-certain-one-of two sons were. Them-from-among who the-younger was*  
 tiṇē āpnē-bābā-kh bōlō jē, ‘bābā, jō-kichh dhan-tākā ō,  
*by-him his-own-father-to it-was-spoken that, ‘father, whatever wealth-money is,*  
 tēthũ-mũjhĩ jō-kichh mērē-bāṭē-kō, sō mu-kh dē.’ Tabī tiṇē  
*that-from-in whatever my-share-of(is), that me-to give.’ Then by-him*  
 jō-kichh thō, sō tihũ-kh bāṭi-dinō. Thōrē-dusũ-mũjh jōjā kāṇchhā  
*whatever was, that them-to was-divided-out. Few-days-in who the-younger*  
 bēṭā thā, tiṇē sabh-āpnē-bāṭō-kō māl-mōtāh kōṭhō-kōrō kōrō  
*son was, by-him all-his-own-share-of property together-made was-made*  
 (aur) pardēsō-kh nōṭhā, aur taiikē jāriā-mũjh āpnī māl-matāh  
*(and) another-country-to he-went, and there debauchery-in his-own property*  
 sab dinī-udāi. Jab (for jabī) tēs-bhēr kichh-nū rōhō aur  
*all was-squandered-away. When him-near anything-not remained and*  
 taiikē kāṇ pōrā, sō mūnikā garīb gōā. Tabī sō jō taiikō-kē  
*there a-famine fell, he entirely poor went. Then he who there-of*  
 thē, tihũ-mũjhĩ ēkō-kē ēthū rōndā lāgā, jīṇē  
*were, them-from-among a-certain-one-of there to-remain began, by-whom*  
 tēsē-kh āpnē-sūgarũ chārñō-kh dōkhrī-pūḍā bhējā, aur sō tihũ-  
*him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-*  
 bōkuṭũ-kh khāṇē sūchō-thā jihũ-kh sūgur khāṭhē; tēsē-kh sōjē  
*husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those*  
 hī kōē nū thā dēī. Tabī tēsē-kh sūch āī jē, ‘mērē-bābā-kē  
*also anyone not was giving. Then him-to senses came that, ‘my-father-of*  
 ēthū tō kōchhē-ī pēt bhōrō, ōr hāũ bhūkhā mōrũ. Hāũ āpnē-  
*near verily how-many belly fill, and I hungry die. I my-own-*  
 bābā-bhēr jāmā, ōr tēsē-kh bōlmā jē, “bābā, mē surugō-kē  
*father-near will-go, and him-to I-will-say that, “father, by-me heaven-of*  
 aur tērē sāmṇē pāp kiya-ō. Hāũ tērē-bēṭe-māphak āthī-nā. Mu-kh bī  
*and of-thee before sin done-is. I thy-son-like am-not. Me-to also*

jaisē (for jaśē) tērē ōr hāri-pāri ō tōśāi rākh.”’ Tabī sō ujhūnā  
*as thy other servants are so-even keep.”’ Then he arose*  
 ujhūnā, ōr āpnē-bābā-bhērō-kh nōthā. Sō nērā bhī pahūchā-nū-thā  
*arose, and his-on-father-near-to went. He near even arrived-not-was*  
 tōtirīē tēs-kē-bābāē dēkhā. Tēs-kh dēkhi-kōri ghīnā  
*immediately by-his-father he-was-seen. Him (acc.) seen-having compassion*  
 lāgi, ōr tēs-kē bābāē dauri-kōri tēs-kē tātū-dī bāhā  
*was-attached, and him-of by-the-father run-having him-of neck-on arms*  
 phēdāi-phēdāi tabē tēsī-kh chātā. Bētē  
*having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son*  
 bōlō jē, ‘bābā, mē tērē sāmne ōr surugō-kē sāmne pāp  
*it-was-spoken that, ‘father, by-me of-thee before and heaven-of before sin*  
 kiya, aur hāñ tērē-bētē bājñō māphak rōhā-nā jō tērā bētā  
*was-done, and I thy-son to-be-called like remained-not that thy son*  
 bājñ.’ Pōr tēs-kē-bābāē āpnē-naukarū-kh bōlō, ‘jō  
*I-may-be-called.’ But by-his-father his-own-servants-to it-was-spoken, ‘what*  
 sabū-tī āchhō kōparā ō, sō gādō gādō ōr ēś-kh  
*all-than good garment is, that take-ye-out take-ye-out and this-one-to*  
 pōharāi-dē (for -dēō); ōr ēś-kē hāthō-dī chhāp, ōr gōdī-dā jūtā dēō-pōharāi;  
*clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;*  
 ōr jō, ham khāmē ōr chhākmē. Ējā mērā bētā mōri-kōri,  
*and so, we shall-eat and we-shall-feast. This my son died-having,*  
 jīwanā; hārchīē, phābā.’ Ōr tabī sō majī-mūjh rōhē.  
*lived; having-been-lost, found(-is).’ And then they joy-in remained.*

Tēs-kā jēthā bētā dōkhrē-pūḍā thā. Jabī ghōrō āndiā  
*Him-of the-elder son the-field-in was. When to-the-house on-coming*  
 āpnē-kūrē-dhāiyā pahūchā, tabī tīnē bājñō- aur nāchñō-kā śād  
*his-own-house-near he-arrived, then by-him music- and dancing-of noise*  
 śunā. Ōr tīnē āpnē-naukarū-mūjhī ēkō-kh  
*was-heard. And by-him his-own-servants-from-among a-certain-one-to*  
 āpū-dhāiyā baudi-kōri pūchhā jē, ‘ējō kā hō?’ Tīnē  
*himself-near called-having it-was-asked that, ‘this what is?’ By-him*  
 bōlō jē, ‘tērā bhāyā āyā, (aur tērē-bābāē dhām  
*it-was-spoken that, ‘thy younger-brother came, (and by-thy-father a-feast*  
 dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā).’ Sō rūśi-mōrā, ōr  
*given-is, this-for that he in-good-health came).’ He became-angry, and*  
 bhitrē nū jāī. Tabī tēs-kā bābā bāḍā āyā, ōr  
*within not would-go. Then him-of the-father outside came, and*  
 mōnāndā lāgā. Tīnē āpnē-bābā-kh bōlō jē, ‘hāñ  
*to-remonstrate began. By-him his-own-father-to it-was-spoken that, ‘I*

tō echhē-bōrsū-āurī tērī tōhal kōrū, ōr jōjō tū bōlē sō  
*verily so-many-years-from thy service do, and what thou speakest that*  
 śuñū. Tabī bī tē kōdī mu-kh ēk chēl-kūrō-bī nū  
*I-hear. Then also by-thee ever me-to one goat-young-one-even not*  
 dīnō, jō hāñ bī ēk dūs āpnē-sāthī-saṅgāthī-kē-sāthē  
*was-given, that I also one day my-own-friends-companions-of-in-company*  
 majā kōrdā. Ōr jabī tērā bēṭā ējā, jīnē sabh māl-matāh  
*joy might-have-made. And when thy son this, by-whom all property*  
 rāḍū-kh uḍāō, āyā, tabī tē tēs-kē-āstē dhām dīnī.  
*harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'*

Tīnē bōlō jē, 'bēṭā, tū tō sadā-nit mū-ī-dhāiyā,  
*By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),*  
 ōr jō-kichh mērō hō, sō tērō-ī hō; ōr ēsō bhī (for bī)  
*and whatever mine is, that thine-even is; and thus also*  
 chāhiyē-thō, kāhi-kh jē tērā bhāyā mariē, jīwaṇā; ōr  
*proper-it-was, because that thy younger-brother having-died, lived; and*  
 hārchīē, phābā.  
*having-been-lost, found(-is).'*

[No. 2.]

## INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DEHA DUN.

## SPECIMEN II.

6. ਆਰੇ ਲਾਯਾਓ ਆਰੇ ਮਾਮਾ ਆਰੇ  
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[No. 2.]

## INDO-ARYAN FAMILY.

## NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

## SPECIMEN II.

## THE SONG OF SERIĀ.

## TRANSLITERATION AND TRANSLATION.

- Ijiyē-lī, māiyē, lāyē kārñi-chōi.  
*'Mother-O, mother, prepare lye-drippings.'*
- Mōilē mērē kōpīrē rē, dēnē chōiyē dhōi.  
*'Dirty my clothes O, give with(-lye)-dripping washing.'*
- Chōiyē binu dhōīdī rē, jālē kōpīrē khōi.  
*'With-lye without by-washing O, will-go clothes spoilt.'*
- Sājō lādī rē sābiñō rē, jālē phulētū hōi.  
*'Fresh by-preparing O soap O, will-go flower-like having-become.'*
- Ōkhērū sāwatīyē sōri-jāwalā bāḍā. (5)  
*'Walnut-tree branch clothed-will-go mistletoe.'*
- Kōpīrē dhōi, Śeriyā bāṭhā, kōi gāwē jādā?  
*'Clothes having-washed, Śeriyā beautiful, which village going?'*
- Bāji-jālē bājinē, bāji-jāölō bāñō.  
*'Played-will-be musical-instruments, played-will-be the-gong.'*
- Gāwē binu yē bōliyā rē, mērē jātērū jāñō.  
*'Of-a-village without O speaking O, my to-fair going.'*
- Thēkō gōṭō, rē Śeriyā bāṭhā, tērī buḍhōrī māi.  
*'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.'*
- Jātērū jō pōrāyē rē, nā bhī mērā tū jāiyē. (10)  
*'Fair which of-strangers O, not also my thou go.'*
- Thēkō gōṭō, bōlā, Śeriyā bāṭhā, tērī pōsōrī nāriyē.  
*'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.'*
- Jātērū jō pōrāyē rē, bōñi-jāölī mārō yē.  
*'Fair that of-strangers O, will-happen fight O.'*
- Dāḍē bāśō kainōrtī rē, dūñi bāśōḍā mōrō yē.  
*'On-the-hill sings cuckoo O, on-the-plain sings peacock O.'*
- Khōśaṇī Bahmāwaṭī rē, tērī bīmū khāñjērī chōrōyē.  
*'The-Khas-woman of-Bahmū O, thy castanets tamhourne stolen.'*



Rōgāñũ-kē      bōlā   bhitarē   jō   pāñi   piñō   ri (15)  
*'Rangāñũ-(in-the-house-)of   said   within   that   water   drinking   of*

kunḍi   yē.  
*pot   O.*

Bimū   khāñjērī   rōhñō   dē-dī,   dē-dī   bāsuri   unḍi   yē.  
*Castanet   tambourine   to-remain   allow,   give   flute   here   O.'*

Kāṭē   nā   rē   kuchāriyē,   bāñi-lōilē   kāpō.  
*'Cut   please   O   Kachāriyā,   make   pieces.'*

Thēkō   gōṭō   bōlā,   Śeriyā   bāṭhā,   tērō   budharō   bāpō.  
*'I-prohibit,   I stop,   says,   Śeriyā   beautiful,   thy   old   father.'*

Guṛū-sāthē   bijurētiyē,   dōi-sāthē   gōñōyē.  
*Thunder-with   lightning,   bees-with   honey-bee.*

Jātērũ   nũ   jāyā,   Śeriyā,   ghōrē   gāḍi-lēō   mōñōyē. (20)  
*The-fair   not   go,   Śeriyā,   at-home   prepared-is   a-fish-poisoning-fair.'*

Khōśañiyē   Bahmāwatīyē   bāñō   miṭhōrō   khāñō   yē.  
*'O-Khas-woman   of-Bahmū   prepare   sweet   food   O.'*

Bōhuā-kē-sāthō-kē   rē,   mērē   jāñiyē   jāñō   yē.  
*Daughter-in-law-of   with,   my   will-be-gone   going   O.'*

Phūli-jāōlē   phulētū   rē,   phūli-jāōli   ārū.  
*'Will-bloom   flowers   O,   will-bloom   peaches.'*

Thōrī   chākiyā,   Śeriyā,   bāṭhā,   Rōgāñũ-kī   dārū.  
*Little   taste,   Śeriyā,   beautiful,   Rangāñũ-of   wine.'*

Phūli-jāōlē   phulētū   rē,   phūli-jāōli   dhāi. (25)  
*'Will-bloom   flowers   O,   will-bloom   Woodfordia-floribunda.'*

Tāũ   tō   lāgō,   Anūpā   rāḍē,   jātērũ-kō   bāi.  
*To-thee   also   is-felt,   Anūpā   woman,   fair-of   desire.'*

Bhawānū   rē   lōhārā,   dē-dī   ḍāgarē-dī   pāñō.  
*'Bhawānū   O   blacksmith,   give   chopper-on   keen-edge.'*

Jātērũ   jāō,   Anūpā   rāḍō,   gōi   nā   rāḍō-kī   bāñō.  
*'Fair   going,   Anūpā   woman,   goes   not   woman-of   custom.'*

Athū   lāgā   bōlē   bōldā,   jō   Bhawānū   lōhārō.  
*Thus   began   to-speak   speaking,   that   Bhawānū   the-blacksmith.*

Dēkhi   kōriyā,   Anūpā   dhiyāñi,   mulikō-kā   bōhārō. (30)  
*'Seeing   do,   Anūpā   daughter-of-a-Rājput,   country-of   custom.'*

Bhōāñũ   jō   lōhāratēā,   jōrō   ḍiguā   tērā.  
*'Bhawānū   that   blacksmith,   garment   cap   thine.'*

Dādiyā-kā   khāwāḍ,   Śeriyā   sōrā   bhaujā   mērā.  
*Elder-sister-of   husband,   Śeriyā   real   brother-in-law   my.'*

Phūli-jāōlē   phulētū,   phūli-jāōli   dhāi.  
*'Will-bloom   the-flowers,   will-bloom   Woodfordia-floribunda.'*

- Bōḍēkōṭē bōlē thātō-puṇḍī lāgi jātīrā jāi.  
*In-Barḱōṭ called open-space-in held the-fair is-being.'*
- Dādiyē Nagauṭiyē, tū bhī dādī yē dādī. (35)  
*'O-elder-sister of-Nāgau, thou also sister O sister.*
- Jarē-kāḡūrī (read jhalēkālī) kalēgi dādiyē (bādhīyē),  
*Shining head-ornament tie,*
- dēi-nā kalēgi bādhī (for bādhī).  
*put-please head-ornament having-tied.'*
- Jōi-jālā, Anūpā, tērā kauḍiyārā jūrā.  
*'(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.*
- Pōrō-kō jō bhaṅgīrō rākhō, āṣū-kā mūrā.  
*Last-year-of this cumine kept, this-year-of parched-grains.'*
- Aṣō kōri bōlōlā rē, Kōlhē-kā bādī.  
*Thus doing speaks O, Kōlhā-of the-carpenter.*
- Ūmī pōsētō āpū khāyē, tōḍē  
*'Parched-grain poppy-seed you eat, poppy-heads*
- lāyē-chhādī. (40)  
*art-throwing-away (-at-me).'*
- Bahmuā dāḍē-puṇḍā bātē bōhlā hūrū.  
*Bahmū hill-on air blows softly.*
- Judā nāchō bōlē, Śeriyā bākā, judā pāgō-rā phūrū.  
*Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.*
- Aisē kōri bōlōlā rē Dumṭurā Jindā.  
*So doing says O Dōm Jindā.*
- 'Bāwē pōsē bōlē ḍāḡrē-lāi, dahnā pōsō gōā tindā.  
*'Left side he-says chopper-stroke, right side went wet.'*
- [Amlōrē-samlōriyā-kā, bāṇī-lēita dhīmā. (45)  
*[Amlōrā-etcetera-of, make-do a(-poultice)-lump.*
- Jātērū-kē thāt-puṇḍā bātō, Anūpā, bhaṅgīrē-kā khīsā.]  
*Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]*

### FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Rājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwār. The lovers agreed to meet at Barḱōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a ḍāḡrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.<sup>1</sup> My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

<sup>1</sup> Lī. 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (*i.e.* dañceth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.<sup>1</sup>

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.<sup>2</sup> Cut thou *kachāṛiyā* into pieces for me.<sup>3</sup>

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.<sup>4</sup>

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.<sup>5</sup>

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue —The flowers will bloom, and the *dhātī*<sup>6</sup> will bloom.

Thou art eager to go to the fair, Anūpā.<sup>7</sup>

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

<sup>1</sup> The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bīmū* by 'castanets' is very doubtful.

<sup>2</sup> Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōṭ, where the fair would be held. The *kunḍī* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rē*, *rī*) as the postposition of the genitive. It is the regular form in most Western Pahārī dialects.

<sup>3</sup> *Kachāṛiyā* is the name of an edible root. He is telling her to prepare food for his expedition.

<sup>4</sup> Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

<sup>5</sup> As already said, his son was married into a Rājput family of Barkōṭ, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

<sup>6</sup> The *Wodfordia-floribunda*, which has brilliant red flowers.

<sup>7</sup> In Jaunsārī, the word *rāḍī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāi* will bloom. Lo, there is the fair on the Barkōṭ plain. (He meets his sister, who is married in Nāgau),—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

. . . . .

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed<sup>1</sup> by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter<sup>2</sup> of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

. . . . .

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

*The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.*

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.<sup>3</sup>

<sup>1</sup> Note the elision of *r* in *jōi* for *jōri*.

<sup>2</sup> Note the form *bāḍi* for *bāḍhi*, a carpenter. Such disaspiration of sonant aspirates is typical of dialects further west.

<sup>3</sup> *Amīlārā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

## JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsārī.	English.	Jaunsārī.	English.
<b>A</b>			
<i>Ābērā,</i>	(adv.), late.	<i>Ālō,</i>	unripe, raw.
<i>Ābūr,</i>	(noun), boil, abscess.	<i>Ām,</i>	we.
<i>Āchhā, āchhō,</i>	nice, good, better.	<i>Āmārō,</i>	our.
<i>Āchāythō,</i>	unsafe.	<i>Āmlō,</i>	sour.
<i>Āchhōi,</i>	blackberry.	<i>Āmũ-kh,</i>	(acc.), us.
<i>Ād,</i>	memory.	<i>Ān-byāi,</i>	virgin.
<i>Ādaḍō,</i>	bat.	<i>Āngāo,</i>	hornet.
<i>Ādēru,</i>	bat.	<i>Āngār,</i>	charcoal.
<i>Ādhā,</i>	blind.	<i>Āñō, āññō,</i>	to come.
<i>Ādi</i> (plur. <i>ādiā</i> ),	bowel, entrail.	<i>Āpñō,</i>	own.
<i>Ādlā-badli,</i>	barter.	<i>Āp matlabi,</i>	flattery.
<i>Ādō,</i>	green ginger.	<i>Āpū,</i>	self.
<i>Ād rakhñi, ād rākhñō,</i>	to remember, to bear in mind.	<i>Ār,</i>	paramour.
<i>Āgañ,</i>	matchlock.	<i>Ārañ, airañ,</i>	forge, anvil.
<i>Agās, agās,</i>	sky, heaven.	<i>Ārśi,</i>	looking-glass
<i>Āgāsō,</i>	(prep.), in front, before.	<i>Āś,</i>	hope.
<i>Agāu,</i>	advance.	<i>Āśāō,</i>	fallow.
<i>Agāu dēñō,</i>	to give an advance.	<i>Āśñō, āññō,</i>	to come.
<i>Āgē naññō,</i>	to go ahead.	<i>Asō,</i>	are, is.
<i>Agērũ,</i>	(adv.), two years hence.	<i>Āśō,</i>	light, brightness.
<i>Āgī,</i>	issue, family; (adv.), next year.	<i>Āś rākhñi,</i>	to expect.
<i>Āgyārī,</i>	firefly.	<i>Āstē,</i>	cause, (for) the sake (of).
<i>Āijā, āijō</i> (fem. <i>āijī</i> ),	this.	<i>Āśū</i> (plur. <i>āśuā</i> ),	tear.
<i>Āin,</i>	udder.	<i>Asūkhīyā,</i>	ill.
<i>Airañ, ārañ,</i>	forge, anvil.	<i>Athārī,</i>	sleet.
<i>Āitār,</i>	Sunday.	<i>Āthī nū thā,</i>	absent.
<i>Ākh,</i>	eye.	<i>Āthintō rōhñō,</i>	to fast.
<i>Ālēkh,</i>	many.	<i>Aukhō,</i>	unsafe.
		<i>Āwā,</i>	air.

Jaunsāri.	English.	Jaunsāri.	English.
B			
<i>Bābā,</i>	papa, father.	<i>Bakrāwā,</i>	herdsman for goats.
<i>Babā,</i>	father (used in the hills).	<i>Bakrāwī,</i>	herdswoman for goats.
<i>Bachh, bachhan,</i>	the small hornet.	<i>Bal</i> (plur. <i>bālī</i> ),	creeper.
<i>Bāchhā,</i>	king.	<i>Bāl, bāō,</i>	hair of human body.
<i>Bāchhuṭī,</i>	( <i>fem.</i> ), calf.	<i>Bālā,</i>	ear-ring (for women) worn on inside of ear.
<i>Bāchhuṣṣ,</i>	( <i>masc.</i> ), calf.	<i>Bāman,</i>	brāhman.
<i>Badhṇō, baḍhṇō,</i>	to fill.	<i>Baṇ,</i>	forest.
<i>Bādhṇō, bāḍhṇō,</i>	to bind, tie, wrap.	<i>Bān,</i>	oak.
<i>Bāḍhōṭ, bāḍōṭ,</i>	carpenter.	<i>Band,</i>	dam.
<i>Bādō,</i>	cloud.	<i>Baṇ ḍhārū,</i>	wild cat.
<i>Bāḍō,</i>	outside.	<i>Ban-gūṛa,</i>	acorn.
<i>Bāḍōyāṭ,</i>	cloudy.	<i>Baṇṇa birāṭ, baṇṇa birāṭī,</i>	( <i>female</i> ) wild cat.
<i>Bāgh,</i>	leopard.	<i>Bāṇṇō,</i>	to mend.
<i>Bagṭailō,</i>	leopard-cub.	<i>Bāṇṇō,</i>	to plough.
<i>Bāgūr,</i>	air.	<i>Baṇ ṣūgar,</i>	wild hog.
<i>Bāḥ</i> (plur. <i>bāḥī</i> ),	arm.	<i>Baṇṇā,</i>	acorn.
<i>Bahādur,</i>	brave.	<i>Bāō,</i>	hair of human body.
<i>Bāhik,</i>	( <i>prep., adv.</i> ), besides.	<i>Bār,</i>	day.
<i>Bāhīrē āsṇō,</i>	to come out.	<i>Barā,</i>	big.
<i>Bahutē,</i>	many.	<i>Barāḍī,</i>	axe (in Sansogh Village, Deogarh Khatt).
<i>Bāḍḍā,</i>	cramp.	<i>Bārīśī, bārāśō,</i>	outside.
<i>Bāḍī,</i>	barren (a woman).	<i>Barat rākhṇō,</i>	to fast.
<i>Bajār,</i>	market.	<i>Bāṛō āṇṇō,</i>	to come out.
<i>Bājīṇ,</i>	the retaining wall of a hill-field.	<i>Bārḥ,</i>	hedge.
<i>Bāḍjō,</i>	fallow, barren (in agricul- ture).	<i>Barīś,</i>	year.
<i>Bājūt,</i>	( <i>prep.</i> ), except.	<i>Barjan rākhṇ</i>	to send to Coventry (used only on account of the enmity of a dead person)
<i>Bāḍkā,</i>	beautiful (general).	<i>Bārṇā,</i>	tern.
<i>Bakal,</i>	bark of tree, etc.	<i>Barśōṭō,</i>	yearling.
<i>Bakhāt</i>	time.	<i>Bārṇ, bāṇ,</i>	sand.
<i>Bākī,</i>	prophet.	<i>Bāś,</i>	( <i>musc.</i> ), bamboo.
<i>Bākṛā</i> ( <i>fem. bākṛī</i> ),	goat.	<i>Bāṣan,</i>	vessels of earthen-ware or basket-ware.
<i>Bakrāō,</i>	hair of goats		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Bāsī,</i>	adze.	<i>Bhadōḍḍī,</i>	August harvest. This includes <i>chēnī</i> , <i>kāḍḍī</i> , <i>jhāḡḡrā</i> , and unirrigated rice.
<i>Basnō,</i>	to abide.	<i>Bhāḍī,</i>	hemp.
<i>Bāt,</i>	wind, air.	<i>Bhagāwa,</i>	fish-dam
<i>Bāḷ,</i>	way, track, path	<i>Bhāḡwān,</i>	fortunate.
<i>Bāḷā,</i>	share.	<i>Bhāḡ,</i>	offering
<i>Bāḷ dēkhī,</i>	to await.	<i>Bhāḡāḡ, bhēḡāḡ,</i>	committee, punchayat.
<i>Bāḷh,</i>	beautiful.	<i>Bhāḡī,</i>	younger sister.
<i>Bāḷhān,</i>	beautiful (a woman).	<i>Bhāḡnō,</i>	to retire from a case.
<i>Bāḷī,</i>	wick.	<i>Bhānāwaḷā,</i>	dam.
<i>Bāḷī,</i>	egg.	<i>Bhāḡ phirḡ,</i>	to be a vagrant.
<i>Bāḷī sēnī,</i>	to hatch.	<i>Bhārā, bhārō,</i>	burden, foetus.
<i>Bāḷōlī,</i>	path.	<i>Bhārā pāḡīnō,</i>	to procure abortion.
<i>Bāḷuā,</i>	purse.	<i>Bhārā pāḡnō,</i>	abortion.
<i>Bāḷ, bārū,</i>	sand.	<i>Bhārī,</i>	many.
<i>Baurh,</i>	bull.	<i>Bhāt,</i>	cooked rice.
<i>Baurnō,</i>	to turn, to return.	<i>Bhātērō,</i>	sufficient.
<i>Baurō (plur. baurē),</i>	shoulder.	<i>Bhātī-bhātī-kō,</i>	various.
<i>Bāwā lāḡī,</i>	to swim.	<i>Bhāḡ (plur. bhāḡ),</i>	brow.
<i>Bāwāḡ,</i>	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> .	<i>Bhāḡ,</i>	sister-in-law.
<i>Bēḡ,</i>	haft, handle.	<i>Bhāḡ-kāḡ,</i>	(adv.), somehow.
<i>Bēḡār,</i>	bundle.	<i>Bhāḡ-kōkī,</i>	(adv.), somewhere.
<i>Bēḡī āchhō,</i>	best.	<i>Bhāḡ-kūai,</i>	any.
<i>Bēḡō,</i>	unwilling.	<i>Bhāḡrī,</i>	black bee.
<i>Bēḡā,</i>	musk-pod.	<i>Bhaurḡ,</i>	to fill.
<i>Bēsaḡ,</i>	certainty.	<i>Bhayā,</i>	vagrant.
<i>Bē-saram,</i>	obscene.	<i>Bhāyā,</i>	younger brother.
<i>Bēḡkūḡ,</i>	woman.	<i>Bhāwī,</i>	authority.
<i>Bēḡī māḡukh,</i>	woman.	<i>Bhēḡ,</i>	mystery.
<i>Bēḡ,</i>	evening.	<i>Bhēḡ (plur. bhēḡā),</i>	ewe, sheep (sing.).
<i>Bēyā,</i>	(adv.), yesterday.	<i>Bhēḡāwā,</i>	herdsman for sheep.
<i>Bhādar karnō,</i>	to shave the head.	<i>Bhēḡāwī,</i>	herdswoman for sheep.
<i>Bhāḡḡ,</i>	vessels of metal.	<i>Bhēḡāḡ, bhāḡāḡ,</i>	committee, punchayat.
		<i>Bhēḡnō,</i>	to meet.

Jaunsārī.	English.	Jaunsārī.	English.
<i>Bhṣwaniṭi</i> ,	doll (of wood or rags).	<i>Bidrī</i> ,	clear (of the sky).
<i>Bhijiyāṭi</i> ,	wet, damp (of clothes, etc.).	<i>Bij</i> ,	lightning.
<i>Bhinā</i> ,	elder sister's husband.	<i>Bij</i> ,	grain (for seed).
<i>Bhijṇōṭi</i> ,	to wear, to put on clothes, etc.	<i>Bijār</i> ,	plant.
<i>Bhīt</i> ,	wall.	<i>Bijurī</i> ,	lightning.
<i>Bhitōḍi naṭhṇōṭi</i> ,	to enter.	<i>Bikkh</i> ,	poison, venom.
<i>Bhītōṭri</i> ,	( <i>prep.</i> , <i>adv.</i> ), in.	<i>Bikṇōṭi</i> ,	to vend.
<i>Bhitrāṣō</i> ,	( <i>adv.</i> ), within.	<i>Bināṣṇōṭi</i> ,	to taste.
<i>Bhōā</i> ,	husk of barley, <i>masūr</i> , <i>mās</i> , or <i>lobiyā</i> .	<i>Bindhṇōṭi</i> ,	to drill holes.
<i>Bhōkā</i> ,	puncture, leak.	<i>Biō</i> ,	broad.
<i>Bhōktūrī</i> ,	a small puncture or leak.	<i>Birāṭi</i> , <i>birālī</i> ,	female cat.
<i>Bhōṭrā</i> ,	granary (of stone).	<i>Bisar</i> ,	mistake.
<i>Bhūbhē</i> ,	strawberry.	<i>Bish</i> ,	poison, venom.
<i>Bhūbhikṇōṭi</i> ,	to roar like a bear.	<i>Bistē</i> ,	delay, late.
<i>Bhūichāl</i> , <i>bhūichōḥ</i> ,	earthquake.	<i>Bōdh</i> ,	bullock.
<i>Bhūi-chāl</i> ,	pheasant.	<i>Bōēd</i> ,	doctor.
<i>Bhūichō</i> ,	earthquake.	<i>Bōrī</i> ,	enemy (cf. <i>bwair</i> ).
<i>Bhūjṇōṭi</i> ,	to fry.	<i>Bōkōṭi</i> ,	bark of tree, etc.
<i>Bhūkṇōṭi</i> ,	to bark.	<i>Bōli dēṇōṭi</i> ,	to announce.
<i>Bhūl</i> ,	mistake.	<i>Bōlnōṭi</i> ,	to announce.
<i>Bhūl-bisar</i> ,	mistake.	<i>Bābi</i> ,	aunt, father's sister.
<i>Bhūmī</i> ,	earth.	<i>Buḍhū par-nānā</i> ,	great-great-grandfather.
<i>Bhūs</i> ,	husk of barley, <i>chaulāṭi</i> , or <i>maḍvā</i> .	<i>Būkū</i> ,	kidney.
<i>Bhūtāṣā</i> ,	will-o'-the-wisp.	<i>Buṇṇōṭi</i> ,	to weave.
<i>Biāṭi</i> ,	dinner.	<i>Burō</i> (fem. <i>burī</i> ),	bad.
<i>Biḍṇōṭi</i> ,	to enrage.	<i>Būt</i> ,	tree.
<i>Bīchaundō</i> ,	( <i>prep.</i> , <i>adv.</i> ), amid.	<i>Byāj</i> ,	interest (on loans).
		<i>Byāṭhī-kā rāṭkā</i> ,	torch.
		<i>Bwair</i> (pronounced <i>boir</i> ),	enmity.
C			
<i>Chaaṇ</i> ,	cattle.	<i>Chāḡā</i> ,	spot.
<i>Chabāṇōṭi</i> ,	to munch.	<i>Chakruā</i> ,	tick.
<i>Chāḍḍi</i> ,	spoon, ladle.	<i>Chākura</i> (fem. <i>chākuri</i> ),	chakor.



Jaunsāri.	English.	Jaunsāri.	English.
<i>Chāl,</i>	use.	<i>Chhaĩũũ</i> (see <i>chhēō</i> ),	brink.
<i>Chalag,</i>	quiet.	<i>Chhailkā,</i>	bark of tree, etc.
<i>Chalkūrī,</i>	bird.	<i>Chhāprī,</i>	cream.
<i>Chambā,</i>	marvel.	<i>Chhār,</i>	ashes.
<i>Chambhā karnō,</i>	to be surprised.	<i>Chhās,</i>	buttermilk.
<i>Chāṇā,</i>	broken kernel.	<i>Chhasā,</i>	hare.
<i>Chāṇchak,</i>	(adv.), suddenly, acciden- tally.	<i>Chhatyānās karnō,</i>	to destroy root and branch.
<i>Chānī,</i>	kernel of a peach or apri- cot.	<i>Chhatyānās bāṇō,</i>	to destroy root and branch.
<i>Chāṇīāṭhō,</i>	dough (of gram).	<i>Chhaulī,</i>	bitch.
<i>Chhāppar,</i>	roof.	<i>Chhautā, chautō</i> (pl. <i>chhautē</i> ; fem. <i>chhautī</i> , pl. <i>chhautīā</i> ).	baby, child, boy, lad.
<i>Charakh,</i>	hyena. The animal is not found in Jaunsar-Bawar.	<i>Chhaūṭī,</i>	chin.
<i>Charāī, charhāī,</i>	corpulent, fat.	<i>Chhāyal,</i>	shade, shadow.
<i>Charnō,</i>	to browse.	<i>Chhēō, chēō, chhaĩũũ,</i> <i>chhēwāũ.</i>	side, edge (of a field, river, etc.).
<i>Charu,</i>	thigh.	<i>Chhāppō,</i>	black vulture.
<i>Chāsā,</i>	spot.	<i>Chhēurī,</i>	wife.
<i>Chāṭṇō,</i>	to lick, to kiss.	<i>Chhēwāũ</i> (see <i>chhēō</i> ),	border.
<i>Chau,</i>	rice.	<i>Chhīd,</i>	permission.
<i>Chāũ,</i>	(prep., adv.), (fem.), up.	<i>Chhīmā karnī,</i>	to pardon, forgive.
<i>Chauāṭhō,</i>	dough (of <i>chaulāī</i> or <i>chaurī</i> ).	<i>Chhōḍī dēṇō,</i>	to desert.
<i>Chāũchīyāṇō,</i>	to twitter.	<i>Chhōḍṇō,</i>	to forsake, to abandon.
<i>Chaukas,</i>	beware.	<i>Chhōṛī,</i>	goat-hide.
<i>Chaumāsā,</i>	monsoon.	<i>Chhōṛō,</i>	cowhide, buffalo-hide.
<i>Chāūrī,</i>	woman's large hat.	<i>Chhōṛōṛ,</i>	ash-heap.
<i>Chaurō,</i>	broad.	<i>Chhōṭī,</i>	(masc.), baby.
<i>Chāwṇō,</i>	to strain.	<i>Chich,</i>	green walnut shell.
<i>Chālā,</i>	disciple.	<i>Chīyāṭṇō,</i>	to shriek.
<i>Chālkkūḍō,</i>	kid.	<i>Chilam,</i>	pipe, hookah.
<i>Chēṇīāṭhā kōḍuwā,</i>	chapati (of <i>chēṇī</i> ).	<i>Chilkhāṇō,</i>	to glisten.
<i>Chēṇīāṭhō,</i>	dough (of <i>chēṇī</i> ).	<i>Chīṇō,</i>	to build.
<i>-ch,</i>	(prep.), upon.	<i>Chinnōṛī,</i>	ant.
<i>Chāṭchā,</i>	apricot chutney.	<i>Chīphlāṇō,</i>	to smoothe.
<i>Chhāḍṇō,</i>	to fling, to cast stones.	<i>Chīphlō,</i>	smooth.
<i>Chhāḍṇō,</i>	to vomit,		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Chisṇṇō,</i>	to fry, to burn.	<i>Chūḍṇō,</i>	to pinch.
<i>Chittō,</i>	white.	<i>Chuglī lāṇṇ,</i>	to backbite.
<i>Chōgirdō,</i>	( <i>prep., adv.</i> ), around.	<i>Chūḡṇō,</i>	to pick, to glean, to lift, to carry.
<i>Chōpar,</i>	butter.	<i>Chūḡ,</i>	bill (of a bird).
<i>Chōprī,</i>	clay.	<i>Chūkh,</i>	lemon.
<i>Chōras,</i>	flat, level.	<i>Chūl,</i>	hearth.
<i>Chōrnō,</i>	to conceal, to hide.	<i>Chūlū,</i>	apricot.
<i>Chōrūṇō,</i>	to abscond.	<i>Chūr,</i>	hump.
<i>Chōṭkī,</i>	basket.	<i>Chyāh,</i>	marriage, wedding.
<i>Chubāṇō,</i>	to prick.	<i>Chyāṇ-myāṇ,</i>	mushroom.

## D

<i>Dābṇō,</i>	to press, to bury.	<i>Dārmō,</i>	pomegranate.
<i>Dād,</i>	tooth, teeth.	<i>Dārō,</i>	pomegranate.
<i>Dād,</i>	fine (punishment).	<i>Dārū,</i>	gunpowder.
<i>Dādā,</i>	elder brother.	<i>Dāḥḥ,</i>	jaw.
<i>Dādē-kī āchhō,</i>	blackberry.	<i>Dātrā,</i>	( <i>mas.</i> ), sharp.
<i>Dādī,</i>	elder sister.	<i>Dātūḥ,</i>	( <i>fem.</i> ), sharp.
<i>Dādīau,</i>	harrow.	<i>Daukī,</i>	ladle, spoon.
<i>Dād kūrchṇō,</i>	to gnash.	<i>Dauṇō,</i>	to burn.
<i>Dādō,</i>	mountain.	<i>Dautī,</i>	( <i>adv.</i> ), to-morrow.
<i>Dāḡrā,</i>	sharp.	<i>Dāw,</i>	tether.
<i>Dāi-bhāi,</i>	brethren.	<i>Dāw lāṇō,</i>	to strangle.
<i>Dāk,</i>	shale.	<i>Dēḡā,</i>	large walking-stick, club.
<i>Dākī,</i>	vomit.	<i>Dēḡī,</i>	walking-stick.
<i>Dalī,</i>	bundle of lighted sticks of chir-wood.	<i>Dēkār,</i>	hiccough.
<i>Dāṇik dāṇik haṇṇō,</i>	to smile (in Western Par- ganās).	<i>Dēlī,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dān-pūn,</i>	charity.	<i>Dēlkōṇē,</i>	apricot. peach or nut- shell.
<i>Dār,</i>	door.	<i>Dēṇō,</i>	to give.
<i>Dār dēṇō lāi,</i>	to shut (a door).	<i>Dēo,</i>	god, deity.
<i>Dārīn,</i>	pomegranate.	<i>Dēo dēkhāṇā,</i>	to consult a brāhmaṇ if a god be angry.
<i>Darkhāst karm,</i>	to request.	<i>Dēr,</i>	whole kernel.
<i>Dar lāṇō,</i>	to shut (a door).		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Dēuṇṇō,</i>	to walk.	<i>Dhyāṭṭurī, dhiāṇṇā,</i>	married girl at her father's house.
<i>Dēwar,</i>	husband's younger brother.	<i>Dībā,</i>	irrigated field.
<i>Phabsir,</i>	better.	<i>Diḍiyāṇṇō,</i>	to bellow (of a buffalo).
<i>Dhā dēṇī,</i>	to cry.	<i>Diguā ṭōplā,</i>	woollen cap.
<i>Dhāḡḡā,</i>	thread.	<i>Dīl, dūṅḡus,</i>	avalanche (of stones, etc.).
<i>Phaiyā,</i>	(adv.), near.	<i>Dōbrī,</i>	granary (of wood).
<i>Dhakiyāṇṇō,</i>	to push.	<i>Dōkōr,</i>	shale; a grave.
<i>Dhā mārnī,</i>	to call.	<i>Dōkhrō,</i>	field.
<i>Dhān,</i>	paddy.	<i>Dōṇṇō,</i>	to ignite.
<i>Dhāṅkhāl,</i>	bellows. ✓	<i>Dōpārī,</i>	lunch. ✓
<i>Dhāṇ ṣāṭṇō,</i>	labour; <i>dhāṇ ṣāṭṭā,</i> industrious.	<i>Dō-pastā,</i>	pregnant.
<i>Dhānu,</i>	bow (the weapon). ✓	<i>Dōrā-kā dhōs,</i>	matchlock.
<i>Dhāṅkūwa,</i>	afternoon (from 1 to 4 P.M.).	<i>Dōrōṭū, durēṭū,</i>	ear-ring (for men).
<i>Dhartī,</i>	earth.	<i>Dōṭiyā, dōṭiyā</i>	(adv.), to-morrow.
<i>Phārū,</i>	male cat.	<i>Dūdh dēṇṇō,</i>	to suckle.
<i>Dhāḍḍā,</i>	circular.	<i>Dūdh chōrnō,</i>	to wean.
<i>Dhāl,</i>	clod.	<i>Dūdhī, dudhū,</i>	teat.
<i>Dhēnmanā, dhēnmanā,</i>	(sing.), ankle.	<i>Dūdhī dēṇī,</i>	to suckle.
<i>Dhēnmanē, dhēnmanē,</i>	ankles.	<i>Dudhū,</i>	teat.
<i>Dhiāṇṇā, dhyāṭṭurī,</i>	married girl at her father's house.	<i>Dūdyāṇṇō,</i>	to roar like a bear.
<i>Dhāl karnī,</i>	delay.	<i>Dūḡār,</i>	stone.
<i>Dhūṇḍā,</i>	anything round.	<i>Dūḡā,</i>	other, another.
<i>Dhūṇṇā,</i>	smoke.	<i>Dūkhī,</i>	ill.
<i>Dhūḍḍh, dhūṇḡ,</i>	precipice.	<i>Dūḡḡus, dīl,</i>	avalanche (of stones, etc.).
<i>Dhūḍḍhyāt,</i>	smoke.	<i>Dūrē,</i>	(adv.), far.
<i>Dhūṇḡ,</i>	precipice.	<i>Durēṭū, dūrōṭū,</i>	ear-ring (for men).
<i>Dhūṇṇṇō,</i>	to shiver.	<i>Durkārṇō,</i>	to hate.
<i>Dhūp,</i>	incense.	<i>Durkārṇṇō,</i>	to bellow (of a cow).
<i>Dhūr, dhūrāḍḍau,</i>	dust.	<i>Dūs,</i>	sun, day.
<i>Dhūrṇī (plur. dhurniā),</i>	ague.	<i>Dūs-kō,</i>	(adv.), daily.
		<i>Dūyāṇṇā,</i>	both
E			
<i>Ēb,</i>	(adv.), now.	<i>Ēkhāl,</i>	alone. ✓
<i>Ēbhī.</i>	(adv.), now.	<i>Ēlī-rāt,</i>	(adv.), to-night.

Jaunsāri.	English.	Jaunsāri.	English.
Ēṇḍū,	castor oil plant.	Ēthōī,	(adv.), thus.
Ēsōī,	(adv.), so.	Ēthōī āstē,	(adv.), therefore.
Ētkī,	(adv.), here.	Ēthū-chh,	(prep.), upon this.
<b>G</b>			
Gāb-ṭūrō (fem. -ṭūrī),	(masc.), lamb.	Ghām tāpnā,	to bask.
Gāchī,	girdle.	Ghāmō-kī krīṇ,	dawn.
Gāḍ,	odour.	Ghar-kē śāṭī,	unirrigated rice.
Gāḍ,	stream.	Ghar-kūrī,	goods and chattels and house.
Gādgāḍiyā,	cohabiting.	Gharṇō,	to manufacture.
Gaiṇ,	sky.	Ghaṭāṇō,	to shorten.
Gāj,	muddy water or stream; echo.	Ghāṭī,	bell.
Gājāṇī,	spate.	Ghaṭī dēṇō,	to cover.
Gāḍī,	mesh.	Ghaṭlī,	the second size goat-skin (of the four kinds).
Gāḍiā,	meshes.	Ghaṭṇō,	to shut up.
Galaūrō,	cheek.	Ghāt phēḍāṇī,	to complain to gods.
Gān, ganāū,	mumps.	Ghaurat,	water-mill.
Ganā,	a man who has mumps.	Ghējanūṭī,	sparrow.
Gānjā,	bald.	Ghēppā,	goitre.
Ganṇō,	to count.	Ghēr (plur. ghērī),	abdomen, belly, stomach.
Garbhīṇ,	pregnant	Ghēr-ṭurī,	stomach.
Garh,	fort.	Ghēsḍī, ghēsḍlī,	fencing-stick.
Garhan,	eclipse.	Ghīṇ,	pity, mercy.
Gārḥō,	tight.	Ghīṇṇō,	to carry.
Garranō,	to growl.	Ghōl,	chamois (Himalayan).
Garūō,	heavy.	Ghūḍē bādi-kari baiḥṇō,	to kneel.
Garur,	brown vulture.	Ghūḍō (plur. ghūḍē),	knee.
Gāt, gant,	body.	Ghūghūtī,	dove.
Gaurṇō,	to thaw.	Ghūrṇō,	to snore.
Gīyar (fem. gayarīṇ),	herdsman.	Ghūṭṇō,	to swallow.
Gēchṇō,	to tread.	Gīlō,	damp (of earth).
Gēḍ,	ball.	Gīt,	ballad.
Ghāghrā, ghāghrō,	petticoat.	Gītārī,	singer.
Ghām,	sun-warmth.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Gīyā,</i>	gum (of the mouth).	<i>Gūh.</i>	excrement (human).
<i>Gō,</i>	chameleon.	<i>Guilō, guīnō,</i>	sweet.
<i>Gōānō,</i>	to melt.	<i>Gumān,</i>	conceit.
<i>Gōbar,</i>	dung (of cattle), manure.	<i>Gūnī,</i>	ape.
<i>Gōbrās,</i>	dunghill.	<i>Gunōi,</i>	faulty, sinful.
<i>Gōdē-kā chāgā,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gōdē-kā gūthā,</i>	toe.	<i>Gurāo,</i>	snake.
<i>Gōdnī,</i>	small pickaxe.	<i>Gurāwaṭō,</i>	sweet.
<i>Gōdnō,</i>	to weed.	<i>Gūrī.</i>	hip-bone.
<i>Gōdō,</i>	foot.	<i>Gurkānō, gurṇō,</i>	to thunder.
<i>Gōr,</i>	mud.	<i>Gūthā,</i>	thumb.
<i>Gōrā,</i>	flint.	<i>Gūthī,</i>	finger.
<i>Gōtṇō,</i>	to surround.	<i>Gūthāṇō,</i>	to plait.
<i>Gūdṛē,</i>	rags.	<i>Gwāhī dēnī,</i>	to bear witness.
<i>Gūgūr,</i>	incense.		

## H

<i>Hāchhōī, hisāu,</i>	raspberry.	<i>Hātau-kī gūthī,</i>	finger.
<i>Hādnō,</i>	to move, to walk.	<i>Haṭāwṇō,</i>	to halloo.
<i>Hādā,</i>	bone.	<i>Hathlī, hathnālī, hatnī,</i>	palm of the hand.
<i>Hāgāṇō,</i>	armful.	<i>Hau, hal,</i>	plough.
<i>Hāgāṭō dēnō,</i>	to embrace.	<i>Huī,</i>	(adv.), yes.
<i>Haid, haiṛh,</i>	ghost.	<i>Hau lānō,</i>	to plough.
<i>Hāi-tōbbā,</i>	outcry.	<i>Hāw, hāwā,</i>	sweat.
<i>Hājar,</i>	present.	<i>Hāwā,</i>	wind.
<i>Hal, hau,</i>	plough.	<i>Hēlnō,</i>	to weed.
<i>Haliṛā,</i>	wave.	<i>Hēnd,</i>	winter.
<i>Hālnō,</i>	to shake, to quake.	<i>Hērnō,</i>	to search.
<i>Harīn,</i>	deer.	<i>Hil, hilār,</i>	mud.
<i>Harō,</i>	verdant.	<i>Hisāu, hāchhōī,</i>	raspberry.
<i>Hārāl,</i>	ballad (sung at the Diwālī festival).	<i>Hīkuyā,</i>	hydrophobia.
<i>Hasnō,</i>	to laugh.	<i>Hīkūā,</i>	mad dog.
<i>Hātī,</i>	shop.	<i>Hvkhā,</i>	hookah.
<i>Haṭānō,</i>	to cry, to call.	<i>Hōnō,</i>	to be.
		<i>Hō parār,</i>	(adv.), three years ago.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Hẏh,</i>	lip.	<i>Hurlunō,</i>	to descend.
<i>Hū,</i>	owl.	<i>Hyāñō,</i>	avalanche (of snow).
<i>Hūr,</i>	a ram with a flock.	<i>Hyū,</i>	snow, ice.
I			
<i>Īji,</i>	mother.	<i>Iniārō, inyārō,</i>	darkness, dusk.
<i>Indrā-dhanū,</i>	rainbow.		
J			
<i>Jabhī,</i>	(adv.), when.	<i>Jarjarō, jirjirō,</i>	tough meat.
<i>Jāchtī, jādtī,</i>	enhancement.	<i>Jārō,</i>	cold.
<i>Jadiyārā,</i>	wizard.	<i>Jarūr,</i>	necessary.
<i>Jadiyārī</i>	witch.	<i>Jāsō,</i>	(conj., adv.), as.
<i>Jadhī-aurī,</i>	(conj., adv., prep.), since.	<i>Jau,</i>	barley.
<i>Jādrā, jādrō,</i>	hand-mill.	<i>Jau-kā kōduwā,</i>	chapati (of barley).
<i>Jādtī, jāchtī,</i>	enhancement.	<i>Jawaī,</i>	younger sister's husband.
<i>Jāgā,</i>	place.	<i>Jāwiyā,</i>	fisherman.
<i>Jāgārē jāñō,</i>	to wade.	<i>Jēkē,</i>	(adv.), where.
<i>Jāirā,</i>	deaf.	<i>Jēth,</i>	husband's elder brother.
<i>Jāj,</i>	rot.	<i>Jēthā,</i>	firstling.
<i>Jākhām,</i>	cold in the head.	<i>Jēthī gūthī,</i>	big toe.
<i>Jalābō-kī jarī,</i>	purgative.	<i>Jēthū,</i>	wife's elder brother.
<i>Jāman-gatī,</i>	surety, bail.	<i>Jhāḍā,</i>	flag.
<i>Jamāñō,</i>	to yawn.	<i>Jhāgrīāthā kōduwā,</i>	chapati (of <i>jhāgrā</i> ).
<i>Jamāyṭiyā,</i>	jaws.	<i>Jhāgariāthō,</i>	dough (of <i>jhāgrā</i> ).
<i>Jāmnī,</i>	bail.	<i>Jhagḍñō,</i>	to dispute.
<i>Jamñō,</i>	to grow.	<i>Jhāgñō,</i>	to beat.
<i>Jān,</i>	avalanche (of stones, etc.).	<i>Jhāl,</i>	bush.
<i>Jāñō,</i>	to go.	<i>Jhālā,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jhulmalāñō,</i>	to twinkle.
<i>Jaram (sic),</i>	birth.	<i>Jhat,</i>	(adv.), soon.
<i>Jārī,</i>	fringe.	<i>Jhatēlā,</i>	a posthumous child.
<i>Jārī.</i>	adultery.	<i>Jhilai, jhilē,</i>	(adv.), under, beneath.
<i>Jarī,</i>	drug, medicine.	<i>Jhiśā, jhiśī,</i>	(adv.), early, morning.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Jhōb,</i>	wrinkle.	<i>Jōgrā</i> (fem. <i>jōgrī</i> ),	mendicant, beggar.
<i>Jhōl,</i>	filth, dirt (of the body).	<i>Jōgtī,</i>	bundle of lighted sticks.
<i>Jhōṭā,</i>	( <i>masc.</i> ), buffalo.	<i>Jōgturī,</i>	beggar's daughter.
<i>Jhōṭrī,</i>	weaned calf.	<i>Jōjā,</i>	which.
<i>Jhūmkā,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jōjhōḍā, jōjhōṛā,</i>	marriage, wedding.
<i>Jhūn,</i>	moon.	<i>Jōjhōlī,</i>	bride.
<i>Jhūnā-kō āśō,</i>	moonlight.	<i>Jōk,</i>	leech.
<i>Jhūṭṭā,</i>	liar.	<i>Jōkhṇō,</i>	to weigh.
<i>Jhūṭṭhō,</i>	untrue.	<i>Jōl,</i>	harrow.
<i>Jībāṭi,</i>	tree-bridge.	<i>Jōr,</i>	strength.
<i>Jindā phulūṭō,</i>	violet.	<i>Jōrṇō,</i>	to add.
<i>Jiṇḍō,</i>	to wax (the moon).	<i>Jōrū,</i>	wife.
<i>Jirjirō, jarjarō,</i>	tough meat.	<i>Jūdō karnō,</i>	to separate.
<i>Jīū,</i>	heart.	<i>Jūḡā,</i>	moustache.
<i>Jōgīn,</i>	credy.	<i>Jūṭī,</i>	girl's hat.
		<i>Jwēs karnō,</i>	to exorcise.
<b>K</b>			
<i>Kā,</i>	what ?	<i>Kāḡuvā,</i>	comb.
<i>Kābīṭ,</i>	family.	<i>Kāi,</i>	( <i>adv.</i> ), why ? wherefore ? ( <i>conj.</i> ), because.
<i>Kachālā,</i>	deformity.	<i>Kāinṛ, kāiṭ, kaunal,</i>	<i>kohla</i> , the green pigeon.
<i>Kachhāṛī, kachhāyal,</i>	armpit.	<i>Kājā, kājēl,</i>	a tattoo mark.
<i>Kachlā, kachlō</i> (fem. <i>bad.</i> <i>kachlī</i> ),		<i>Kājī,</i>	soup.
<i>Kachlō mānaḡō,</i>	to take offence.	<i>Kākā,</i>	uncle, father's brother.
<i>Kachlō swīṇō,</i>	nightmare.	<i>Kākau,</i>	female bamboo.
<i>Kāḡ,</i>	arrow.	<i>Kākī,</i>	aunt, father's brother's wife.
<i>Kāḡā,</i>	hook.	<i>Kakyāṭhī chilam,</i>	portable bamboo pipe.
<i>Kadhī,</i>	( <i>adv.</i> ), when ?	<i>Kālā,</i>	dumb.
<i>Kadhī kadhī,</i>	( <i>adv.</i> ), now and then.	<i>Kālī, kāinṛ, kaunal,</i>	<i>kohla</i> , the green pigeon
<i>Kāḡī,</i>	natural dike.	<i>Kalkān karnō,</i>	to annoy.
<i>Kāḡiāwā,</i>	thorny.	<i>Kāmad,</i>	blanket.
<i>Kāḡat,</i>	paper.	<i>Kamāḡō,</i>	to earn.
<i>Kāḡcī,</i>	comb (for a man).		
<i>Kāḡcītī,</i>	wrist.		

Jaunsāri.	English.	Jaunsāri.	English.
<i>Kāmḍi, kāmḍ, kāmḍi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Katṭhō karnḍ,</i>	to collect; to gather.
<i>Kamṭ,</i>	base.	<i>Kaunal, kainḍr, kāl,</i>	<i>kakla</i> , the green pigeon.
<i>Kāmḍ, kāmḍi, kāmḍi,</i>	large home-made blanket, weighing eight to twenty seers.	<i>Kaurā,</i>	crow.
<i>Kāṇā,</i>	a one-eyed person.	<i>Kāwī,</i>	blackberry.
<i>Kānā bāṭi,</i>	whisper.	<i>Kāwī māṭṭi,</i>	loam, mould, clay.
<i>Kaṇḍāi,</i>	archer.	<i>Kāwō,</i>	black.
<i>Kaṇēk kaṇēk haṇḍ,</i>	to smile.	<i>Kēṇē-ki sēmī,</i>	banana.
<i>Kaṇik,</i>	dough (of wheat).	<i>-kh,</i>	( <i>prep.</i> ), to.
<i>Kaṇjyār,</i>	soup.	<i>Khāb,</i>	mouth.
<i>Kansyḍṇ,</i>	centipede.	<i>Khabar karni,</i>	to cure.
<i>Kaṇṭhāḍli,</i>	ear-ring (for women) worn on the edge of the ear.	<i>Khād,</i>	a grave.
<i>Kapās,</i>	tinder.	<i>Khaḍāḍṇḍ,</i>	to bury.
<i>Kaphan,</i>	shroud.	<i>Khāḍū,</i>	ram.
<i>Kār,</i>	famine.	<i>Khāy,</i>	division of a "Khatt."
<i>Karamphūṭā,</i>	misfortune.	<i>Khāi,</i>	artificial dike.
<i>Karār,</i>	promise.	<i>Khaīchṇḍ,</i>	to drag; to tear.
<i>Karārḍ,</i>	hard.	<i>Khāj,</i>	itch; grain (for food).
<i>Kārī,</i>	rent, hire (of land, house, etc.).	<i>Khāl,</i>	skin, the largest size goat-skin of the four kinds.
<i>Kārīs,</i>	manure, dung (mixed with litter).	<i>Khalrā,</i>	goat-skin bag; the third size goat-skin of the four kinds.
<i>Kariā gāḍṇḍ,</i>	to borrow.	<i>Khalṭi,</i>	the smallest size goat-skin of the four kinds.
<i>Karuwḍ,</i>	bitter.	<i>Khān,</i>	quarry.
<i>Kāṣi,</i>	pickaxe.	<i>Khānnā,</i>	hare-lip.
<i>Kāṣḍ,</i>	( <i>adv.</i> ) how?	<i>Khannār,</i>	ruin of a house or village.
<i>Kāt,</i>	gristle.	<i>Khaṇḍ,</i>	to dig.
<i>Kāḥaṭḍā dēwḍ ṭhōki,</i>	jail ( <i>lit.</i> being tied to a stake or log,—an old punishment).	<i>Khāṇḍ,</i>	to eat.
<i>Katṭh,</i>	several.	<i>Khāṇḍ jōgḍ,</i>	eatable.
<i>Kātṇḍ,</i>	to cut, to bite, to kill.	<i>Khārā,</i>	streamlet.
<i>Katrā,</i>	( <i>masc.</i> ), buffalo-calf.	<i>Khurdḍg,</i>	grasshopper.
<i>Katrī,</i>	( <i>fem.</i> ), unweaned calf, buffalo-calf.	<i>Khaynā,</i>	cramp.
<i>Katṭhḍ,</i>	( <i>adv.</i> ), together.	<i>Kharḍ,</i>	oak.
		<i>Kharḍḍ,</i>	itch.
		<i>Khāt,</i>	pit; a grave.
		<i>Khāṭ,</i>	crab; bed.



Jaunsāri.	English.	Jaunsāri.	English.
<i>Khāṭaṇ,</i>	lid, cover.	<i>Kōdī,</i>	bribe.
<i>Khātar,</i>	(for) the sake (of).	<i>Kōduwā,</i>	chapāṭi (of <i>māḍuā</i> ).
<i>Khaṭkar,</i>	lattice door for a byre.	<i>Kōh,</i>	nest.
<i>Khāṭrē,</i>	rags.	<i>Kōhnī,</i>	story, fable.
<i>Khaṭāi,</i>	chimney-hole.	<i>Kōikē,</i>	(adv.), where ?
<i>Khē,</i>	dust, ashes.	<i>Kōklāṣ,</i>	pheasant.
<i>Khēḍṇō,</i>	to drive.	<i>Kōlai,</i>	nest.
<i>Khēj,</i>	care, grief, melancholy.	<i>Kōṛī,</i>	leper.
<i>Khējīārā,</i>	anxious.	<i>Kōrnō,</i>	to bore holes.
<i>Khēj karnī,</i>	to mourn.	<i>Kōś,</i>	honey-comb.
<i>Khējṇō,</i>	to mourn.	<i>Kōṭhār,</i>	granary (of wood).
<i>Khērāi,</i>	tenant.	<i>Kōtharā,</i>	bag.
<i>Khiskṇō,</i>	to slip.	<i>Kōthū wāstē,</i>	(adv.), why ?
<i>Khissā,</i>	pocket.	<i>Kōyar,</i>	husk of <i>chēnī</i> , <i>jhāḡōrā</i> , or <i>huvnī</i> .
<i>Khōṇō,</i>	to spoil, to waste.	<i>Kōyārō,</i>	spider.
<i>Khōsī gāḍṇō,</i>	to extort.	<i>Kuchīl,</i>	filthy.
<i>Khōwāṇō,</i>	to feed.	<i>Kuchuā,</i>	hearth-broom, made of <i>bābōi</i> -grass.
<i>Khūga,</i>	cold in the head.	<i>Kudāwa,</i>	pickaxe.
<i>Khūlō,</i>	airy.	<i>Kūkhḍā</i> (fem. <i>kukhrī</i> ),	cock.
<i>Khūmrī, khūwrī,</i>	committee, punchayat.	<i>Kūkhṛā</i> (fem. <i>kūkhṛī</i> ),	pheasant.
<i>Khūrī</i> (plur. <i>khūrīā</i> ),	razor.	<i>Kūkhṛāyalaī,</i>	chicken.
<i>Khūwrī, khūmrī,</i>	punchayat.	<i>Kūkhṛī,</i>	hen; Eve's apple (in the throat).
<i>Khōā,</i>	chaff, etc., removed from the threshing-floor.	<i>Kūkrī,</i>	bitch.
<i>Khōāḍ,</i>	husband.	<i>Kūkrī,</i>	maize.
<i>Kichh-nā,</i>	nothing.	<i>Kūktāilō,</i>	puppy.
<i>Kīl,</i>	wedge, peg; pimple.	<i>Kukur</i> (fem. <i>kūkrī</i> ),	dog.
<i>Kīlā,</i>	pimples.	<i>Kūkrīḍ,</i>	puppy.
<i>Kīliyārā,</i>	matchlock.	<i>Kūl,</i>	conduit, canal.
<i>Kīm,</i>	yeast.	<i>Kūlā,</i>	dam.
<i>Kīmṇōḍī</i> (plur. <i>kīmṇōḍīā</i> ),	flying ant.	<i>Kūṇā,</i>	who ?
<i>Kīṇḍurē,</i>	curly.	<i>Kūṇbā,</i>	family.
<i>Kīṛ,</i>	worm.	<i>Kūnōṭ,</i>	irrigated field.
<i>Kī-tō,</i>	(adv.), or.	<i>Kūphū,</i>	strawberry.
<i>Kōḍaḍī,</i>	dough (of <i>māḍuā</i> <i>kōḍō</i> ).		

Jaunsārī.	English.	Jaunsārī.	English.
<i>Kūkhū,</i>	cuckoo.	<i>Kusiyālītō,</i>	pine-martin.
<i>Kurārī</i> (plur. <i>kurāriyā</i> ),	axe.	<i>Kustiyāi lānī,</i>	to tickle.
<i>Kurēr,</i>	fog, mist.	<i>Kustiyā,</i>	pine-martin.
<i>Kūrjānō,</i>	to vex.	<i>Kūt,</i>	interest (on loans).
<i>Kūrō,</i>	house.	<i>Kwai,</i>	somebody.
<i>Kūśanī,</i>	misfortune.	<i>Kicē,</i>	any.
L			
<i>Lābū,</i>	leaf.	<i>Laukō,</i>	large gourd, calabash.
<i>Lāḍā,</i>	stutterer.	<i>Lēy,</i>	tail.
<i>Lāḍē-kari bōlnō,</i>	to stutter.	<i>Lēkhā,</i>	account.
<i>Lāj,</i>	shame.	<i>Lēkhā-jōkhā</i> (plur. <i>-jōkhē</i> ),	account.
<i>Lākrō,</i>	wood fuel and dressed planks.	<i>Lēurī,</i>	cypress.
<i>Laliyānō,</i>	to exclaim, to cry, to shriek, to shriek like a jackal.	<i>Lēwnō,</i>	to bring.
<i>Langūr,</i>	ape.	<i>Lhās,</i>	corpse.
<i>Lānō,</i>	to apply.	<i>Lībōnō,</i>	to leap (smear with cow-dung and earth).
<i>Lappar mārni,</i>	to slap.	<i>Likā</i> (or <i>likō</i> ) <i>dēnī,</i>	to abuse.
<i>Larār,</i>	battle.	<i>Lālō,</i>	blue.
<i>Lārkatī,</i>	children.	<i>Lisīn,</i>	ladder of wood.
<i>Lāt,</i>	foot.	<i>Lāniyā,</i>	reaper.
<i>Lāḍā,</i>	dumb.	<i>Lōh,</i>	iron.
<i>Lāt chhāḍnī,</i>	to kick.	<i>Lōhpēḷah,</i>	dysentery.
<i>Lāḥā,</i>	large walking-stick.	<i>Lōn,</i>	blood; creeper.
<i>Lāḥī,</i>	walking-stick.	<i>Lōrnō,</i>	to search.
<i>Lāl-h-kāḍī,</i>	walking-stick.	<i>Lūḍ,</i>	blackguard.
<i>Lāt lānī,</i>	to kick.	<i>Lūḍitī,</i>	cord (in Bāwar).
<i>Lāhiyārā.</i>	flame.	<i>Lūqulār,</i>	shrew.
<i>Laukī,</i>	gourd, calabash.	<i>Lūrī,</i>	wrinkle.
M			
<i>Māch.</i>	veranda.	<i>Māchhnyārā,</i>	mosquito, gnat.
<i>Māchhā</i> (plur. <i>māchhē</i> ),	fish.	<i>Māchhār,</i>	fisherman.
<i>Māchhī-kā kūḍā,</i>	fish-hook.	<i>Mādat dēnī,</i>	to help.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Māḍḍnō,</i>	to rub.	<i>Mēṛaut,</i>	floor of stone.
<i>Mahish,</i>	(fem.), buffalo.	<i>Mērō,</i>	my, mine.
<i>Mahishāwā</i> (fem. <i>mahish-</i> herdsman for cows and <i>āwī</i> ). buffaloes.		<i>Mēsā,</i>	hush, silence.
<i>Main,</i>	wax, beeswax.	<i>Mihunā,</i>	month.
<i>Majgūt,</i>	firm, strong.	<i>Mūnō,</i>	to find.
<i>Mājhā,</i>	bed.	<i>Minnat,</i>	labour.
<i>Mājhandō,</i>	(adv., prep.), amid.	<i>Mitar,</i>	brother-in-law.
<i>Mākwā,</i>	fly (the insect).	<i>Mīṭhā,</i>	sweet.
<i>Mālak,</i>	owner.	<i>Māhal,</i>	temple.
<i>Māmā,</i>	uncle, mother's brother.	<i>Mōḥkunī,</i>	the hole of exit and en- trance of a hive in a dwelling house.
<i>Māmi,</i>	aunt, mother's brother's wife.	<i>Mōhr,</i>	able-bodied. Cf. <i>mōrh.</i>
<i>Mandō</i> (fem. <i>mandī</i> ),	(masc.), bad.	<i>Mōki,</i>	honey-bee.
<i>Manjhan,</i>	girdle.	<i>Mōkī-kā gōṇ,</i>	queen-bee.
<i>Mānṇō,</i>	to accept.	<i>Mōkī-kā tīrā,</i>	beehive (in the house).
<i>Māṇukh, manukhī,</i>	man.	<i>Mōkī-kē kōś,</i>	honeycomb.
<i>Mārā,</i>	poor, thin, feeble.	<i>Mōl,</i>	cost.
<i>Marī, mariyā-kā-dukḥ,</i>	cholera.	<i>Mōlē gāḍḍnō,</i>	to buy.
<i>Mariyē,</i>	dead.	<i>Mōnāu,</i>	pheasant.
<i>Mārṇō,</i>	to beat, to hit.	<i>Mōrh,</i>	bold, hero. Cf. <i>mōhr.</i>
<i>Mārō,</i>	weak.	<i>Mōrū,</i>	oak.
<i>Mātā,</i>	friend.	<i>Mōsiyā-kā bēṭā,</i>	cousin (mother's side).
<i>Māthō,</i>	forehead.	<i>Mōsṇṇō,</i>	to sprain.
<i>Māṭṭī,</i>	clay, earth.	<i>Mōṭā,</i>	big, fat.
<i>Matyaur,</i>	floor of mud.	<i>Mōtō bāṇṇō,</i>	to fatten.
<i>Maugrā,</i>	proud.	<i>Mūḍ,</i>	head.
<i>Mauh,</i>	honey.	<i>Mūḍa-kh,</i>	(prep.), to the head.
<i>Maurnō,</i>	to wane (the moon).	<i>Mūḍa-chh,</i>	(prep.), upon the head.
<i>Maūsā,</i>	husband of mother's sister.	<i>Mūḍā,</i>	hair of the human head.
<i>Maūsī,</i>	aunt, mother's sister.	<i>Mūḍiyārō,</i>	top.
<i>Mausō, maussō,</i>	meat, flesh.	<i>Mūḍ lōṇō,</i>	to shave.
<i>Mēḍkō,</i>	frog, toad.	<i>Mūḍ nēṛō,</i>	(adv.), near the head.
<i>Mēḍḍṇō,</i>	dung (of goats).	<i>Mūḍ-tō,</i>	(prep.), under the head.
<i>Mēl,</i>	peace, advice.	<i>Muēṇ,</i>	wax, beeswax.
<i>Mēl dēṇī,</i>	to advise.	<i>Mūḍgarī,</i>	mallet.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Mūji,</i>	miser.	<i>Mūnikō-thaiōkō,</i>	best.
<i>Mukarōṇō,</i>	to deny.	<i>Murki,</i>	ear-ring (for men).
<i>Mukh,</i>	me.	<i>Mūshā,</i>	rat.
<i>Mukrōṇō,</i>	to refuse.	<i>Mūshrī,</i>	club.
<i>Mūktō,</i>	sufficient.	<i>Mūṭh,</i>	fist.
<i>Mulkiyā,</i>	competent.	<i>Muwā huwā,</i>	dead.
<i>Mūṇikō,</i>	(adv.), quite, entirely.		
N			
<i>Nā,</i>	(adv.), no.	<i>Nausuā,</i>	a worn-down share ; it is used for ploughing ground before seed is planted.
<i>Nachāṇiyā gīt,</i> <i>nachāṇiyā gīt.</i>	ballad (song with dance).	<i>Nāw,</i>	name.
<i>Nāḍṇō,</i>	to roar like a tiger or leopard.	<i>Nāwā,</i>	brook, ravine.
<i>Nāḍrā</i> (fem. <i>nāḍrī</i> ),	little, baby.	<i>Nēṇō,</i>	to bear off.
<i>Nāgā,</i>	bare.	<i>Nērō,</i>	(adv.), about, near, by beside.
<i>Nāhū,</i>	(adv.), nay.	<i>Nhāṇō,</i>	to bathe.
<i>Nāi,</i>	navel.	<i>Niārā, niārō,</i>	green grass.
<i>Nāi,</i>	corn, grain.	<i>Nich,</i>	base.
<i>Nālas,</i>	complaint.	<i>Nidān,</i>	fool.
<i>Nā-mardī,</i>	coward.	<i>Nīgalō,</i>	low.
<i>Nānā.</i>	grandfather.	<i>Nigurā,</i>	misfortune, cruel.
<i>Nās,</i>	ruin.	<i>Nikūṇō,</i>	to climb.
<i>Nās bāṇō,</i>	to destroy.	<i>Ninālī, nināwo,</i>	ringāl-bamboo ( <i>Arundinaria falcata</i> ).
<i>Nāst,</i>	the part of a share in which an iron plough-share is fixed.	<i>Ninōjiyā rōhṇō,</i>	to fast.
<i>Nās karnō,</i>	to destroy.	<i>Nīr,</i>	clear (water).
<i>Nātā,</i>	relation.	<i>Nisābī,</i>	just.
<i>Nathṇō,</i>	to depart.	<i>Nirās,</i>	hopeless.
<i>Nātiyā,</i>	grandson.	<i>Nō,</i>	new.
<i>Nātūṭā</i> (fem. <i>nātūṭē</i> ),	grandson, grandchild.	<i>Nōnkī,</i>	girl.
<i>Nauā</i> (fem. <i>nauī</i> ),	new.	<i>Nūṇ,</i>	salt.
<i>Nauṇ,</i>	nail (of the body).	<i>Nyāṇ,</i>	justice.
<i>Nauṇō,</i>	to bend.	<i>Nyūtā dēṇō,</i>	to invite.

Jaunsārī.	English.	Jaunsārī.	English.
O			
Ōbāiaī,	drought.	Ōkhā,	difficult.
Ōchhōṛī, ochhūrī,	(adv., prep.), over, above.	Ōkhar, ōkhōṛ,	walnut.
Ōḍār,	cave.	Ōkhatī,	medicine.
Ōhi,	alas.	Ōkhō,	difficult.
Ōj,	dew.	Ōlnō,	to knead.
Ōjarī,	bowel.	Ōś,	dew.
Ōkā,	other, another.	Ōṭkī,	basket.
Ōkāre haṭānō,	to call back.	Ōṭō,	dough (of barley).
P			
Pachhār,	cataract, waterfall.	Pājā,	cherry-tree.
Pachhāsū,	rear.	Pajihār,	boughs for fodder, etc.
Pachhī, pāchhī,	(adv.), backward, behind.	Pākā,	mature.
Pachhiānō,	to return.	Pakānō,	to cook.
Pachhī dēnō,	to give back.	Pakarānō,	to catch.
Pāchhī naṭhānō,	to go back.	Pakāwanō,	to bake.
Pachhlā,	last.	Pākh,	wink, fin, feather.
Pachhlē bilāī naṭhānō,	to go behind.	Pākwā,	persevering.
Pachnō,	to digest.	Pānā,	guest.
Pachrārō,	sharp.	Panth rākhānō,	to trust.
Padīnā,	mint (the plant).	Pāpī,	cruel leper.
Pādōwē,	(adv., prep.), over.	Parār,	(adv.), year before last.
Pādrō,	right, straight.	Parēkhānō,	to examine, to prove.
Pāgōī,	cord, rope.	Pārlē billā,	(adv., prep.), beyond.
Paharnō,	to wear, to put on clothes, etc.	Par-nānā,	great-grandfather.
Pahūchanō,	to approach.	Pārānō,	to nourish.
Paidās,	birth.	Parthai, parthē,	(adv., prep.), beneath.
Paij,	fatigue.	Paśaurā,	rib.
Painā, painō (fem. painī),	sharp.	Pāśiyā,	snare.
Painānō, paiyūnō,	to sharpen.	Paśiyā lānī,	to snare.
Pain karnō,	to sharpen.	Pasu,	animal, beast, brute.
Paīr,	ladder of stone steps.	Patāngā,	spark.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pātar,</i>	harlot.	<i>Phāynā,</i>	heel of the foot.
<i>Paṭār,</i>	slate.	<i>Phāḍānō,</i>	to cast stones.
<i>Paṭērō,</i>	squint-eyed.	<i>Phēḍū,</i>	fig-tree.
<i>Paṭērō hōnō,</i>	to squint.	<i>Phēḍū-kā dānā,</i>	fig.
<i>Pāth,</i>	(female) kid.	<i>Phēr,</i>	(adv.), again.
<i>Pāthā,</i>	The part of a share in which the iron plough-share is fixed.	<i>Phīm,</i>	opium.
<i>Patānō,</i>	to believe.	<i>Phirnō,</i>	to turn.
<i>Patānō,</i>	certain.	<i>Phūch, phūchūn,</i>	tail.
<i>Pātrā,</i>	lean.	<i>Phūchhṇailī tārā,</i>	comet.
<i>Pāṭtā,</i>	lease.	<i>Phūchūn, phūch,</i>	tail.
<i>Pāṭthar,</i>	stone.	<i>Phūkṇō,</i>	to ignite.
<i>Paṭyaur,</i>	floor of planks.	<i>Phūkyārā,</i>	blow.
<i>Pañ piāḍā,</i>	(adv.), afoot.	<i>Phūl,</i>	flower, blossom.
<i>Paur,</i>	ladder of stone steps.	<i>Phūl biyānī,</i>	clear moonlight without a cloud.
<i>Pāwā,</i>	frost, hoarfrost.	<i>Phūl chaūrā,</i>	fox.
<i>Pāyātō,</i>	bride's dower.	<i>Phūlrū,</i>	floweret.
<i>Payūñō, paināñō,</i>	to sharpen.	<i>Phulūṭō, phulēṭō,</i>	blossom, floweret.
<i>Pēchṇō,</i>	to crush.	<i>Phūphā,</i>	husband of father's sister.
<i>Pēd</i> (plur. <i>pēḍāṭī</i> ),	belly.	<i>Phūphī,</i>	aunt, father's sister.
<i>Pēō,</i>	yellow.	<i>Phūphiyī-kī bēṭā,</i>	cousin (father's side).
<i>Pēt-bhārī,</i>	pregnant.	<i>Phūṇṇ,</i>	filthy.
<i>Pētūrī,</i>	stomach.	<i>Pī l,</i>	dough (of wheat).
<i>Phāchī,</i>	bundle.	<i>Pīchlōṇnō,</i>	to winnow.
<i>Phāṭṭē,</i>	the projecting stone steps in the wall of a terraced field.	<i>Pījār,</i>	cage.
<i>Phākūñō,</i>	to dispute.	<i>Pīnḍ,</i>	body.
<i>Phāphrā,</i>	husk of <i>gihū</i> or wheat.	<i>Pīnī,</i>	egg.
<i>Pharēb,</i>	deceit.	<i>Pīr,</i>	pain.
<i>Pharīs,</i>	halo.	<i>Pīs,</i>	flea.
<i>Pharḷō,</i>	board.	<i>Pīth,</i>	back.
<i>Phasal,</i>	crop.	<i>Pīth pṭh,</i>	(adv.), behind one's back.
<i>Phāwā,</i>	iron ploughshare.	<i>Pītlōṣī,</i>	bath.
<i>Phāwī dēnī,</i>	to spring, to jump.	<i>Pīṭṭ,</i>	hollow.
<i>Phāyāḍā,</i>	profit.	<i>Pōdh,</i>	plant.
		<i>Pōmūṭī</i> (plur. <i>-wē</i> ),	cherry.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Pōkh,</i>	ferment.	<i>Pōyait,</i>	dāl
<i>Pōknāi,</i>	fat, corpulent.	<i>Pōyal-kō,</i>	first.
<i>Pōr,</i>	(adv.), last year.	<i>Pūḍō,</i>	(prep.), in.
<i>Pōri,</i>	shin.	<i>Pūjnō,</i>	to worship, to adore.
<i>Pōrō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pūnnō,</i>	to winnow.
<i>Pōthi,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōti,</i>	stomach.	<i>Pūrō,</i>	full.
<i>Pōtōḥō</i> (plur. -ḥē),	butterfly.	<i>Purōt,</i>	priest.

## R

<i>Rāḍuā,</i>	widower.	<i>Rit,</i>	weather.
<i>Ragariyāḍā, ragīr,</i>	backbone.	<i>Ritō,</i> (fem. <i>ritī</i> ),	empty, vacant.
<i>Rājī khūsī,</i>	welfare.	<i>Rōhnō,</i>	to abide.
<i>Rākhā,</i>	torch.	<i>Rāj-kō,</i>	(adv.), daily.
<i>Rākhnō,</i>	to have, to keep.	<i>Rōkrī,</i>	cash.
<i>Rārchnō,</i>	to slip.	<i>Ruī,</i>	tinder.
<i>Rātiē, rattiyē,</i>	morning, dawn.	<i>Rujiyāi,</i>	wet.
<i>Rātiyāi,</i>	(adv.), early.	<i>Rujnō,</i>	to soak.
<i>Rēḍō,</i>	piece.	<i>Rūnō,</i>	to weep.
<i>Rīkh-kī nind, rīkh-nind,</i>	hibernation (lit., "bear's sleep").	<i>Rūr,</i>	sun-warmth.
<i>Rīkhailō,</i>	bear-cub.	<i>Rūriy-kī sākh,</i>	rabī' harvest.
<i>Rin,</i>	debt.	<i>Rūrñō,</i>	to fall.
<i>Rīs, rīs-rāg,</i>	jealousy.		

## S

<i>Sabiāai,</i>	all.	<i>Sāgarī,</i>	narrow lane.
<i>Sād,</i>	beggar.	<i>Sāgarī bīt,</i>	narrow track.
<i>Sād,</i>	sound; echo.	<i>Sāgarō,</i>	narrow.
<i>Sādī,</i>	(adv.), continually.	<i>Sāgī,</i>	woman's large hat.
<i>Sādāi,</i>	(adv.), always.	<i>Sagūn,</i>	omen.
<i>Sāy,</i>	doubt.	<i>Sāgyārō,</i>	snake.
<i>Sāgā,</i>	windpipe.	<i>Sāh,</i>	bough.
<i>Sāgar,</i>	dirt (in a house, etc.).	<i>Sāhṭaḍī,</i>	small bough.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Saītṇō,</i>	to cherish.	<i>Sasā,</i>	hare.
<i>Sajail,</i>	peace.	<i>Sasiyāṇā,</i>	to gasp.
<i>Sājhi,</i>	partner.	<i>Sās mārṇō,</i>	to sigh.
<i>Sājo,</i>	fresh.	<i>Sasṇō,</i>	to pant.
<i>Sākh,</i>	honey-comb.	<i>Sastō,</i>	cheap.
<i>Śākh,</i>	harvest.	<i>Sastāṇō,</i>	to rest.
<i>Sākhī,</i>	evidence.	<i>Śāsū,</i>	mother-in-law.
<i>Sākh pūrṇi,</i>	to give evidence, to bear witness.	<i>Sāthi,</i>	friend.
<i>Śākrā,</i>	small stone, flint.	<i>Śāṭi,</i>	paddy.
<i>Śālā, śowā,</i>	locust.	<i>Śāṭi,</i>	small bough.
<i>Sālō,</i>	wife's younger brother.	<i>Śāṭkuwā,</i>	grasshopper.
<i>Śamāi,</i>	yoke.	<i>Śāṭō-palṭō,</i>	barter.
<i>Sambhālṇō,</i>	to bear.	<i>Sātri,</i>	den.
<i>Sammā,</i>	season.	<i>Śāṭūā,</i>	see <i>dhāṇ</i> .
<i>Sān.</i>	sign.	<i>Śaū,</i>	oath.
<i>Sandukṛi,</i>	small box.	<i>Śau,</i>	a grave.
<i>Śāṅgaḍ,</i>	chain.	<i>Śaūk,</i>	desire.
<i>Śāṅgal,</i>	chain.	<i>Śaū karni,</i>	to swear.
<i>Sangārṇō,</i>	to dispose (e.g. of a dead body).	<i>Śāyal,</i>	porcupine.
<i>Sān mārṇi,</i>	to wink.	<i>Sayanō.</i>	level.
<i>Śapath,</i>	oath.	<i>Sēdīw,</i>	chimney-hole.
<i>Śarak,</i>	road.	<i>Śēj,</i>	after-birth.
<i>Śarḍṇō,</i>	to corrupt.	<i>Śēktā, śēkhṭā,</i>	nut, dry walnut-shell, egg-shell.
<i>Saram,</i>	shame.	<i>Śēmī,</i>	seed-pod.
<i>Śardī.</i>	autumn.	<i>Śēmṭōṇō,</i>	to wither.
<i>Śurdiyā-kī śākh,</i>	<i>khariḥ</i> harvest.	<i>Śēṇō,</i>	cool, cold.
<i>Sariat, śariyat, śariatā,</i>	contract. bargain.	<i>Śēsūrā,</i>	father-in-law.
<i>Śariyai, śariyū,</i>	putrid.	<i>Śēttā,</i>	white.
<i>Sārṇō,</i>	to endure.	<i>Śī, siun,</i>	furrow.
<i>Śursū (plur. śarsuā),</i>	bug.	<i>Śian,</i>	border.
<i>Sarū.</i>	hail	<i>Śiār,</i>	crack (in wood).
<i>Sarūō ghās,</i>	hay left on the ground for use in winter.	<i>Sibṇō,</i>	to sew.
<i>Sās,</i>	breath.	<i>Sidhō,</i>	right, straight.
		<i>Sih,</i>	tiger.



Jaunsāri.	English.	Jaunsāri.	English.
<i>Ŝihan.</i>	tigress.	<i>Ŝūā,</i>	parrot.
<i>Ŝikhāṇḍ,</i>	to teach.	<i>Ŝuain,</i>	broom.
<i>Ŝiki kari,</i>	crawling.	<i>Ŝṅgand,</i>	oath.
<i>Ŝil, ſilō, sinō,</i>	moist.	<i>Ŝṅgand karnī,</i>	to swear.
<i>Ŝimōī,</i>	seemul (cotton-tree).	<i>Ŝṅgar, suṅgar,</i>	hog, pig.
<i>Ŝing.</i>	horn.	<i>Ŝṅṅṅṅ,</i>	sucking pig.
<i>Ŝinghṇḍ,</i>	to smell.	<i>Ŝṅṅṅṅḍ,</i>	to search.
<i>Ŝinō, ſil, ſilō,</i>	moist.	<i>Ŝṅṅṅṅlō,</i>	sucking pig.
<i>Ŝir, sīr,</i>	sinew, nerve.	<i>Ŝṅkhai,</i>	(adv.), easily.
<i>Ŝirṭ,</i>	syrup.	<i>Ŝṅkhē,</i>	ease.
<i>Ŝirīnī,</i>	pillow.	<i>Ŝṅkhē kari,</i>	(adv.), easily.
<i>Ŝirkīr,</i>	Government.	<i>Ŝṅkhiaṛ, sṅkhiyē,</i>	arid, dry.
<i>Ŝirkīrī sāmī,</i>	tenant, paying rent to Government.	<i>Ŝuklō,</i>	white.
<i>Ŝisṭ,</i>	lead (the metal).	<i>Ŝṅk-tārā,</i>	evening star.
<i>Ŝitāṇḍ,</i>	to cook.	<i>Ŝṅk-tārā,</i>	evening star.
<i>Ŝiṭha,</i>	wax, beeswax.	<i>Ŝṅkiyē, sṅkhiaṛ,</i>	dry.
<i>Ŝiur, sī,</i>	furrow.	<i>Ŝṅkhō ghās,</i>	hay.
<i>Ŝō,</i>	he, she.	<i>Suṅgar, sṅgar,</i>	pig, hog.
<i>Ŝṅaīnḍ.</i>	flat.	<i>Ŝṅṅṅḍ,</i>	to listen.
<i>Ŝṅāl.</i>	question.	<i>Sunō,</i>	gold.
<i>Ŝṅṅṅ,</i>	to brush.	<i>Ŝṅṅṅṅṅ,</i>	serpent (ophiophagus and cobra class).
<i>Ŝṅṅṅ.</i>	leisure.	<i>Ŝṅṅṅ,</i>	winnowing-sieve.
<i>Ŝṅṅṅḍ.</i>	to consider.	<i>Ŝṅr,</i>	spirituous liquor.
<i>Ŝṅṅ.</i>	he.	<i>Ŝṅṅṅṅṅṅḍ,</i>	to whistle.
<i>Ŝṅṅi,</i>	she.	<i>Ŝṅt,</i>	interest (on loans); crack (in stone, etc.).
<i>Ŝṅṅ,</i>	that very, the same.	<i>Ŝṅṅṅ,</i>	dry ginger.
<i>Ŝṅṅṅḍ,</i>	to deliver.	<i>Ŝṅṅṅḍ,</i>	to sleep.
<i>Ŝṅṅṅḍ.</i>	to scratch.	<i>Ŝṅṅṅḍ,</i>	dream.
<i>Ŝṅṅṅ,</i>	club.	<i>Ŝṅṅṅḍ dēkhṅḍ,</i>	to dream.
<i>Ŝṅṅṅ, ſalā,</i>	locust.	<i>Ŝṅṅṅ, ſyṅṅ, ſyṅṅṅṅ,</i>	jackal.
T			
<i>Tāṅṅṅ,</i>	(adv.), then, however.	<i>Tāṅṅṅ,</i>	copper.
<i>Tablī tau,</i>	(adv.), therefore.	<i>Tāṅṅṅḍ,</i>	to catch.

Jaunsārī.	English.	Jaunsārī.	English.
<i>Tākhri,</i>	balance.	<i>Thālē,</i>	(adv.), beneath.
<i>Tāl,</i>	pond.	<i>Thaṇḍō,</i>	cool.
<i>Tāl,</i>	bell, such as is fastened to the neck of a cow, etc.	<i>Thapāō,</i>	mortgage.
<i>Tambūā,</i>	bath; hornet.	<i>Tharnō.</i>	to wait.
<i>Tamākhū, tamākū,</i>	tobacco.	<i>Thārō hōṇō,</i>	to stand.
<i>Tamākū khāṇō,</i>	to smoke.	<i>Thāṭhṇō,</i>	to decide.
<i>Tamākū sōṭṇō,</i>	to smoke.	<i>Thāṭṭā,</i>	jest, banter.
<i>Taṇḍkiē gīt,</i>	ballad (sung in chorus).	<i>Thāṭṭhē (plur.),</i>	banter.
<i>Taṅgā,</i>	spark.	<i>Thaurā, thāurā,</i>	arrow with a barbed point.
<i>Tāō-kh,</i>	thee.	<i>Thēkṇō,</i>	to prohibit.
<i>Tāp,</i>	fever.	<i>Thēsiyāṇō,</i>	to stumble.
<i>Tārā,</i>	star.	<i>Thēs khāṇī,</i>	to stumble.
<i>Tarkhāṇ,</i>	carpenter.	<i>Thēs lāṅṇī,</i>	to trip.
<i>Tarṭarō,</i>	tough leather.	<i>Thō (plur. thōaṭ),</i>	buttock.
<i>Tarwār,</i>	sword.	<i>Thōṇ,</i>	short.
<i>Tasī,</i>	(adv.), at that very time.	<i>Thōṇō karnō,</i>	to abate.
<i>Tātō,</i>	warm, hot.	<i>Thōṇō thōṇō,</i>	economically.
<i>Tāṭū,</i>	neck, throat.	<i>Thōth,</i>	snout.
<i>Taubī,</i>	(adv.), after.	<i>Thūkṇō,</i>	to spit.
<i>Tāṅg,</i>	veranda.	<i>Thūlā, ṭhūlā,</i>	fat, corpulent.
<i>Tauriyā-kī rōṭī,</i>	chapātī (of wheat, fried in oil).	<i>Thūṇī (plur. thūṇiyā),</i>	nostril.
<i>Tēhār,</i>	holiday.	<i>Tiā-kō,</i>	her
<i>Tēhār,</i>	fetid.	<i>Tībā,</i>	hill.
<i>Tēhī,</i>	(adv.), there.	<i>Tikhō,</i>	(adv.), soon, early.
<i>Tēsāō,</i>	(adv.), beyond.	<i>Tikhōṇā,</i>	(adv.), early.
<i>Tēsē-kh,</i>	him.	<i>Tikhō tikhō,</i>	(adv.), quickly.
<i>Tēs-kī,</i>	his.	<i>Tikrāṇī,</i>	moon.
<i>Tēṭē,</i>	maize.	<i>Til-ṭāṅ karnī,</i>	to repair.
<i>Tēṭkī āṭhō,</i>	dough (of Indian corn).	<i>Tindō,</i>	wet, damp (of clothes, etc.).
<i>Tēthū-chh,</i>	(adv.), upon that.	<i>Tipū,</i>	drop.
<i>Tēṭkyāṭhā kōḍuwā,</i>	chapātī (of maize).	<i>Tirī,</i>	hive (in a dwelling house).
<i>Thābṇō,</i>	to conceive, to catch, to hold.	<i>Tirchhō,</i>	sloping.
<i>Thaḍī,</i>	irrigated field.	<i>Tis,</i>	thirst.
		<i>Tisā,</i>	thirsty.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Ṭiṭṭi,</i>	plover.	<i>Tōṭā,</i>	slow match for matchlock.
<i>Ṭitrā,</i>	( <i>masc.</i> ), partridge.	<i>Tōṭnō,</i>	to break.
<i>Ṭitrī,</i>	( <i>fem.</i> ), partridge.	<i>Tūbṇō,</i>	to teaze wool.
<i>Ṭiṭ-kh,</i>	their.	<i>Tūḡun, tūhan,</i>	rope-bridge.
<i>Ṭiyār,</i>	persevering.	<i>Tūkānō,</i>	to roar like a jackal.
<i>Tōi,</i>	( <i>adv.</i> ), under, below, beneath.	<i>Tūknō,</i>	to bite.
<i>Ṭōp,</i>	the part of a pipe which holds the fire and tobacco.	<i>Tūphān,</i>	calumny.
<i>Ṭōpī,</i>	cotton cap.	<i>Ṭurūr-ṭurī,</i>	trickle.
<i>Ṭōpri,</i>	basket.	<i>Tūs,</i>	husk, husk of rice, <i>chēnī</i> , <i>jhāgōrā</i> or <i>kaunī</i> .

## U

<i>Uḃāṇō,</i>	to boil.	<i>Ukhal bād karnō,</i>	to exorcise.
<i>Ubhan,</i>	( <i>adv.</i> ), above.	<i>Ūkhōṇō,</i>	to sole.
<i>Ubhi,</i>	( <i>adv.</i> ), ( <i>fem.</i> ), up.	<i>Ūkhrī dhān,</i>	unirrigated rice.
<i>Ubhō,</i>	( <i>adv.</i> ), up.	<i>Umtī,</i>	chief.
<i>Uḃāṣ naḥṇō,</i>	to elope with.	<i>Umtō,</i>	nice.
<i>Ūḃarō-pūḃarō,</i>	( <i>adv.</i> ), about, near.	<i>Unī siṇṇ,</i>	large needle for sewing home-made woollen cloth.
<i>Uḃau kūriyā,</i>	runaway couple.	<i>Unlā, ūdā,</i>	( <i>adv.</i> ), down.
<i>Uḃiwa nēṇī,</i>	to abduct ( <i>fem.</i> , as the verb refers to abducting a woman).	<i>Uparlī pūr, ūpīlī pūr,</i>	loft.
<i>Uḃiyālī,</i>	basket.	<i>Urāṇ hōrnō,</i>	to frown.
<i>Uḃnō,</i>	to fly.	<i>Ūsāwnō,</i>	to swell.
<i>Ūḃō, undō,</i>	( <i>adv.</i> ), beneath.	<i>Ūsā,</i>	descent.
<i>Uḃārō,</i>	airy.	<i>Uṣṭīṇō,</i>	to leap, to spring.
<i>Uḃārṇō,</i>	to open (a door).	<i>Utrāī (plur. utrāiyā),</i>	ear-ring (for women) worn on the edge of the ear.
<i>Uglā,</i>	( <i>adv.</i> ), above.	<i>Uta ṭ karnī,</i>	to hasten.
<i>Uglō,</i>	high.	<i>Ūtrōṇō,</i>	to descend.
<i>Ujūṇō,</i>	to wake, to arise.		
<i>Ujyāwō,</i>	light, brightness.		
<i>Ukī,</i>	ascent.		

## W

<i>Wah tērā,</i>	alas.	<i>Wāj,</i>	sound.
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## ENGLISH-JAUNSĀRĪ VOCABULARY.

English.	Jaunsārī.	English.	Jaunsārī.
<b>A</b>			
Abandon (vb.),	<i>chhōḍnō.</i>	Afternoon (1 to 4 P.M.),	<i>ḍhaṛkhūwa.</i>
Abate (vb.),	<i>thēṛō karnō.</i>	Again,	<i>phēr.</i>
Abduct (vb.),	<i>uḍāwa nēnī</i> (fem., as the verb refers to abducting a woman).	Ague,	<i>dhūrnī</i> or (pl.) <i>dhurniā.</i>
Abdomen,	<i>ghēr.</i>	Air,	<i>āwā, hāwā, bāt, bāḡūr.</i>
Abide (vb.),	<i>rōhṇō, basnō.</i>	Airy,	<i>khulō, ugārō.</i>
Able-bodied,	<i>mōhr.</i>	Alas,	<i>ōhī, wah tērā.</i>
Abortion,	<i>bhārā parnō.</i> To procure abortion, <i>bhārā parāunō.</i>	All,	<i>sabiāi.</i>
About,	<i>nērō</i> (near), <i>ūḍarō-pūḍarō.</i>	Alone,	<i>ēkhulē.</i>
Above,	<i>uglā, ubhau, ōchhūrī.</i>	Always,	<i>sudāi.</i>
Abscess,	<i>ābūr.</i>	Amid,	<i>bīchaundō, mājhandō.</i>
Abscond (vb.),	<i>chōrūnō.</i>	Animal,	<i>paśu.</i>
Absent,	<i>āthī nū thā.</i>	Ankle,	<i>ḍhēnmanā, dhēnmanā</i> (pl. -nē).
Abuse (vb.),	<i>likā dēnī, likō dēnī</i> (sic.).	Announce (vb.),	<i>bōlnō, bōli dēnō.</i>
Accept (vb.),	<i>mānō.</i>	Aunoy (vb.),	<i>kalkān karnō.</i>
Accidentally,	<i>chāṇchak</i>	Another,	<i>ōkā, duīja.</i>
Account,	<i>lēkhā, lēkhā-jōkhā, pl. lēkhē-jōkhē.</i>	Ant,	<i>chinnūrī; flying ant, kinnūḍī</i> (pl. -ḍiā.)
Acorn,	<i>banvā, ban-gūṛa.</i>	Anvil,	<i>airan, āran.</i>
Add (vb.),	<i>jōrnō.</i>	Anxious,	<i>khējīārā.</i>
Adore (vb.),	<i>pūjṇō.</i>	Any,	<i>kwē, bhāṭ-kuai.</i>
Adultery,	<i>jārī.</i>	Ape,	<i>lanḡūr, gūṇī.</i>
Advance.	<i>agāu.</i>	Apply (vb.),	<i>lāṇō.</i>
Advance (vb.),	<i>agāu dēnō</i> (to give an advance); <i>āgē naḥṇō</i> (to go ahead).	Approach,	<i>pahōchanō.</i>
Advice,	<i>mēl.</i>	Apricot,	<i>chulū.</i>
Advise (vb.),	<i>mēl dēnī.</i>	Archer,	<i>kanḍāi.</i>
Adze,	<i>bāsī.</i>	Are,	<i>asō.</i>
Afoot.	<i>paṭṭī piḍdā.</i>	Arid, dry,	<i>sākhia.</i>
After.	<i>tanbī.</i>	Arise (vb.),	<i>ujūnō.</i>
After-birth,	<i>sāj.</i>	Arm,	<i>bāh</i> (pl. <i>bāhī</i> ).
		Armful,	<i>hāḡāḡ.</i>

English.	Jaunsārī.	English.	Jaunsārī.
Armpit,	<i>kachhāyāl, kachhārī.</i>	Aunt,	Father's sister, <i>phūphī</i> , <i>būbī</i> ; Mother's sister, <i>maūsī</i> ; Father's brother's wife, <i>kākī</i> ; Mother's brother's wife, <i>māmī</i> .
Around,	<i>chōyirdō.</i>	Authority,	<i>bhāwī.</i>
Arrow,	<i>kāḍ</i> ; with a barbed iron point, <i>thaurā, thaurā.</i>	Autumn,	<i>sardī.</i>
As,	<i>jaṣō.</i>	Avalanche,	(snow) <i>hyānō</i> ; (stones, etc.) <i>jān, dīl, quṅgus.</i>
Ascent,	<i>ukāī.</i>	Await (vb.),	<i>hāt dēkhṇī.</i>
Ashes,	<i>chhār, khē.</i>	Axe,	<i>kurārī</i> (pl. - <i>riyā</i> ). In Sansagh village, Deogarh Khatt, it is called <i>barādī.</i>
Ash-heap,	<i>chhōrōr.</i>		
At that very time,	<i>taṭī.</i>		
<b>B</b>			
Baby,	(masc.) <i>chhauṭō</i> (pl. - <i>tē</i> ); (fem.) <i>chhauṭī</i> (pl. - <i>tī</i> ); (masc.) <i>chhōṭī</i> ; (masc.) <i>nāḍrā</i> (fem. - <i>dri</i> ). In Sansogh, <i>chhauṭā</i> (pl. - <i>tē</i> ).	Banter,	<i>ṭhātṭhā, ṭhātṭhē.</i>
Back,	<i>pīṭh</i> ; behind one's back, <i>pīṭhī pāchh</i> ; to go back, <i>pāchhī nāṭhṇō</i> ; to go behind, <i>pachhlē bilāī nāṭhṇō</i> ; to give back, <i>pachhī dēṇō.</i>	Bare,	<i>nāḡā.</i>
Backbite (vb.),	<i>chuṇṭī lāṇī.</i>	Bargain,	<i>śarīyat, śarīatā.</i>
Backbone,	<i>ragariyāḍḍā, ragīr.</i>	Bark (vb.),	<i>bhūkṇō.</i>
Backward,	<i>pāchhlī, pachhlī.</i>	Bark of tree, etc.,	<i>bakal, bākṣṭ, chhailhā.</i>
Bad,	<i>burō, mandō, kachlī, kachlā</i> ; (fem.) <i>burī, mandī, kachlī.</i>	Barley,	<i>jan.</i>
Bag,	<i>kōthrā.</i>	Barren,	<i>bāj</i> (of a woman); <i>bājō</i> (in agriculture).
Bail,	<i>jāman-gatī, jāmnī.</i>	Barter,	<i>ullā-badlī, sāṭō-palṭō.</i>
Bake (vb.),	<i>pakāwanō.</i>	Base,	<i>kamṇ, nēh.</i>
Balance,	<i>tākhrī.</i>	Bask (vb.),	<i>ghām tāpṇā.</i>
Bald,	<i>gānjā.</i>	Basket,	<i>udāyalī, ṭhī, tōpri, chṭṭk.</i>
Ball,	<i>gēd</i> ; anything round, <i>dhindā.</i>	Bat,	<i>āḍeru, āḍaḍō.</i>
Ballad,	<i>gīt</i> ; (sung at the Diwālī festival) <i>hārūl</i> ; (sung in chorus) <i>ṭandkīē gīt</i> ; (song with dance) <i>nachāṇiyā gīt</i> ; <i>nachāṇiyā gīt</i> .	Bath,	<i>tambīā, pīṭṭō.</i>
Bamboo,	<i>bās, (female) kākau.</i>	Bathe (vb.),	<i>nhāṇō.</i>
Banana,	<i>kāṇē-kī sēmī.</i>	Battle,	<i>lurāī.</i>
		Be (vb.),	<i>hōṇō.</i>
		Bear (vb.),	<i>sambhāṇō</i> ; to bear off, <i>nēnō</i> ; to bear in mind, <i>āl rākhnō</i> ; to bear witness, <i>gacāhī dēṇī, sākh purāī.</i>
		Beast,	<i>paśu.</i>
		Beat (vb.),	<i>mārnō, jhāḡṇō.</i>
		Beautiful,	<i>bāṭh</i> (general); <i>bāṭhīn</i> (of a woman); <i>bākā</i> (general).

English.	Jaunsārī.	English.	Jaunsārī.
Because,	<i>kāz.</i>	Black,	<i>kāwō.</i>
Bed,	<i>mājhā, khāt.</i>	Blackberry,	<i>kāwī, āchhōi, dāḍē-kī</i> <i>āchhōi.</i>
Bee (honey-),	<i>mōkī</i> ; Black bee, <i>bhaūrī.</i>	Blackguard,	<i>lūḍ.</i>
Beehive (in the house),	<i>mōkī-kā tīrā.</i>	Blanket,	<i>kāmaḍ.</i> The large home-made blankets weighing eight to twenty seers, are <i>kāmō, kāmōi, kām-ḍī.</i>
Beeswax,	<i>main, muēn, siṭha</i> ; honeycomb, <i>kōś, sākh.</i>	Blind,	<i>ādhā.</i>
Before,	<i>agāśō, āgāśō.</i>	Blood,	<i>lōi.</i>
Beggar,	<i>jōgrā</i> (fem. <i>jōgrī</i> ), <i>sāl</i> ; Beggar's daughter, <i>jōgturī.</i>	Blossom,	<i>phūl, phulūṭō, phulēṭō.</i>
Behind,	<i>pāchhī.</i>	Blow,	<i>phūkyārā.</i>
Believe (vb.),	<i>patiānō.</i>	Blue,	<i>lālō.</i>
Bell,	<i>ghāṭī, ṭāl</i> (such as is fastened to the neck of a cow, etc.).	Board,	<i>pharkō.</i>
Bellow (vb.),	<i>ḍurkānō</i> (of a cow); <i>ḍiḍiyānō</i> (of a buffalo).	Body,	<i>gāt, pinḍ, gaut.</i>
Bellows,	<i>dhanakhāl.</i>	Boil (vb.),	<i>ubāḍnō.</i>
Belly,	<i>ghēr</i> (pl. <i>ghērī</i> ), <i>pēḍ</i> (pl. <i>pēḍī</i> ).	Boil (noun),	<i>ābūr.</i>
Below,	<i>tōi.</i>	Bold,	<i>mōrh.</i>
Bend (vb.),	<i>naunō.</i>	Bone,	<i>hāḍuā.</i>
Beneath,	<i>tōi, thālē, ūdō, parthai, jhulē.</i>	Book,	<i>pōthī.</i>
Beside,	<i>nērō.</i>	Border,	<i>sian, chhēwaū.</i>
Besides,	<i>bāhik.</i>	Bore holes (vb.),	<i>kōrnō.</i>
Best,	<i>bēgī āchhō, mūnikō-thaiōkō.</i>	Borrow (vb.),	<i>karjā gāḍnō.</i>
Better,	<i>āchhō, āchhā</i> (fem. <i>āchhī</i> ), <i>ḍhabsir.</i>	Both,	<i>ḍūyāā.</i>
Beware,	<i>chaukās.</i>	Bough,	<i>sāh</i> ; a small bough <i>sāhṭaḍī, sāṭī.</i>
Beyond,	<i>pārlē billī, tēsā.</i>	Bowel,	<i>ālī</i> (pl. <i>āliā</i> ), <i>ḍjarī</i>
Big,	<i>barā, mōṭā.</i>	Bow,	<i>dhanu.</i>
Bill (of a bird),	<i>chūj.</i>	Box (small),	<i>sandukrī.</i>
Bind (vb.),	<i>bāḍhō.</i>	Boy,	<i>chhautā.</i>
Bird,	<i>challūrī.</i>	Brave,	<i>bahālur.</i>
Birth,	<i>pailās, jaram.</i>	Break (vb.),	<i>tōrnō.</i>
Bitch,	<i>kūkrī, chhauḷī.</i>	Breath,	<i>sās.</i>
Bite (vb.),	<i>kāṭnō, ṭūknō.</i>	Brethren,	<i>dāi-bhāi.</i>
Bitter,	<i>karuwō.</i>	Bribe,	<i>kōḍī.</i>
		Bride,	<i>jōjhōlī.</i>

English.	Jaunsārī.	English.	Jaunsārī.
Bridge,	<i>pūr</i> ; a rope-bridge, <i>tūḡaṇ</i> , <i>tūhaṇ</i> ; a tree-bridge, <i>jībāi</i> .	Brute,	<i>paśu</i> .
Brightness,	<i>ujyāwō</i> , <i>āśō</i> .	Buffalo,	<i>jhōṭā</i> ; fem. <i>mahish</i> ; un- weaned calf (fem.), <i>katrī</i> ; weaned calf (fem.), <i>jhōṭrī</i> .
Bring (vb.),	<i>lēwō</i> .	Bug,	<i>śarsū</i> (pl. <i>śarsūā</i> ).
Brink,	<i>chhaṭā</i> .	Build (vb.),	<i>chinō</i> .
Broad,	<i>biō</i> , <i>chaurō</i> .	Bull,	<i>baurh</i> .
Brook,	<i>nāwā</i> .	Bullock,	<i>bādh</i> .
Broom,	<i>suaiṇ</i> : a hearth-broom, made of <i>bābōi</i> -grass, <i>kuchuā</i> .	Bundle,	<i>phāchī</i> , <i>bēgār</i> .
Brother,	<i>dāiā</i> (elder), <i>bhāyā</i> (younger).	Burden,	<i>bhār</i> , <i>bhārā</i> .
Brother-in-law,	<i>mitar</i> . Wife's younger brother. <i>sālō</i> : her elder brother, <i>jēṭh</i> . Hus- band's younger brother. <i>dēwar</i> ; his elder brother, <i>jēṭh</i> . Elder sister's husband, <i>bhinā</i> : younger sister's hus- band, <i>jawaṭ</i> .	Burn (vb.),	<i>ḍaunō</i> , <i>chisṇō</i> .
Brow,	<i>bhaṭ</i> (pl. <i>bhavā</i> ).	Bury (vb.),	<i>dābō</i> , <i>khaḍābō</i> .
Browse (vb.),	<i>charnō</i> .	Bush,	<i>jhāl</i> .
Brush (vb.),	<i>śarānō</i> .	Butter,	<i>chōpar</i> .
		Buttermilk,	<i>chhās</i> .
		Butterfly,	<i>pōṭōṭhō</i> (pl. <i>pōṭōṭhē</i> ).
		Buttock,	<i>thō</i> (pl. <i>thōāṭ</i> ).
		Buy (vb.),	<i>mōlē gāḍnō</i> .
		By,	<i>nērō</i> .
<b>C</b>			
Cage,	<i>pējar</i> .	Castor-oil plant,	<i>ēḍā</i> .
Calabash,	<i>laukō</i> , <i>laukī</i> .	Cat (male),	<i>dhīrū</i> : wild cat, <i>baṇ</i> , <i>dhārū</i> .
Calf,	<i>bāchhuṇ</i> (fem. <i>bāchhutī</i> ); buffalo-calf, <i>katrā</i> (fem. <i>katrī</i> ). Cf. Buffalo.	Cat (female),	<i>birāī</i> , <i>birāī</i> ; wild cat, <i>baṇṇa birāī</i> , <i>baṇṇa</i> <i>birāī</i> .
Call (vb.),	<i>haṭānō</i> , <i>dhā māraī</i> : to call back, <i>ākār</i> <i>haṭānō</i> .	Cataract,	<i>parhār</i> .
Calumny,	<i>tūphān</i> .	Catch (vb.),	<i>pakarnō</i> , <i>thābō</i> , <i>ṭaikhō</i> .
Canal,	<i>kāl</i> .	Cattle,	<i>chaaṇ</i> .
Cap,	<i>ṭōpī</i> (cotton), <i>ḍiḡuā</i> <i>ṭōplā</i> (woollen).	Cause, (for) the sake (of),	<i>āstō</i> .
Care,	<i>khēj</i> .	Cave,	<i>ḍḍār</i> .
Carpenter,	<i>bāḍhī</i> , <i>bāḍhī</i> , <i>tarīhār</i> .	Centipede,	<i>kansyōṇ</i> .
Carry (vb.),	<i>chūḡnō</i> , <i>ghūṇnō</i> .	Certain,	<i>patiānō</i> .
Cash,	<i>rōkrī</i> .	Certainty,	<i>bēśaṇḡ</i> .
Cast stones (vb.),	<i>phāḍnō</i> , <i>chhāḍnō</i> .	Chain,	<i>sāṇḡaḍ</i> , <i>sāṇḡal</i> .
		Chakor,	<i>chākurā</i> (fem. <i>chā</i> ).

English.	Jaunsāri.	English.	Jaunsāri.
Chamois (Himalayan),	<i>gural, ghōl.</i>	Comet,	<i>phūchhṇailā tārā.</i>
Chapāṭi,	of wheat, fried in oil, <i>tauriyā-kī rōṭī</i> ; of barley, <i>jau-kā kōduwā</i> ; of maṇuā, <i>kōduwā</i> ; of jhāgorā, <i>jhāgrīthā kōduwā</i> ; of chēni, <i>chēniāthā kōduwā</i> ; of maize, <i>ṭēṭkyāthā kōduwā.</i>	Committee,	<i>khūmrī, bhairāg.</i>
Charcoal,	<i>aṅgār.</i>	Competent,	<i>mulkiyā.</i>
Charity,	<i>dān-pūn.</i>	Complaint,	<i>nālas</i> ; to complain to gods, <i>ghāt phēdānī.</i>
Cheap,	<i>sastō.</i>	Conceal (vb.),	<i>chōrnō.</i>
Cheek,	<i>galaurō.</i>	Conceit,	<i>gumān.</i>
Cherish (vb.),	<i>saṭṭnō.</i>	Conceive (vb.),	<i>thāḍbnō.</i>
Cherry,	<i>pōṇuwā</i> (pl. <i>-wē</i> ); -tree, <i>pājā.</i>	Conduit,	<i>kāl.</i>
Chicken,	<i>kukhṛāyalai.</i>	Consider,	<i>sōchṇō.</i>
Chief,	<i>ūmti.</i>	Continually,	<i>sadā.</i>
Child,	<i>chhaulā</i> (fem. <i>-ṭī</i> ); children, <i>lārkaṭṭē</i> ; a posthumous child, <i>jha-ṭēlā.</i>	Contract,	<i>sariat, śarīyat, śariatā.</i>
Chimney-hole,	<i>khauṭāṭ, sēḍāw.</i>	Cook (vb.),	<i>pakānō, siṭānō.</i>
Chin,	<i>chhaṭṭī.</i>	Cool,	<i>ṭhūṇḍō, sērō.</i>
Cholera,	<i>marī, mariyā-kā dukh.</i>	Copper,	<i>tāḍō.</i>
Chutney (apricot),	<i>chhāchā.</i>	Cord,	<i>pāgōṭī</i> ; in Bāwar, <i>luḍīṭī.</i>
Circular,	<i>qilēḍā.</i>	Corn,	<i>nāṭ.</i>
Clay,	<i>mālṭī, chōprī.</i>	Corpse,	<i>lhās.</i>
Clear (sky),	<i>bīlṛī</i> ; (water) <i>nīr.</i>	Corpulent,	<i>pōknāṭ, charāṭ, ṭhālā.</i>
Climb (vb.),	<i>nikūnō.</i>	Corrupt (vb.),	<i>śarānō.</i>
Clod,	<i>qhāl.</i>	Cost,	<i>mōl.</i>
Cloud,	<i>bādō.</i>	Count (vb.),	<i>ganuṇō.</i>
Cloudy,	<i>bādōyāṭ.</i>	Cousin,	(mother's side) <i>mōṣiyā-kā</i> <i>lātā</i> ; (father's side) <i>phūphiyā-kā bēṭā.</i>
Club,	<i>sōṭā, ḍēḡā, mūshṛī.</i>	Cover,	<i>khāṭan.</i>
Cock,	<i>kūkhḍā.</i>	Cover (vb.),	<i>ghaṭi dēḡō.</i>
Cohabiting	<i>gāḍyādiyā.</i>	Coventry,	to send to, <i>barjan rākhṇī</i> (used only on account of the enmity of a dead person).
Cold,	<i>jārō, sērō.</i>	Coward,	<i>nā-marṭī.</i>
Cold in the head,	<i>jākhuan, khūḡa.</i>	Cowhide,	<i>chhōrō</i> (also used for buffalo-hide).
Collect (vb.),	<i>kaṭṭh kurnō.</i>	Crab,	<i>khut.</i>
Comb,	<i>kāḡuvā</i> ; for a man, <i>kāḡōṭī.</i>	Crack,	<i>sūt</i> (in stone, etc.); <i>siār</i> (in wood).
Come (vb.),	<i>ānō, āsṇō.</i>	Cramp,	<i>bāṭḍā. khārṇā.</i>
Come out (vb.),	<i>bārō ānō, bāhīrē āsṇō.</i>	Crawling,	<i>siki kari.</i>
		Cream,	<i>chhāprī.</i>



English.	Jaunsārī.	English.	Jaunsārī.
Creeper,	<i>lōi, bal</i> (pl. <i>bālī</i> ).	Cuckoo,	<i>kūkhū</i> . After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	<i>phasal</i> .	Cure (vb.),	<i>khabar karnī</i> .
Crow,	<i>kauwā</i> .	Curly,	<i>kinḍurē</i> .
Cruel,	<i>pāpī, nigurā</i> .	Cut (vb.),	<i>kātṇō</i> .
Crush (vb.),	<i>pēchṇō</i> .	Cypress,	<i>lūr</i> .
Cry (vb.),	<i>haṭāṇō, dhā dēṇī, laliyāṇō</i> .		
Cub,	(leopard-) <i>bagṭailō</i> ; (bear-) <i>rikhṭailō</i> .		
<b>D</b>			
Daily,	<i>rōj-kō, dūs-kō</i> .	Descent,	<i>ūśnō</i> .
Dāl,	<i>pōyāt</i> .	Desert (vb.),	<i>chhṇḍi dēṇō</i> .
Dam,	<i>bhanāwaṭā, kūlā, band</i> ; fish-dam, <i>bhagāwa</i> .	Desire,	<i>śāuk</i> .
Damp,	<i>gilō</i> (of earth); <i>tindō</i> , <i>bhijyāz</i> (of clothes, etc.).	Destroy (vb.),	<i>nās bānnō, nās karnō</i> ; to destroy root and branch, <i>chhatyānās</i> <i>bānnō</i> (or <i>karnō</i> ).
Darkness,	<i>inīārō</i> .	Dew,	<i>ōś, ōj</i> .
Dawn,	<i>ghāmō-kī krīṇ, rāttiyē</i> .	Difficult,	<i>ōkhō, ōkhā</i> .
Day,	<i>dūs, bār</i> .	Dig (vb.),	<i>khaṇṇō</i> .
Day before yesterday, and day after to-morrow	<i>pōrō</i> .	Digest (vb.),	<i>pachṇō</i> .
Dead,	<i>marīyē, muwā huwā</i> .	Dike,	<i>khāi</i> (artificial); <i>kṭṭi</i> (natural).
Deaṭ,	<i>jāirā</i> .	Dinner,	<i>biāi</i> .
Debt,	<i>riṇ</i> .	Dirt,	<i>jhōl</i> (of the body); <i>sāgar</i> (in a house, etc.).
Deceit,	<i>pharēb</i> .	Disciple,	<i>chēlā</i> .
Decide (vb.),	<i>ṭhāṭhṇō</i> .	Dispose (vb.),	<i>sangārṇō</i> (e.g., to dispose of a dead body).
Deer,	<i>harīṇ</i> .	Dispute (vb.),	<i>phākūṇō, jhagḍūṇō</i> .
Deformity,	<i>kachalā</i> .	Division of a 'Khatt',	<i>khāg</i> .
Deity,	<i>dēo</i> .	Doctor,	<i>bōēd</i> .
Delay,	<i>ḍhil karnī, bistē</i> .	Dog,	<i>kukur</i> .
Deliver (vb.),	<i>sōpṇō</i> .	Doll (of wood or rags),	<i>bhēwuntī</i> .
Den,	<i>sātrī</i> .	Door,	<i>dār</i> : lattice door for a byre, <i>khaṭkar</i> .
Deny (vb.),	<i>mukarṇō</i> .	Doubt,	<i>sāg</i> .
Depart (vb.),	<i>naṭhṇō</i> .		
Descend (vb.),	<i>ūtrṇō, hurluṇō</i> .		

English.	Jaunsāri.	English.	Jaunsāri.
Dough,	(of <i>māḍuā</i> <i>kōdō</i> ), <i>kodaḍi</i> ; (of <i>chaulāi</i> or <i>chauāi</i> ), <i>chauāi</i> <i>hō</i> ; (of wheat), <i>pūdō</i> , <i>kanik</i> ; (of barley), <i>ōtō</i> ; (of <i>chēnī</i> ), <i>chēnī</i> <i>ā</i> <i>hō</i> : (of <i>jhāgōrā</i> ), <i>jhāgariā</i> <i>hō</i> : (of Indian corn), <i>tēt</i> <i>kī</i> <i>ā</i> <i>hō</i> : (of gram), <i>chanīā</i> <i>hō</i> .	Drop,	<i>tīpū</i> .
Dove,	<i>ghūghūti</i> . If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	<i>ōbāia</i> .
Dower (bride's),	<i>pāyātō</i> .	Drug,	<i>jarī</i> .
Down,	<i>undā</i> .	Dry,	<i>sūkiyē</i> .
Drag (vb.),	<i>khaichnō</i> .	Dumb,	<i>kālā</i> , <i>lāiā</i> .
Dream (vb.),	<i>swīnō</i> <i>lēkhnō</i> ; a dream, <i>swīnō</i> . Cf. Nightmare.	Dung,	(of cattle) <i>gōbar</i> ; (of goats) <i>mēgnē</i> ; (mixed with litter) <i>kāris</i> .
Drill holes (vb.),	<i>bindhnō</i> .	Dunghill,	<i>gobrās</i> .
Drive (vb.),	<i>khēdnō</i> .	Dusk,	<i>inyārō</i> .
		Dust,	<i>dhūrādau</i> , <i>dhūr</i> , <i>khē</i> .
		Dwarf,	<i>bāwanā</i> . (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> ).
		Dysentery,	<i>lōhpētāh</i> .
E			
Early,	<i>rātiyāi</i> , <i>jhiśā</i> , <i>jhiś</i> . Adverb, <i>tikhō</i> , <i>tikhōrā</i> .	Embrace (vb.),	<i>hāgā</i> <i>lō</i> <i>lēnō</i> .
Earn (vb.),	<i>kamānō</i> .	Empty,	<i>ritō</i> .
Ear-ring,	(for men) <i>murkī</i> , <i>ḍrōtū</i> , <i>durētū</i> . (For women), (on edge of the ear) <i>utrāi</i> (pl. <i>utrāiyā</i> ), <i>kān</i> <i>hā</i> <i>lī</i> ; (on inside of the ear) <i>bālā</i> : (on the lobe) <i>jhūmkū</i> .	Endure (vb.),	<i>sārñō</i> .
Earth,	<i>dhartī</i> , <i>mā</i> <i>lī</i> , <i>bhūmī</i> .	Enemy,	<i>bōirī</i> .
Earthquake,	<i>bhūichō</i> , <i>bhūichāl</i> .	Enhancement,	<i>jādtī</i> , <i>jāchtī</i> .
Ease,	<i>sūkh</i> .	Enmity,	<i>bucir</i> (pronounced <i>boir</i> ).
Easily,	<i>sūkhai</i> , <i>sūkhē kari</i> .	Enrage (vb.),	<i>biānū</i> .
Fat (vb.),	<i>khānō</i> .	Enter (vb.),	<i>bhit</i> <i>qī</i> <i>na</i> <i>hō</i> .
Eatable,	<i>khānō</i> <i>jōgō</i> .	Entirely,	<i>mūnikō</i> .
Echo,	<i>gāj</i> , <i>sād</i> .	Entrails,	<i>ālā</i> .
Eclipse,	<i>garhan</i> .	Eve's apple (in the throat).	<i>kōkhī</i> .
Economically,	<i>thōrō</i> <i>thōrā</i> .	Evening,	<i>būkē</i> .
Edge (of a field, river, etc.).	<i>chhē</i> .	Evidence,	<i>sākhī</i> ; to give evidence, <i>sākh pūrnī</i> .
Egg,	<i>bātī</i> , <i>pinnī</i> .	Ewe,	<i>bhēd</i> .
Elope with (vb.),	<i>ūqā</i> <i>na</i> <i>hō</i> .	Examine (vb.),	<i>parēkhnō</i> .
		Except,	<i>bājūt</i> .
		Exclaim (vb.),	<i>laliyānō</i> .

English.	Jaunsāri.	English.	Jaunsāri.
Excrement,	<i>gūh</i> (human).	Eye,	<i>ākh</i> ; one-eyed, <i>kānā</i> . Such persons are considered to be deceitful. Squint-eyed, <i>paṭērō</i> . Such persons are said to be untrustworthy.
Exorcise (vb.),	<i>ukhal bēd karnō</i> ; <i>jwēs karnō</i> .		
Expect (vb.),	<i>ās rākhṇi</i> .		
Extort (vb.),	<i>khōsi gāḍnō</i> .		
F			
Fable,	<i>kōkhṇi</i> .	Find (vb.),	<i>milnō</i> .
Fall (vb.),	<i>rūrṇō</i> .	Fine (the punishment),	<i>ḍāḍ</i> .
Fallow,	<i>bājō</i> , <i>āsāō</i> .	Finger,	<i>gūṭhi</i> , <i>hātau-kī gūṭhi</i> .
Family,	<i>kuṇbā</i> , <i>kabūlō</i> .	Firefly,	<i>jōgīn</i> , <i>āgyārī</i> .
Famine,	<i>kār</i> .	Firm,	<i>majgūt</i> .
Far,	<i>dūrē</i> .	First.	<i>pōyal-kō</i> .
Fast (vb.),	<i>barat rākhṇō</i> ; <i>aṭhintō rōhṇō</i> , <i>ninōjiyā rōhṇō</i> .	Firstling,	<i>jēṭhā</i> .
Fat,	<i>mōṭā</i> , <i>thūlā</i> , <i>thūlā</i> , <i>pōknāi</i> , <i>charḥāi</i> .	Fish,	<i>māchhā</i> , (pl. <i>māchhē</i> ).
Father,	<i>bābā</i> ; (in the hills) <i>balā</i> .	Fish-hook,	<i>māchhī-kā kḍḍā</i> .
Father-in-law,	<i>śēsūrā</i> .	Fisherman,	<i>machhōār</i> , <i>jāwiyā</i> .
Fatigue,	<i>paij</i> .	Fist,	<i>mūṭh</i> .
Fatten (vb.),	<i>mōṭō bāṇnō</i> .	Flag,	<i>jhāḍā</i> .
Faulty,	<i>gunōi</i> .	Flame.	<i>lauhiyārā</i> .
Feather,	<i>pākh</i> .	Flat,	<i>chōraś</i> , <i>sōāṭnō</i> .
Feeble,	<i>mārā</i> .	Flattery,	<i>āp matlabī</i> .
Feed (vb.),	<i>khōwāṇō</i> .	Flea,	<i>piśū</i> .
Ferment,	<i>pōkh</i> .	Flesh,	<i>maussō</i> .
Fern,	<i>bārṇōi</i> .	Fling (vb.),	<i>chhāḍnō</i> .
Fetid,	<i>tēhār</i> .	Flint,	<i>gōrā</i> , <i>sākrā</i> .
Fetus,	<i>bhārā</i> .	Floor,	(of mud) <i>matyaur</i> ; (of stone) <i>mēraut</i> ; (of planks) <i>paṭyaur</i> .
Fever,	<i>tāp</i> , <i>jar</i> .	Flower,	<i>phūl</i> .
Field,	<i>ḍōkhrō</i> ; irrigated field, <i>thaḍī</i> , <i>kūnōi</i> , <i>ḍībā</i> .	Floweret,	<i>phulūṭō</i> , <i>phulēṭō</i> , <i>phūlṛū</i> .
Fig-tree,	<i>phēḍū</i> ; (fruit) <i>phēḍū-kā ḍāṇā</i> .	Fly (the insect).	<i>mākwā</i> .
Fill (vb.),	<i>baḍhnō</i> , <i>badhnō</i> , <i>bhaurṇō</i> .	Fly (vb.),	<i>uḍnō</i> .
Filth,	<i>jhōl</i> .	Fog,	<i>kurēr</i> .
Filthy,	<i>kuchl</i> , <i>phūrō</i> .	Fool,	<i>nīdān</i> .
Fin,	<i>pākh</i> .	Foot,	<i>gōḍō</i> , <i>lāt</i> .
		Foot-print,	<i>gḍḍē-kī chāḡā</i> .

English.	Jaunsārī.	English.	Jaunsārī.
Forehead,	<i>māthō.</i>	Friend,	<i>sāthī, mātā.</i>
Forest,	<i>ban.</i>	Fringe,	<i>jāri.</i>
Forge,	<i>āraṇ.</i>	Frog,	<i>mēḍkō.</i>
Forgive (vb.),	<i>chhimā karnī.</i>	Front,	<i>agāsō, āgāsō.</i>
Forsake (vb.),	<i>chhōḍnō.</i>	Frost,	<i>pāwā.</i>
Fort,	<i>garh.</i>	Frown (vb.),	<i>urūrō hērñō.</i>
Fortunate,	<i>bhāgwān.</i>	Fry (vb.),	<i>bhūjñō, chisñō.</i>
Fox,	<i>phul chaūrā.</i>	Full,	<i>pūrō.</i>
Fresh,	<i>sājō.</i>	Furrow,	<i>sī, siun.</i>

## G

Gasp (vb.),	<i>sasiyāṇā.</i>	Gold,	<i>sunō.</i>
Gather (vb.),	<i>kaṭhō karnō.</i>	Good,	<i>āchhō,</i>
Ghost,	<i>haiḍ, haiṛh.</i>	Goods and chattels and house.	<i>ghar-kūrī.</i>
Ginger,	(green) <i>āḍō</i> ; (dry) <i>sūth.</i>	Gourd,	<i>laukī, (large) lauk.</i>
Girdle,	<i>manjhan, gāchī.</i>	Government,	<i>sirkār.</i>
Girl,	<i>chhautī, nōnkī</i> ; (married girl at her father's house) <i>dhyāṭurī, dhiāṇa.</i>	Grain,	<i>nāj</i> ; (for food) <i>khāj</i> ; (for seed) <i>bij.</i>
Give (vb.),	<i>dēñō.</i>	Granary,	(of stone) <i>bhōrā</i> ; (of wood) <i>kōṭhār, ḍōbrī.</i>
Glass (looking-),	<i>ārsī.</i>	Grandchild,	<i>nātīlā</i> ; (fem.) <i>-ṭī.</i>
Glean (vb.),	<i>chūḡḡō.</i>	Grandfather,	<i>nānā</i> ; great-grandfather, <i>par-nānā</i> ; great-great-grandfather, <i>budhū par-nānā.</i>
Glisten (vb.),	<i>chūkhāñō.</i>	Grandson,	<i>nātīlā, nātījā.</i>
Gnash (vb.),	<i>dāḍ kūrchnō.</i>	Grass (green),	<i>niārā, niārō.</i>
Gnat,	<i>machhnyārā.</i>	Grasshopper,	<i>khārḍg, sātkuvā.</i>
Go (vb.),	<i>jāñō.</i>	Grave (noun),	<i>ḍōkūr, khāt, khāḍ, sāu.</i>
Goat,	<i>bākrā</i> (fem.) <i>bākrī.</i> A goat sitting upon its hind legs is a very bad omen and the animal is killed and sold at once. Goat-hide, <i>chhōṛī</i> ; goat-skin bag, <i>khalrā</i> . There are four kinds of goat-skins. The biggest is called <i>khāl</i> ; then <i>ghatlī</i> ; then <i>khalrā</i> ; and the smallest <i>khalvī</i> .	Grief,	<i>khēj.</i>
God,	<i>ḍō.</i>	Gristle,	<i>lāṭ.</i>
Goitre,	<i>ghēppā.</i>	Grow (vb.),	<i>jamñō.</i>
		Growl (vb.),	<i>garrañō.</i>
		Guest,	<i>pāṇā.</i>
		Gum (of the mouth),	<i>gīyā.</i>

English.	Jaunsāri.	English.	Jaunsāri.
<b>H</b>			
Haft,	<i>bēḍ.</i>	Hedge,	<i>bārḥ.</i>
Hail,	<i>sarū, sarū.</i>	Heel,	(of the foot) <i>phāynā.</i>
Hair,	(of human head) <i>mūḍāṭ;</i> (of human body) <i>bāṭ,</i> <i>bāl.</i> Hair on the breast denotes truthfulness. A man without hair is suspected of being un- reliable. Hair of goats, <i>bakrāṭ.</i>	Help (vb.),	<i>madat dēnī.</i>
Halloo (vb.),	<i>haṭāwṇō.</i>	Hemp,	<i>bhāḡ.</i>
Halo,	<i>pharīs.</i>	Hen,	<i>kūkhṛī.</i>
Handle,	<i>bēḍ.</i>	Her,	<i>tiā-kō.</i>
Handmill,	<i>jālṛō.</i>	Herdsmān,	<i>gāyar</i> (f. <i>gayarīn</i> ); (for cows and buffaloes) <i>mahi-</i> <i>shāwā</i> (f. <i>mahishāwī</i> ); (for goats), <i>bakrāwā</i> (f. <i>bakrāwī</i> ); (for sheep) <i>bhēḍāwā</i> (f. <i>bhēḍāwī</i> ).
Hard,	<i>karaṭō.</i>	Here,	<i>etkī.</i>
Hare,	<i>chhasā, sasā.</i>	Hero,	<i>mōṛḥ.</i>
Hare-lip,	<i>khānnā.</i>	Hibernation,	<i>rīkhō-kī nīnd, rīkh-nīnd</i> (lit. "bear's-sleep").
Harlot,	<i>pātar.</i>	Hiccough,	<i>ḍēkār.</i>
Harrow,	<i>dāḍiaū, jōl.</i>	Hide (vb.),	<i>chōrnō.</i>
Harvest,	<i>sākh.</i> (Kharif harvest) <i>sardiyā-kī sākh;</i> (Rabi harvest) <i>rūriyā-kī sākh;</i> (August harvest) <i>bha-</i> <i>dōḍī.</i> The last-named includes <i>chēnī, kāgnī,</i> <i>jhāḡṛā,</i> and unirrigated rice ( <i>ūkhṛī dhān</i> or <i>ghar-kē sāḍī</i> ).	High,	<i>ūglō.</i>
Hasten (vb.),	<i>utaur karnī.</i>	Hill,	<i>ṭībā.</i>
Hat,	(woman's large hat) <i>chauṛī, sāgī;</i> (girl's) <i>jūṭī.</i>	Him,	<i>tēsē-kh.</i>
Hatch (vb.),	<i>bāṭī sēnī.</i>	Hip-bone,	<i>gūṛī.</i>
Hate (vb.),	<i>durkārṇō.</i>	Hire,	(of land, house, etc.) <i>kārī.</i>
Have (vb.),	<i>rākhṇō.</i>	His,	<i>tēs-kā.</i>
Hay,	<i>sūkhō ghās.</i> (Left on the ground for use in winter) <i>sārṇō ghās.</i>	Hit (vb.),	<i>mārṇō.</i>
Head,	<i>mūḍ.</i>	Hive (in a dwelling- house),	<i>tīrā.</i> The hole of exit and entrance is <i>mōhkanī.</i>
• Heart,	<i>jīv.</i>	Hoarfrost,	<i>pāwā.</i>
Hearth,	<i>chāl.</i>	Hog,	<i>suṅgar, sūgar;</i> wild hog, <i>baṇ sūgar.</i>
Heaven,	<i>agās, ugās.</i>	Hold (vb.),	<i>thāḍṇō.</i>
Heavy,	<i>garūṭ.</i>	Holiday,	<i>tēhār.</i>
		Hollow,	<i>pōchrō.</i>
		Honey,	<i>mauh.</i>
		Honeycomb,	<i>mōkī-kē kōś.</i>
		Hook,	<i>kāḍā.</i>
		Hookah,	<i>hōkkā, chilam.</i>

English.	Jaunsārī.	English.	Jaunsārī.
Hope,	ās.	Husband,	khwāḍ.
Hopeless,	nirās.	Hush,	mēsā.
Horn,	śing.	Husk,	tūs; (of barley) bhōā, bhūs; (of rice) tūs; (of chēnī, jhāgōrā; or kaunī) kōyar, tūs; (of gihū, or wheat) phāphrā; (of masūr, mās, or lōbiyā) bhōā; (of chaulāī, or maḍuā) bhūs. Chaff, etc., removed from the threshing-floor is khōā.
Hornet,	angāo, tambīā; (the small hornet) bachh, bachhau.	Hyena,	charakh. The animal is not found in Jaunsar- Bawar.
Hot,	tātō.	Hydrophobia,	hirkīyā.
House,	kūrō.		
How?	kaśō.		
However,	tabhī.		
Hump,	chūr.		
I			
Ice,	hyū.	Interest (on loans),	sūt, byāj, kūt.
Ignite (vb.),	phuknō, dōnō.	Invite (vb.),	nyūtā dēnō.
Ill,	dūkhīā, asūkhīyā.	Iron,	lōh.
In,	bhītōrī, pūḍō.	Is,	asō.
Incense,	dhūp, gūgūr.	Issue, family,	āgī.
Industrious,	dhān sātūā.	Itch,	khāj, kharūs.
Insane,	jhālā.		
J			
Jackal,	śyāḍōṭā, śyāḍ, syāl. Its cry at night is a bad omen.	Jest,	thātītā.
Jail,	kāthāḍā dēwō thōkī. lit. being tied to a stake or log,—an old punish- ment.	Jump (vb.),	phāwī dēnī.
Jaw,	dātōhō; jaws, jamāyīyā.	Just,	nīsābī.
Jealousy,	rīs, rīs-rāg.	Justice,	nyīs.
K			
Keep (vb.),	rākhnō.	King,	bāchhī.
Kernel,	dēr (a whole kernel); chānī (a broken kernel); chānī (kernel of a peach or apricot).	Kiss (vb.), lick (vb.),	chātīnō.
Kick (vb.),	lāt lānī, lāt chhāḍnī.	Knead (vb.),	ṛlū.
Kid,	chēlkūḍō; (female) pīth.	Kneel,	ghūḍō (pl. ghūḍē).
Kidney,	būkū.	Kneel (vb.),	ghūḍē bāḍī-kari baiṭhnō.
Kill (vb.),	kātīnō	Kokla (the green pigeon).	kainōr, kaunal, kālī.

English.	Jaunsārī.	English.	Jaunsārī.
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L

Labour,	<i>minnat, dhāṇ sātānō.</i>	Lemon,	<i>chūkh.</i>
Lad,	<i>chhautā.</i>	Leopard,	<i>bāgh.</i>
Ladder,	(of wood) <i>liṣiṇ</i> : (stone steps) <i>paur, pair</i> . The projecting stone steps in the wall of a terraced field are <i>phaṭṭē</i> .	Leper,	<i>kōrī, pāpī.</i>
Ladle,	<i>chāḍḍē, dāukī.</i>	Level ( <i>adj.</i> ),	<i>sayanō, chōras.</i>
Lamb,	<i>gāb-tūrō, (f. -tūrī).</i>	Liar,	<i>jhūtṭā.</i>
Last,	<i>pachhlā.</i>	Lick ( <i>vb.</i> ),	<i>chātṭṭō.</i>
Late,	<i>bistē, abērā.</i>	Lid,	<i>khātān.</i>
Laugh ( <i>vb.</i> ),	<i>hasṇō.</i>	Lift ( <i>vb.</i> ),	<i>chūgnō.</i>
Lead (the metal),	<i>sīsō.</i>	Light,	<i>āsō, ujyāwō.</i>
Leaf,	<i>lālū.</i>	Lightning,	<i>bijurī, bij.</i>
Leak,	<i>bhōkṭā</i> ; (a small leak) <i>bhōk-tūrī.</i>	Lip,	<i>hōṭh.</i>
Lean,	<i>pātṭrī.</i>	Liquor (spirituous),	<i>sūr.</i>
Leap ( <i>vb.</i> ),	<i>ustṭṭō.</i>	Listen ( <i>vb.</i> ),	<i>sūṇṇō.</i>
Lease,	<i>pātṭṭā.</i>	Little,	<i>nāḍṭrā.</i>
Leech,	<i>jōk.</i>	Lizard,	<i>gō (chameleon).</i>
Leap (smear with cow-dung and earth) ( <i>vb.</i> ),	<i>lībṇō.</i>	Loam,	<i>kāwī māṭṭī.</i>
Leisure,	<i>sibṭā.</i>	Locust,	<i>sōwā, salā.</i>
		Loft,	<i>uplō pūr, uparlō pūr.</i>
		Low,	<i>nīgalō.</i>
		Lunch,	<i>l-pārī.</i>

M

Mad,	<i>jhālā</i> ; a mad dog, <i>hīrkūā.</i>	Marvel,	<i>chambā.</i>
Maize,	<i>kūkrī, ṭēṭē.</i>	Matchlock,	<i>dōrā-kā qhōs, āgun, kili-yārā.</i>
Mallet,	<i>mūgarī.</i>	Mature,	<i>pākā.</i>
Man,	<i>māṇukh, manukhī.</i>	Me,	<i>mukh.</i>
Manufacture ( <i>vb.</i> ),	<i>ghaṇṇō.</i>	Meat,	<i>mausō.</i>
Manure,	<i>gōbar, kāris.</i>	Medicine,	<i>jarī, ōkhatī.</i>
Many,	<i>bharī, bahutē, alēkh.</i>	Meet ( <i>vb.</i> ),	<i>bhēṭṭṭō.</i>
Mark (tattoo),	<i>kājā, kājēl.</i>	Melancholy,	<i>khēj.</i>
Market,	<i>bajār.</i>	Melt ( <i>vb.</i> ),	<i>gāṇṇō.</i>
Marriage,	<i>jōjhōḍā, chyanh.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Memory,	<i>ād.</i>	Mosquito,	<i>machhnyārā.</i>
Mend (vb.),	<i>bānnō.</i>	Mother,	<i>ījī.</i>
Mendicant,	<i>jōgrā.</i>	Mother-in-law,	<i>sāsū.</i>
Mercy,	<i>ghīn.</i>	Mould (clay, loam),	<i>kāwt, māṭṭī.</i>
Mesh,	<i>gāṇī</i> (pl. <i>gāṇīā</i> ).	Mountain,	<i>dāḍō.</i>
Mill (water-),	<i>ghaurat</i> ; hand-mill, <i>jādrō,</i> <i>jādrā.</i>	Mourn (vb.),	<i>khējūnō, khēj karnī.</i>
Mine,	<i>mērō.</i>	Moustache,	<i>jūgā.</i>
Mint (the plant),	<i>padīnā.</i>	Mouth,	<i>khāb.</i>
Miser,	<i>mūjī.</i>	Move (vb.),	<i>hāḍnō.</i>
Misfortune,	<i>karamphūṭīā, nigurā,</i> <i>kūśanī.</i>	Mud,	<i>hilār, gōr, hīl.</i>
Mist.	<i>kurēr.</i>	Muddy (of water or a stream).	<i>gāj.</i>
Mistake,	<i>bhūl, bisar, bhūl-bisar.</i>	Mumps,	<i>ganāy.</i> A man having mumps is called <i>ganā.</i> and the mumps themselves are called <i>qān.</i>
Moist,	<i>śīl, śīlō, sīnō.</i>	Munch,	<i>chabānō.</i>
Monsoon,	<i>chamāsā.</i>	Mushroom,	<i>chyāṭ-myaṭ.</i>
Month,	<i>mīhnnā.</i>	Musk-pod,	<i>bēnī.</i>
Moon,	<i>ṭīkrānī, jhūn.</i>	My,	<i>mērō.</i>
Moon-light,	<i>jhūnā-kō āśō</i> ; clear moon-light without a cloud, <i>phūl biyānī.</i>	Myself,	<i>āpī.</i>
Mortgage,	<i>thapāḍ.</i>	Mystery,	<i>bhēd.</i>
Morning,	<i>rāṭīē, jhīśā.</i>		
N			
Nail (of the body),	<i>navq.</i>	Nest,	<i>kōh, kōlū.</i>
Name,	<i>nāw.</i>	New,	<i>nī, nauā, (f. nauī).</i>
Narrow.	<i>sāgarō</i> ; a narrow lane is <i>sāgarī.</i>	Nice,	<i>umtī, āchhō.</i>
Navel,	<i>nāī.</i>	Nightmare,	<i>kachlō swīnō.</i> A nightmare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brāhman ( <i>bāmān</i> ) must be consulted ( <i>lā, dekhūnū</i> ).
Nay,	<i>nāhū.</i>		
Near,	<i>nērō, dhāiyā, dhāiyā</i> ; near the head <i>mūḍ nērō.</i>		
Necessary.	<i>jārūr.</i>		
Neck,	<i>ṭātū.</i>		
Needle,	(a large one for sewing home-made woollen cloth), <i>unāī nūn.</i>		
Nerve,	<i>sīr.</i>		



English.	Jaunsāri.	English.	Jaunsāri.
No,	<i>nā.</i>	Nourish (vb.),	<i>pārṇṇṇ.</i>
Nostril,	<i>thūṇṇ (pl. thūṇiyā).</i>	Now,	<i>ēb, ēbhī; now and then, kadhi kadhi.</i>
Nothing,	<i>kichh-nā.</i>	Nut,	<i>śekhṭā, śekhṭā.</i>
O			
Oak,	<i>bān, mōrū, kharśū.</i>	Our,	<i>amārō.</i>
Oath,	<i>śuṛ, śūgand, śapath.</i>	Outcry,	<i>hāi-tōbā.</i>
Obscene,	<i>bē-saram.</i>	Outside,	<i>bārās, bāḍḍ, bārāsī.</i>
Odour,	<i>gāḍ.</i>	Over,	<i>chhōṇi, pāḍḍwē.</i>
Offence (to take) (vb.),	<i>kuchlō mānāṇṇ.</i>	Owl,	<i>hū. The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.</i>
Offering,	<i>bluṭ.</i>	Own,	<i>āpṇ.</i>
Omen,	<i>śagūn.</i>	Owner,	<i>mālak.</i>
Open (a door) (vb.),	<i>uḡṇṇṇ.</i>		
Opium,	<i>phūm.</i>		
Or,	<i>kī-tō.</i>		
Other,	<i>ōkā, duṛjā.</i>		
P			
Paddy,	<i>śālī, dhān.</i>	Persevering,	<i>tīṇṇ, pākṇ.</i>
Pain,	<i>pūr.</i>	Petticoat,	<i>ghūghrō, ghūghrā.</i>
Palm (of the hand),	<i>hatnī, hathlī, hathālī.</i>	Pheasant,	<i>kūkhṇ (f. kūkhṇī), kōḷḷā, bhūṭ-chīl, mōnāu.</i>
Pant (vb.),	<i>śaṇṇṇ.</i>	Pick (vb.),	<i>chūḡṇṇ.</i>
Papa,	<i>bābā.</i>	Pickaxe,	<i>kāśī, kūḍṇu; a small one, gōḍṇ.</i>
Paper,	<i>kāḡat.</i>	Piece,	<i>rēḍ.</i>
Paramour,	<i>ār.</i>	Pig,	<i>śūḡar, suḡar.</i>
Pardon (vb.),	<i>chhīnā karn.</i>	Pillow,	<i>sirāṇī.</i>
Parrot,	<i>sūā.</i>	Pine-martin,	<i>kūśṭyā, kūśiyālṭ.</i>
Partner,	<i>śājḷ.</i>	Pimple,	<i>kīl (pl. kīlā).</i>
Partridge,	<i>tītrī, (f. tītrī).</i>	Pinch (vb.),	<i>chūḡṇṇ.</i>
Path,	<i>bāḍ, bāḍlī.</i>	Pipe,	<i>chilam : a portable bamboo pipe kakyāḥ chilam; the part which holds the fire and tobacco is ṭōp.</i>
Peace,	<i>śājail, mēl.</i>		
Peg,	<i>kīl.</i>		
Permission,	<i>chhīl.</i>		

English.	*Jaunsāri.	English.	Jaunsāri.
Pit,	khāṭ.	Precipice,	dhūṅg, dhūḍh.
Pity,	ghīṇ.	Pregnant,	pēt-bhāri, dō-pastā, garbhīṇ.
Place,	jāgā.	Present,	hājār.
Plait (vb.),	gūthṇō.	Press (vb.),	ḍābṇō.
Plant,	biājār, pōḍh.	Prick (vb.),	chubāṇō.
Plough,	hau, hal.	Priest,	purōt.
Plough (vb.),	bāṇō, hau lāṇō.	Profit,	phāyḍā.
Ploughshare (iron),	phāwā. The part of the share in which the iron ploughshare is fixed is nāsī or pāthā. When worn down the share is called nausuā and is used for ploughing ground before seed is planted.	Prohibit (vb.),	ṭhēkṇō.
Plover,	ṭiṭṇ.	Promise,	karār.
Pocket,	khissā.	Prophet,	bākī.
Pod (seed-),	sēmī.	Proud,	maugrā.
Poison,	biśh, bikk.	Prove (vb.),	parēkhṇō.
Pomegranate,	dārōī, dārmō, dārim.	Punchayat,	bhētāg, khūwī.
Pond,	tāl.	Puncture,	bhōkā; a small one, bhōkṭūrī.
Poor,	mārā.	Puppy,	kūktālō, kūkṭō.
Porcupine,	sāyal.	Purgative,	julābō-kī jarī.
Powder (gunpowder),	dārū.	Purse,	baṭuā.
		Push (vb.),	dhakiyāṇō.
		Put (on clothes, etc.) (vb.),	paharnō, bhīṇō.
		Putrid,	śarīyai, śarīyū.
Q			
Quake (vb.),	hālnō.	Quickly,	ṭikhō ṭikhz.
Quarry,	khān.	Quiet,	chalag.
Queen-bee,	mōkī-kā gōṇ.	Quite,	mūṇikō.
Question,	sāl.		
R			
Rags,	khāṭrē, gūḍrē.	Ravine,	nāwā.
Rainbow,	indrā-lhanū.	Raw (crops),	ālō.
Ram.	khāḍū; a ram with a flock is hūr.	Razor,	khūrī, (pl. khūrīā).
Raspberry,	hisāu, hichhōī.	Reaper,	lāṇīyā.
Rat,	mūshā.	Rear,	pachhāṣū.

English.	Jaunsārī.	English.	Jaunsārī.
Refuse (vb.),	mūkrōṇṇō.	Ringāl-bamboo ( <i>arundinaria fulcata</i> ),	nināwo, nināli.
Relation,	nātā.	Road,	śaruk.
Remember (vb.),	āl rakhṇī.	Roar (vb.),	(like a tiger or leopard) nāḍṇō; (like a bear) dūdyāṇṇō, bhūbhkṇṇō; (like a jackal) laliyāṇṇō, tūkṇṇō.
Rent,	kārī.	Roof,	chhāppar.
Repair (vb.),	ṭil-ṭāk karnī.	Rope,	pāyī.
Request (vb.),	darkhāst karnī.	Rot,	jā.
Rest (vb.),	sustāṇṇō.	Rub (vb.),	māḍṇō.
Retire (from a case) (vb.),	bhājṇṇō.	Ruin,	nās : of a house or village, khannir.
Return (vb.),	pachhiāṇṇō, baurṇō.	Run-away couple,	uḍu kūriyā.
Rib,	paśaurā.		
Rice,	chau; cooked rice, bhāt.		
Right,	sīdhō, pādrō.		
S			
Sake (for the — of),	khātar, āstē.	Shave (vb.),	māḍ lōṇṇō; to shave the head, bhadar karnṇō.
Salt,	nāṇ.	She,	sō, sījī.
Same (that very),	sājī.	Sheep,	bhēḍ (pl. bhēḍā).
Sand,	bāū, bāyū.	Shell,	(green walnut-shell) chāch; (dry walnut-shell) śekṭā śekhṭā; (apricot, peach- or nut-shell) dēlkōṇṇō, dēli; (egg-shell) śekṭā, śekhṭā.
Scratch (vb.),	śōṇṇō.	Shepherd,	see Herdsman.
Search (vb.),	śūḡtaṇṇō, lōṇṇō, hēṇṇō.	Shin,	pōrī.
Season,	summā.	Shiver (vb.),	dḥūṇṇō.
Seemul (cotton tree),	śīmōī.	Shop,	hāt.
Separate (vb.),	jūḍō karnṇō.	Short,	thōṇṇō.
Serpent,	śū-āṇṇō (ophiophagus and cobra class).	Shorten (vb.),	ghaṭāṇṇō.
Several,	katīh.	Shoulder,	baurṇō (pl. baurē).
Sew (vb.),	sibṇṇō.	Shriek (vb.),	chīgāṭṇṇō, laliyāṇṇō.
Shade, shadow,	chhīyal.	Shrew,	lūgdūr.
Shake (vb.),	hālṇṇō.	Shroud,	kaphan.
Shale,	dāk, dōkōr.	Shut (vb.),	(a door) dār dēṇṇō lāī, dār laṇṇō; (to shut up) ghaṭṇṇō.
Shame,	lāj, saram.	Side,	chhēḍ.
Share,	bāṭā.	Sigh (vb.),	sās māṇṇō.
Sharp,	painā, painō (fem. painī); dātrā (fem. dātuhī); dāyṇā; pachrāṇṇō.		
Sharpen (vb.),	paināṇṇō, pain karnṇō, payūṇṇō.		

English.	Jaunsāri.	English.	Jaunsāri.
Sigu,	sān.	Somehow,	bhāñ-kasōñ.
Silence,	mēsā.	Somewhere,	bhāñ-lōkñ.
Sinful,	gunōi.	Soon,	jhañ, tikhō.
Since,	jadhñ-aun.	Sound,	wāj.
Sinew,	sir.	Soup,	kañjyir, kñji.
Singer,	gītārī.	Sour,	āmlō.
Sister,	(elder) dādī; (younger) bhāññ; sister-in-law, bhauj.	Spark,	patanigā, tanqā.
Skin,	khāl.	Sparrow,	ghññjanñ.
Sky,	agās, gain.	Spate,	gañññ.
Slap (vb.),	lappar mārñ.	Spider,	kñyārñ.
Slate,	paññ.	Spit (vb.),	thukññ.
Sleep (vb.),	sūtññ.	Spoil (vb.),	khñññ.
Sleet,	athārī.	Spoon,	chāñññ, dāukñ.
Slip (vb.),	rarchññ, khiskññ.	Spot,	chāññ, chāññ.
Sloping,	tirchhñ.	Sprain (vb.),	mññññ.
Slow match for matchlock, tōrā.		Spring (vb.),	ustñññ, phāwñ dēññ.
Smell (vb.),	siññññ.	Squint (vb.),	patērñ hñññ, squint-eyed, pañññ.
Smile (vb.),	kanñk kanñk hasññ: (in the western Parganas) dāññ dāññ hasññ.	Stand (vb.),	thārñ hñññ.
Smoke (tobacco) (vb.),	tamāññ sōñññ, tamāññ khñññ.	Star,	tārā: evening star, suk- tārā, suk-tārā.
Smoke,	dhññ, dhññdhñññ.	Stick (walking-),	lāññ-lñññ, lāññ, dññññ: larger, lāññ, dññññ: a fencing-stick, ghññññ, ghñññ.
Smoothe (vb.),	chiphñññ.	Stomach,	ghññ, pñññ, pñññ, ghññ- ñññ, pñññ.
Smooth,	chiphññ.	Stone,	pññññ, dññññ: a small stone, sññññ; stone of fruit, dñññ.
Snake,	sāññññ, gurāñ.	Story,	khñññ.
Snare,	pñññññ.	Straight,	pññññ.
Snare (vb.),	pñññññ lāññ.	Strain (vb.),	chāññññ.
Snore (vb.),	ghñññññ.	Strangle (vb.),	dñññ lāñññ.
Snout,	thñññ.	Straw berry,	kññññ, bhññññ.
Snow,	hyññ.	Stream,	gñññ; a streamlet, khññññ.
So,	ēsñññ.	Strength,	jñññ.
Soak (vb.),	ruññññ.	Strong,	maññññ.
Sole (vb.),	ññññññ.	Stumble (vb.),	thññ khñññ, thññññññ.
Somebody,	kñññ.		

English.	Jaunsārī.	English.	Jaunsārī.
Stutter (vb.),	<i>lāḍḍē-kari bōlnō.</i>	Surround (vb.),	<i>gōṭṭō.</i>
Stutterer,	<i>lāḍḍā.</i>	Swallow (vb.),	<i>ghōṭṭō.</i>
Sucking pig,	<i>sūgṛṭō, sūgṭāylō.</i>	Swear (vb.),	<i>śōgand karnī, śaṣ karnī.</i>
Suckle (vb.),	<i>dūdhi dēṇī, dūdhi dēṇō.</i>	Sweat,	<i>hīwī, hāw.</i>
Suddenly,	<i>chāṇchak.</i>	Sweet,	<i>mīthō, guṭṭō, quīlō, gurā-waṭō.</i>
Sufficient,	<i>bhātērō. muktō.</i>	Swell (vb.),	<i>uśāwṇō.</i>
Sun,	<i>dūs. Sun-warmth, ghām, rūr.</i>	Swim (vb.),	<i>bāwī lāṇī.</i>
Sunday,	<i>aiṭar.</i>	Sword,	<i>tarwīr.</i>
Surety (bail),	<i>jāman-gaṭī.</i>	Syrup,	<i>sīrī.</i>
Surprise (vb.),	<i>chamḍhā karnō.</i>		

## T

Tail,	<i>phūch. phūchūṇ, lēg.</i>	This,	<i>aijī, aijō, fem. aijī.</i>
Taste (vb.),	<i>bīnīśṇō.</i>	Thorny,	<i>kāḍḍiṭwā.</i>
Teach (vb.),	<i>sikhīṇō.</i>	Thread,	<i>dhāgā.</i>
Tear,	<i>āsū (pl. āsūā).</i>	Throat,	<i>ṭāṭū.</i>
Tear (vb.),	<i>khūchṇō.</i>	Thumb,	<i>gūṭhī.</i>
Teat,	<i>dūhī, dudhū.</i>	Thunder (vb.),	<i>gurṇō, gurkāṇō.</i>
Teaze (wool) (vb.),	<i>ṭūḍṇō.</i>	Thus,	<i>ēthō.</i>
Teeth,	<i>ḍāḍ.</i>	Tick,	<i>chakruā.</i>
Temple,	<i>māḥal.</i>	Tickle (vb.),	<i>ṭōṣṭiyāṭī lāṇī.</i>
Tenant,	<i>khārī ; (if paying rent to Government) sīrkārī-sāmī.</i>	Tie (vb.),	<i>bāḍṇō.</i>
Tether,	<i>ḍāw.</i>	Tiger,	<i>sīh : tigress, śīhan.</i>
Thaw (vb.),	<i>gawṇō.</i>	Tight,	<i>gīṭhō.</i>
Their,	<i>tiṭ-kh.</i>	Time,	<i>balhat.</i>
Thee,	<i>tāḍ-ṭh.</i>	Tinder,	<i>ruṭ, kapās.</i>
Then,	<i>tabhī.</i>	To,	<i>-kh : To the head, mēḍa-kh.</i>
There,	<i>ṭēhī.</i>	Toad,	<i>mēḍkō.</i>
Therefore,	<i>ēthō āstē, tabhī tan.</i>	Tobacco,	<i>tamīkhū, tamākū.</i>
Thigh,	<i>charuō.</i>	Toe,	<i>gōḍḍē-kā gūṭhī : big toe, jēṭhī gūṭhī.</i>
Thin,	<i>mārī.</i>	Together,	<i>kaṭṭhō.</i>
Thirst,	<i>ṭīs.</i>	To-morrow,	<i>d-ṭiyā, ḍṭiyā, daṭī.</i>
Thirsty,	<i>ṭīsā.</i>	To-night,	<i>ellī-rāt.</i>

English.	Jaunsārī.	English.	Jaunsārī.
Tooth,	<i>dād.</i>	Tread (vb.),	<i>gēchhō.</i>
Top,	<i>mūḍiyārō.</i>	Tree,	<i>būṭ.</i>
Torch,	<i>rākā, byāthi-kā rākā ; (a bundle of lighted sticks) jōgtī ; (of chir-wood) dalī.</i>	Trickle,	<i>ṭurūr-ṭurī.</i>
Tough (of meat),	<i>jarjarō, jirjirō ; Tough (of leather) tartarō.</i>	Trip (vb.),	<i>ṭhēs lāgnī.</i>
Track,	<i>bāt ; a narrow track, sāgarī bāt.</i>	Trust (vb.),	<i>panth rākhnō.</i>
		Turn (vb.),	<i>phirnō, baurnō.</i>
		Twinkle (vb.),	<i>jhalmaalānō.</i>
		Twitter (vb.),	<i>chaūchiyānō.</i>

## U

Udder,	<i>ain.</i>	Untrue,	<i>jhūṭṭhō.</i>
Uncle,	(father's brother) <i>kākā ; (mother's brother) māmā ; (husband of father's sister) phūphā ; (husband of mother's sister) māūsī.</i>	Unwilling,	<i>bēgō.</i>
Under,	<i>tōi, parthē, jhilai ; under the head mūḍ-tōi.</i>	Up,	<i>ūbhō (fem. ūbhī), chaū.</i>
Unripe,	<i>ālō.</i>	Upon,	<i>-chh ; upon the head, mūḍa-chh ; upon this, ēthū-chh ; upon that, tōthū-chh.</i>
Unsafe,	<i>achāyithō, aukhō.</i>	Us (acc.),	<i>āmū-kh.</i>
		Use,	<i>chāl.</i>

## V

Vacant,	<i>rītō (fem. rītī).</i>	Vessels (of metal),	<i>bhāḍḍō ; (of earthen-ware or basket-ware), bīsān.</i>
Vagrant,	<i>bhayā, bhañk phirnō (to be a vagrant).</i>	Vex (vb.),	<i>kūrjānō.</i>
Various,	<i>bhāṭi-bhāṭi-kā.</i>	Violet,	<i>jindā phulūṭ.</i>
Vend (vb.),	<i>biknō.</i>	Virgin,	<i>an-bṛī.</i>
Venom,	<i>bish, bikh.</i>	Vomit,	<i>ḍāṭi.</i>
Veranda,	<i>māch, taūg.</i>	Vomit (vb.),	<i>chhālōnō.</i>
Verdant,	<i>harō.</i>	Vulture (brown),	<i>garur ; (black) chhāppō.</i>

## W

Wade (vb.),	<i>jāgārē jānō.</i>	Wall,	<i>bhāt ; the retaining wall of a hill-field, bājīn.</i>
Wait (vb.),	<i>ṭharnō.</i>	Walnut,	<i>ekhar, ekhar.</i>
Wake (vb.),	<i>ujunō.</i>	Wane (vb.),	<i>maurnō (e.g. of the moon).</i>
Walk (vb.),	<i>hāḍnō, ḍeunō.</i>		

English.	Jaunsārī.	English.	Jaunsārī.
Warm,	<i>tātō.</i>	Whisper,	<i>kānā bātī.</i>
Waste (vb.),	<i>khōṇō.</i>	Whistle (vb.),	<i>sūskyārūṇō.</i>
Waterfall,	<i>pachhār.</i>	White,	<i>suklō, chitṭō, sēttā.</i>
Wave,	<i>haliārā.</i>	Who ?	<i>kūṇa.</i>
Wax,	<i>main, muēṇ, sīṭha.</i>	Why ?	<i>kāī, kōthū wāstē.</i>
Wax (vb.),	<i>jīṇō (e.g. of the moon).</i>	Wick,	<i>bātī.</i>
Way,	<i>bāṭ.</i>	Widower,	<i>rāḍu.</i>
We,	<i>ām.</i>	Wife,	<i>jōrū, chhēurī.</i>
Weak,	<i>mārō.</i>	Will-o'-the-Wisp,	<i>bhūtāśā.</i>
Wean (vb.),	<i>iṇdh chōrnō.</i>	Wind,	<i>hāvā, bāt.</i>
Wear (vb.),	<i>bhīṇō, paharnō.</i>	Windpipe,	<i>sāyā.</i>
Weather,	<i>rīt.</i>	Wink,	<i>pākh.</i>
Weave (vb.),	<i>buṇṇō.</i>	Wink (vb.),	<i>sān mārni.</i>
Wedding,	<i>jōjhōrā, chyāh.</i>	Winnow (vb.),	<i>pichhōrōṇō, pūṇṇō.</i>
Wedge,	<i>kāl.</i>	Winnowing-sieve,	<i>sūpō.</i>
Weed (vb.),	<i>gōḍṇō, hēlnō.</i>	Winter,	<i>hēṇd.</i>
Weep (vb.),	<i>rūṇō.</i>	Witch,	<i>jadiyārī.</i>
Weigh (vb.),	<i>jākhṇō.</i>	Wither (vb.),	<i>sēmṭōṇō.</i>
Welfare,	<i>rījī khūsī.</i>	Within,	<i>bhitrās.</i>
Wet,	<i>bhījiyāṭ, tīndō, rujiyāṭ.</i>	Wizard,	<i>judyārā.</i>
What ?	<i>kī.</i>	Woman,	<i>bēṭī mānukh, bēṭkūrī.</i>
When.	<i>jābhī.</i>	Wood,	(fuel and dressed planks), <i>lākṛō</i> ; (boughs for fodder, etc.) <i>pajihīr.</i>
When ?	<i>kādhī.</i>	Worm,	<i>kīṇ.</i>
Where,	<i>jēkē.</i>	Worship (vb.),	<i>pūjṇō.</i>
Where ?	<i>kōikē.</i>	Wrap (vb.),	<i>bāḍṇō.</i>
Wherefore ?	<i>kī.</i>	Wrinkle,	<i>lūrī, jhōb.</i>
Which,	<i>jījā.</i>	Wrist,	<i>kāḡṣī.</i>
Y			
Yawn (vb.),	<i>jumāṇō.</i>	Yeast,	<i>kīn.</i>
Year,	<i>barīs, barās</i> ; last year, <i>pōr</i> ; year before last, <i>parār</i> ; three years ago, <i>hō-parār</i> ; next year, <i>āḡī</i> ; two years hence, <i>agērū.</i>	Yellow,	<i>pēṇ.</i>
Yearling,	<i>barsōtō.</i>	Yes,	<i>haū.</i>
		Yesterday,	<i>bēyā.</i>
		Yoke,	<i>samāī, samāī.</i>

## SIRMAURĪ.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—  
 Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patiālā, in which the language is, here, Baghāṭī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsārī, the most eastern of the Western Pahārī dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghāṭī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsārī to its east.

The language of Sirmur itself is called Sirmaurī. This language is not, however, confined to this State. It is also spoken in some hill tracts of  
 Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.  
 Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmaurī is called Dhārṭhī. The dialect of the Trans-Girī country is called simply Girīpārī. These two dialects are much alike. The main difference is that Dhārṭhī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahārī as Girīpārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying  
 Jubbal Dialects. Barāṭ tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kīrnī dialect of Kiūṭhālī is spoken), and the Punur tract of Keonthal. This Barāṭ tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Girīpārī locally known as Biśāu. The dialect of Barāṭ and the neighbourhood is called Barāṭī, and is more closely connected with Kiūṭhālī than with Sirmaurī. It is dealt with under the head of the Kiūṭhālī Group on pp. 599 ff.



The following is the estimated number of speakers of the various forms of Sirmaurī :—

Dhāṭhī								
Ambala	.	.	.	.	.	.	.	6,675
Sirmur	.	.	.	.	.	.	.	76,664
								<hr/>
								82,739
Giripāri								
Sirmur	.	.	.	.	.	.	.	24,364
Jubbal (Bisáu)	.	.	.	.	.	.	.	17,459
								<hr/>
								41,823
								<hr/>
TOTAL								124,562
								<hr/>

Nothing of consequence has hitherto been written concerning Sirmaurī, nor, so far as the present writer knows, does it possess any literature.

## SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

**Alphabet.**—The alphabet used is a variety of the Ṭākri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey.

The following table shows this alphabet, as it has been employed in writing the specimens:—

The Sirmaurī Alphabet.

a	3	da	ε
ā	3)	dha	ε
i, ī & ě	6 or 5	na	7
u & ū	3	pa	5
ē	3 or 5	pha	5
ai	3)	ba	9
ō & ō	3)	bha	9
au	3)	ma	7
ka	x	ya	4
kha	5	ra	7
ga	3)	la	3
gha	5	wa	9
cha	7	śa	9
chha	8	sha	5
ja	7	sa	6
jha	7	ha	ε
ṭa	2	kā	x
ṭha	6	ki, kī	x
ḍa	5	ku, kū	x
ḍha	2	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	5	kau	x

**Pronunciation.**—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in ‘hot’ and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghōr*, a house, is sometimes written चर, *ghar*, and sometimes चौर, *ghōr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, चर will be transliterated *ghar*, and चौर will be transliterated *ghōr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ě*, sounded like the *ě* in ‘met.’ This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so *sētī*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ě* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ě*, thus, तेस, *tēs*.

The vowels *ī* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *īk* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guwā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *ai* in *bēṭā* or *baiṭā*, a son; *khēch* or *khaich*, pull: *ō* and *au*, as in *ghōṛā* or *gauṛā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *īraṇ*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *ḍh*, *dh*, *bh* is dropped, as in *gauṛā* or *ghōṛā*, a horse; *ghōr* or *gōr*, a house; *bāḍ* (not *bāḍh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dāḍ* (for *dāt*, a tooth; *pāḍj* (for *pāḍh*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagīṇā*, to apply.

In Hindī the letter *ś* (pronounced like the *sh* in ‘shine’) generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *śau*, a hundred. The Sanskrit *śh* (श्) becomes *ś* as in *māṇās*, a man, sometimes written *māṇachh*, which points to interchange between *chh* and *ś*.

**Nouns.**—In most forms of Central Pahārī *Tadbhava*<sup>1</sup> nouns which in Hindī end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmaurī they end optionally either in *ā* or in *ō*. In Sirmaurī the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gauṛā*, a horse; *kutā*, a dog; *bēṭā*, a son; and *bāṇḍā*, a share. These, as in Hindī, form their oblique singulars and nominative plurals in *ē*. Thus, *gauṛē*, *kutē*, *bēṭē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gauṛō*, *kutō*, etc.

<sup>1</sup> A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bālak*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *pair-hēṭhē*, under the tree; *bāw-khē*, (he said) to his father; *māṇaś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēkī jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nēṛē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *thōṛē dinō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō ditti*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēṭē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bāwē dēkhā*, the father saw him; *sāduē ditti*, the complainant gave (a false charge); *sōbyē* (for *sōbī-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	.	.	.	.	.	<i>ē</i> or <i>dā</i>
Dative	.	.	.	.	.	<i>khē</i> or <i>gē</i>
Ablative	.	.	.	.	.	<i>dā</i>
Genitive	.	.	.	.	.	<i>rā</i>
Locative	.	.	.	.	.	<i>dā</i> , in; <i>mō</i> , in; <i>pāḍē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *kī*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pāḍē* is an oblique masculine adjective, and has its feminine *pāḍī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēṭē dūr dēsō-khē dō-gōwā*, by the younger son it was gone away to a far country; i.e. the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

*muktī rōṭī khāḍō*, they eat much bread.

*ai rupayā tēs dē*, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, i.e. may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chīṭē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bāḍ*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

*āpne bāw-khē bōlō*, he said to his father.

*dūr dēsō-khē dō-gōwā*, he went away to a far country.

*sē āpne bāw-gē dōā*, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōā*, from whom did you buy that ?

*gāw-rē bāṇiyē-dō*, from a shop-keeper of the village.  
*bāē-dā chīs khaich*, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindī *kā*, is adjectival. Examples of the masculine singular are :—

*tēs-rā jēṭhā bēṭā*, his eldest son.  
*bāw-rā nāw Sādō*, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pāḍē*, on, are also used. Examples are :—

*mērā bāpū tēs chhautē-sē ghōr-dā raṭṭ-sa*, my father lives in that small house.  
*tēnyē tēsī bāgrī-dā sūṛṭū jāgnē lāyā*, he put him in the field to watch swine.  
*sapēd gauṛē-rī jīn ghōr-mō sa*, in the house is the saddle of the white horse.  
*sē gauṛē pāḍē asa*, he is on a horse.  
*mī-pāḍē pharādlā*, he will make a charge upon (*i.e.* against) me.

**Adjectives** are declined exactly as in Hindī. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *ī* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms :—

*gāw-rē bāṇiyē-dō*, from a shopkeeper of the village.  
*tērē bāw-rē ghōr-dē kaitnē bēṭē*, how many sons are there in your father's house ?  
*mērē chāchē-rē bēṭē-rā bayāh tēs-rī bōbō sāthē hōa*, the son of my uncle is married to his sister.  
*ēs gauṛē-rī umar kā*, what is the age of this horse ?  
*ghōr-dē kaitnē bēṭē*, how many sons in the house ?  
*maṭ tēs-rē chhōṭē-dē bōhtē chhīṭē lāē*, I applied many blows upon his son.  
*Kāsmīr āē-dī kaitnī dūr*, how far is Kashmir from here ?

The postposition *pāḍē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pāḍī*. Thus :—

*sē gauṛē-pāḍē asa*, he is on a horse.  
*sē ṭībē-pāḍē dāgar chār*, he is grazing cattle (masc. plur.) on the hill top.  
*hōmē ēkī ghōnē pāḍē dōē*, we (masc. plur.) went on (*i.e.* about) a wall.  
*tēs-rī pīṭhī-pāḍī jīn pā*, put the saddle (fem.) upon his back.

Comparison is effected as in Hindī, the thing with which comparison is made being put in the ablative. Thus :—

*tēs-rā bhāī tēs-rī bōbō-dā bayā asa*, his brother is taller than his sister.  
*sōbī dā āchhā*, best of all, best.

## PRONOUNS.

The pronoun of the first person is :—

sing. nom.	<i>hã, ã, hõ, or ãw.</i>
ag.	<i>mẽ, maũ, mõ, mõe.</i>
obl.	<i>mẽh, mĩ, mĩ, mĩ.</i>
gen.	<i>mẽrã, mẽhrã.</i>
plur. nom.	<i>hãm, hãmẽ, hõmẽ.</i>
ag.	<i>hãmẽ, hõmẽ.</i>
obl.	<i>hãmõ.</i>
gen.	<i>mārã.</i>

The pronoun of the second person is :—

sing. nom.	<i>tũ.</i>
ag.	<i>tẽ, taĩ, tõe.</i>
obl.	<i>tãĩ.</i>
gen.	<i>tẽrã.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumẽ.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārã.</i>

A few examples may be given of some of these forms :—

- hã bhũkhẽ mörnẽ lãgã, I am dying of hunger.*  
*hõ tẽrã bẽtã bõlñẽ-khẽ nã õã, I am not (worthy) to be called thy son.*  
*ãw pañchõ lẽ-rõ gõã-thã, I had taken away assessors.*  
*ã ãj bahõt chālã, I walked much to-day.*  
*maũ pãp kiyã, I did sin.*  
*mõe sãdu nã chhẽtã, I did not beat the plaintiff.*  
*mĩ ãpñẽ nõkrõ-dã rãkh-lõ, place me amongst thy servants.*  
*hisab mã-khẽ dẽ, give the share to me.*  
*mẽrã bãpu tẽs ghõr-dã raũ-sa, my father lives in that house.*  
*hãm ghõnẽ-gẽ pũjẽ, we arrived at the wall.*  
*hõmẽ ãkĩ ghõnẽ-pãdẽ dõẽ, we went about a wall.*  
*hãmõ khusĩ hõñẽ põrõ, for us rejoicing is proper.*  
*nã hãmõ-dã kõjyã õã, there was no quarrelling among us.*  
*tũ mẽrã sãthĩ sõdã rõyã, thou wast always with me.*  
*taĩ parãwan-chãrĩ lãĩ, thou preparedst a feast.*  
*tõe mĩ ãk bãktũ bĩ nã diyã, thou didst not give me even one kid.*  
*tẽrã hukam nã mõrã, (I) did not disobey thy order.*

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

<i>ai</i> , this, sing. obl. <i>ẽs</i> ; plur. <i>ai</i> , obl. <i>in</i> or <i>inĩ</i> .
<i>sẽ</i> , he, she, that ; ag. <i>tẽñiyẽ</i> or <i>tẽnyẽ</i> , obl. <i>tẽs</i> , <i>tẽsĩ</i> ; plur. <i>sẽ</i> , ag. <i>tiñẽ</i> , obl. <i>tiñ</i> , <i>tiñĩ</i> .

Examples are :—

- ai rupayã tẽs dẽ, give this rupee to him.*  
*ai gaurã kitnẽ ãin-rã, how old is this horse ?*

*ēs gaurē-rī umar kā*, what is the age of this horse?  
*sē tībē-pāḍē ḍāgar chār*, he is grazing cattle on the hill-top.  
*tēṇiyē tiṇī-khē hisab baṇḍē-diyā*, he divided the shares to them.  
*tēṇyē mānō burā*, he considered (it) bad.  
*tēṇyē tēsī bāgrī-dā lāyā*, he sent him into the field.  
*sē tēs-rē bāwē dēkhā*, his father saw him.  
*sē āṇā ōjrā tiṇī-rē chhārē chhilkē khāy-rō bhōrnē lāgā*, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

*ik bāktū jaiē khusī lāwdā*, a kid, with which I might have made merry.  
*tērā ḍujā bēṭā jēṇiyē tērī māl laṭāy-diyā*, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

*tāi-pāchhē kas-rā chhōṭū āw*, whose boy comes behind you?  
*sē kas-dā lōā*, from whom did you buy that?  
*tērā nāw kā*, what is your name?  
*kōi* is 'anyone' and *jō-kīē* is 'whatever'; thus:—  
*kōi tēsī khāṇē-khē nā dēṭ-thā*, no one was giving him to eat.  
*jō-kīē mī-gēchhē ōsdiyā*, whatever is mine. (But the correctness of this sentence is doubtful.)

## CONJUGATION.

### A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindī *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōā*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

*tēs-rā bhāi tēs-rī bōbō-dā barā asa*, his brother is bigger than his sister.  
*jō-kīē mī-gēchhē ōsdiyā, tērā ōsō*, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.  
*jēṭhā bēṭā bāgrī-dā thā*, the elder son was in the field.  
*ēkī jōnē-rē ḍū bēṭē thiyē*, of a certain man there were two sons.  
*hāmō khusī hōṇē pōṛō*, it is proper for us to be joyful.



*hō bōlñē-khē tērā bēṭā nā ōā* (or *hōā*), I became not (*i.e.* I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ōā* and in the other *hōā*.

**B. Active Verb.**—The **Infinitive** or **Verbal Noun** is formed by adding *ñā* to the root. Thus, *ṭipñā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r* or *ṛ*, then *nō* is added instead of *ñā*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṭipñō*. As examples of the infinitive we may quote:—

*sūrṭū jāgnē lāyā*, he was appointed to watch swine.

*ōjrā bhōrnē lāgō*, he began to fill his belly.

*kōi tēsī khāñē-khē nā dēō-thā*, no one used to give him (anything) for eating.

*hōṭñē-rī pāwan-chārī*, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṭipō*.

There are the usual irregular past participles; we may quote:—

*karnā*, to do

*dēñā*, to give

*lēñā*, to take

*jāñā*, to go

*āñā*, to come

*marnā*, to die

Past Participle.

*kiyā* or *kōrā*

*diyā* or *dittā*

*liyā* or *littā*

*gauā* or *gōā*

*āyā*

*mōā*

With all these there are variations of spelling. Thus, *gōā* may be found spelt *guwā* or *gōwā*.

The **Conjunctive Participle** is formed by adding *ī* (or, after *ā*, *y*) to the root. Thus, *ṭipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭipī-rō*, having struck. As irregular, we may quote *mōī*, having died, from *marnā*.

Examples are:—

*nōkrō bēdī-rō*, having called a servant.

*taras khāy-rō*, having eaten (*i.e.* felt) pity.

*khōī-khañḍāy-rō*, having lost and squandered.

Owing to the frequent interchange of *ī* and *ē*, we have forms like *bāñḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōñē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *w*. Thus:—*ṭip*, beat thou; *pā*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlñā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. <i>ṭipū, ṭipū̃</i>	<i>ṭipū, ṭipū̃</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō, ṭipō̃</i>	<i>ṭipō, ṭipō̃</i>

Similarly we have *chōlū̃*, let me go (to my father) ; *bōlū̃*, let me say to him.

*sē ṭibē-pāḍē ḍāgar chār*, he grazes cattle on the hill top.

*tāi-pāchhē kas-rā chhōṭū āw*, whose boy comes behind you ?

*pōrō̃*, it is proper (for us to be joyful).

*muktī rōṭi khāō dēō̃*, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future** :—

I shall strike.

Sing.	Plur.
1. <i>ṭipū̃ē</i>	<i>ṭipō̃gē</i>
2. <i>ṭiplā</i>	<i>ṭiplē</i>
3. <i>ṭiplā</i>	<i>ṭiplē</i>

The only other examples are both in the second specimen, *viz.* : *kōrwē̃*, for *kōrū̃ē̃*, I will make, and *pharādlā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭipō̃ sa*, he is striking ; *raū sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭipō̃ thā*, he was striking ; *nā dēō̃-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindī. Thus, *lāwdā*, I might have arranged (a feast with my friends).

The **Past, Perfect** and **Pluperfect** are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlnā*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

*ā āj bahōt chālā*, I walked much to-day.

*kāl pōṛā*, a famine fell.

*bēṭē āpnē bāw-khē bōlō*, the son said to the father.

*bāwē āpnē nōkrō-khē bōlā*, the father said to the servants.

*tēs-rē bāwē pāpē ḍiyē*, his father gave (him) kisses.

*tērē bāwē pāwan-chārī kōrī*, thy father made a feast.

*mōi guwā thā*, he had died.

**Compound Verbs** are as in Hindī. **Intensives** are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus :—

*mōi guwā thā*, he died.

*sūrā māl laṭāy hōṭā*, all the property was squandered.

*ḍō-gōwā*, he went away (to a far country).  
*rākh-lō*, put (me among thy hired servants).  
*hisab bāṇḍē-diyā*, he divided the share.

As examples of **Inceptives** we may quote :—

*sē rōṇē lāgā*, he began to dwell (with a man of that country).  
*bhōrnē lāgā*, he began to fill (his belly).  
*hā mōrnē lāgā*, I began to die, *i.e.* I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP:

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

**SPECIMEN 1.**

[illegible]







[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN I.

Ēkī-jōnē-rē    dā    bēṭē    thiṇē.    Kānchhē-bēṭē    āpnē-bāw-khē  
*One-man-of    two    sons    were.    By-the-younger-son    his-own-father-to*  
bōlō,    ‘bāpū,    mērē-bāṇḍē    hisab    mā-khē    dē.’    Tēṇiyē  
*it-was-said,    ‘father,    (of-)my-portion    the-share    me-to    give.’    By-him*  
tiṇī-khē    hisab    bāṇḍē-diyā.    Thōrē-dinō-pāchhē    kānchhē-bēṭē  
*them-to    the-share    was-divided-out.    A-few-days-afterwards    by-the-younger-son*  
āpnā-bāṇḍā    hisam    lē-rō (for lēi-rō)    dūr-dēsō-khē    dō-gōwā,    hōr  
*his-own-portion    share    taken-having    a-far-country-to    it-was-gone-away,    and*  
āpnā    māl    khōī-khaṇḍāy-rō    gōway-diyā.    Jōbē    sārā    māl  
*his-own    property    lost-squandered-having    was-wasted.    When    all    the-property*  
laṭāy-hōṭā,    tōbē    tēsī-dēsō-dā    kāl    pōrā,    hōr    sē    tabē    kaṅgāl  
*was-spent-away,    then    that-country-in    a-famine    fell,    and    he    then    poor*  
hō-gōā.    Tēsī-dēsō-rē    ēkī-jōnē-rē    sāthī    sī (for sē)    rōṇē    lāgā.  
*became.    That-country-of    a-man-of    with    he    to-remain    began.*  
Tēṇiyē    tēsī    bāgrī-dā    sūrtū    jāgnē    lāyā.    Sē    āpnā    ōjrā  
*By-him    as-for-him    the-field-in    swine    to-watch    he-was-put.    He    his-own    belly*  
tiṇī-rē    chhāṇē-chhilkē    khāy-rō    bhōrnē    lāgā;    hōr    kōī    tēsī  
*them-of    abandoned-husks    eaten-having    to-fill    began;    and    anyone    to-him*  
khāṇē-khē    nā    dēō-thā.    Jōbē    tēsī    hōs    āyā,    tō    samā (for jāpā)  
*eating-for    not    giving-was.    When    to-him    sense    came,    then    he-said*  
jē,    ‘mērē-bāw-rē    itnē-nōkrō    muktī    rōṭī    khāō    dēō,    hōr  
*that,    ‘my-father-of    so-many-serveants    much    bread    eat (and)    give-away,    and*  
hā    ēthī    bhūkhē    mōrnē    lāgā.    Hā    āpnē-bāpū-gē (or -khē)    chōlū    hōr  
*I    here    by-hunger    to-die    began.    I    my-own-father-to    may-go    and*  
bōlū,    “hai    bāpū,    māū    tērē-āgē,    Rām-jī-sitī    pāp    kiṇā;    hō  
*may-say,    “O    father,    by-me    of-thee-before    God-with    sin    was-done;    I*  
tērā    bēṭā    bōṇē-khē    nā    ōā.    Mī    bhī    āpnē-nōkrō-dā  
*thy    son    calling-for    not    became.    Me    also    thine-own-serveants-among*  
rākḥ-lō.”    Tōbē    sī (for sē)    āpnē-bāw-gē    dōā.    Hēbhiyē    dūr-kē    thiṇā,  
*put.”    Then    he    his-own-father-to    went.    As-yet    distant    he-was,*  
sē    tēs-rē-bāwē    dēkhā.    Taras    khāy-rō,    tēsī    gōlē  
*he    by-his-father    was-seen.    Compassion    eaten-having,    him    on-the-neck*



lāy-rō milā, hōr pāpē diyē. Tēs-rē-bētē bōlā,  
*applied-having he-was-met, and kisses were-given. By-his-son it-was-said,*  
 'hē bāpū, mō tērē-āgē Rām-jī-sēti pāp kiyā, hō bōlṇē-khē  
 'O father, by-me of-thee-before God-with sin was-done, I calling-for  
 tērā bētā nā hōā.' Tōbē bāwē āpṇē-nōkrō-khē bōlā,  
 thy son not became.' Then by-the-father his-own-servants-to it-was-said,  
 'bōlō, āchhi bāmṇā lēō, bāmṇē-khē dēō; gūṭhī-dā chhālā, hōr  
 'say, good clothes bring, for-clothing give; the-finger-on a-ring, and  
 lātō-khē chhitrā dō. Khāw, piō, mangal gāw; mērā bētā  
 the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son  
 mōi-guwā-thā, girī jiwā; rāchē-gōwā (for gōā)-thā, girī milā.' Tabē  
 dead-gone-was, again lived; lost-gone-was, again was-got.' Then  
 tēṇyē khusī lāi.  
 by-him rejoicing was-arranged.

Tēs-rā jēthā bētā bāgrī-dā thā. Jōbē  
 Him-of the-elder son the-field-in was. When  
 sī (for sē) ghōrō-rī (for rē) nērē āyā, tēṇyē nāch-gītō suṇē.  
 he the-house-of near came, by-him dance-songs were-heard.  
 Tō nōkrō bēdī-rō śāyā, 'bōlō, kā uchhab  
 Then a-servant called-having it-was-asked, 'say, what festival  
 lāy-rākhā?' Tēṇyē bōlā kē, 'tērā bhāyaṛ āy-rōā,  
 has-been-arranged?' By-him it-was-said that, 'thy brother come-has,  
 tērē-bāwē tēs-rē rāji-khusī hōṭṇē-rī pāwan-chārī kōrī.' Tēṇyē  
 by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him  
 mānō burā; tis-rē-ghōrē-khē daīwdā bhājā. Tēs-rā bāwā bāidā  
 it-was-thought bad; his-house-to entering he-refused. His father outside  
 āyā, tēsī manāw. Bētē bōlā, 'bōlō, māū tērī tōl  
 came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service  
 itnī-bōrsō kī; tērā hukam nā mōrā, tōṣ mī ik  
 for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one  
 bāktū bī nā dimā (for diyā) jaiē hō āpṇē-mitrō-sōgē khusī  
 kid even not was-given by-which I my-own-friends-with rejoicing  
 lāwdā. Jōbē tērā dūjā bētā āyā, jēṇiyē tērī māl  
 might-have-arranged. When thy second son came, by-whom thy property  
 kañjaṇī-rōrā-khē laṭāy-diyā, taī tēsī-khē parāwan-chārī lāi.  
 harlots-to was-squandered, by-thee him-for a-feast was-arranged.'  
 Bāwē bōlā, 'hē bētā, tū mērā sāthī sōdā rōyā;  
 By-the-father it-was-said, 'O son, thou my companion always remained;  
 jō-kīē mī-gēchhē ṣṣdiyā, tērā ṣṣō. Hāmō khusī hōṇē pōṛō, ērō  
 whatever me-to is, thine is. For-us happy to-be is-proper, because  
 kē tērā bhāyaṛ mūi-gōā-thā, sī (for sē) jīw-gōā; rāchē-gōā-thā, miṭī-gōā.'  
 that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[ No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRṬHĪ DIALECT.

## SPECIMEN II.

ਚੋਕੇ ਸਾਭੁ ਭਾਏ ਸਾਭੁ ਨ ਸਾਭੁ  
 ਭਾਏ ਸਾਭੁ ਖਾਏ ਨੋਭੇਤਾਨੁ ਬਾਭੁ  
 ਖਾਏ ਨੁ ਤੇਭੁ.

ਭਾਏ ਚੋਕੇ ਭਾਏ ਭਾਏ ਸਾਭੁ  
 ਭਾਏ ॥ ਚੋਕੇ ਭਾਏ ਸਾ ਭਾਏ ਨੁ  
 ਭਾਏ ਭਾ ਭਾਏ ਤੇਭੁ ॥ ਭਾਏ ਭਾਏ  
 ਭਾਏ ਭਾਏ ਤੇਭੁ ॥ ਭਾਏ ਤੇਭੁ ਭਾਏ  
 ਭਾਏ ਭਾਏ ਭਾਏ ਸਾਭੁ ਭਾਏ  
 ਭਾ ॥ ਭਾਏ ਭਾਏ ਭਾਏ ਭਾਏ



[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Mērō	nāw	Mādhō,	Bāw-rā	nāw	Sādō,	jāt	Kanait,	rōṇēālā
<i>My</i>	<i>name</i>	<i>Mādhō,</i>	<i>Father-of</i>	<i>name</i>	<i>Sādō,</i>	<i>caste</i>	<i>Kanait,</i>	<i>inhabitant</i>
gāw	Kōṭī-rā	ōsū.						
<i>village</i>	<i>Kōṭī-of</i>	<i>I-am.</i>						
Sāduē	mō-pādē	jhūṭhī	nālsō	diti (for ditti).				Mōē
<i>By-Complainant</i>	<i>me-upon</i>	<i>false</i>	<i>complaint</i>	<i>was-given.</i>				<i>By-me</i>
Sādu	nā	chhētā,	nā	hāmō-dā	kōjyā	ōā.		Hōmē
<i>the-Complainant</i>	<i>not</i>	<i>was-beaten,</i>	<i>not</i>	<i>us-among</i>	<i>quarrelling</i>	<i>became.</i>		<i>We</i>
ēkī-ghōnē-pādē	dōē.	Tēthē	āw	pañchō	lē-rō	ghōnē-rī	sīō	
<i>a-wall-upon</i>	<i>went.</i>	<i>There</i>	<i>I</i>	<i>assessors</i>	<i>taken-having</i>	<i>the-wall-of</i>	<i>foundation</i>	
lāwṇē	lē-gōā-thā.	Jōbē	hām	ghōnē-gē	pūjē,	tō	Sāduē	
<i>to-mark</i>	<i>brought-had.</i>	<i>When</i>	<i>we</i>	<i>the-wall-to</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-Complainant</i>	
sōbī-khē	gālī	dī.	Jōbē	mī	ṭīpdā	dōrā,	sōbyē	
<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>When</i>	<i>to-me</i>	<i>beating</i>	<i>he-ran,</i>	<i>by-all</i>	
chōraj	mānō,	āṇṇē-āṇṇē-ghōrō-khē	bhāgē.	Hō	bī	tai-dā		
<i>amazement</i>	<i>was-felt,</i>	<i>each-his-own-house-to</i>	<i>fled.</i>	<i>I</i>	<i>also</i>	<i>him-from</i>		
dōrē	pōrā	bhāgā.	Bhāgdē-bhāgdē	mērō	lāt	ṭhōkurwā.		
<i>in-fear</i>	<i>fallen</i>	<i>ran-away.</i>	<i>In-running-running</i>	<i>my</i>	<i>foot</i>	<i>was-hurt.</i>		
Ghōrō-dā	tīn-dinō	bēsud	pōrā	rōhā.			Sāduē	
<i>House-in</i>	<i>for-three-days</i>	<i>unconscious</i>	<i>fallen</i>	<i>I-remained.</i>			<i>By-the-Complainant</i>	
thāpā	jē,	‘mī-pādē	gālī-rī	tāi		pharādā.’		
<i>it-was-considered</i>	<i>that,</i>	<i>‘me-upon</i>	<i>abuse-of</i>	<i>for</i>	<i>he-will-make-a-charge.’</i>			
Nālsō	ṛaknē (for ṛōknē)-rē (for rī)	khātrī	Sāduē	jhūṭhī	pharād			
<i>Complaint</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-Complainant</i>	<i>false</i>	<i>charge</i>			
kī.	Gālī	jō	mī-khē	dī,	tēs-rī	pharād	kōrwē.	
<i>was-made.</i>	<i>Abuse</i>	<i>which</i>	<i>me-to</i>	<i>was-given,</i>	<i>that-of</i>	<i>charge</i>	<i>I-will-make.</i>	
Sahī,	Sadhu (for Mādhō)	Bādū.						
<i>Signed,</i>	<i>Mādhō</i>	<i>Bādū.</i>						

## SIRMAURĪ GIRĪPĀRĪ.

**I. Vocabulary.**—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsārī, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shinā, Khōwār, Bashgalī Kāfir, etc.

*āchī jānā*, to be lost.

*āglī*, sin.

*ājnā*, to come.

*aulāō*, a shoe.

*bāgnā*, the foot.

*bantīyā*, beautiful.

*bāñh*, all, entire.

*chhēwrā*, a man.

*chhēwri*, a woman.

*chīn* or *chōn*, three.

*chīś*, water.

*chīśnā*, to give.

*chhōṭā*, a son.

*dēs*, a day.

*dēwnā*, to go.

*dhīṭū*, a daughter.

*dōnā* or *dānā*, to run.

*gās*, *gāśī*, *gēs*, or *gēsī*, up, upon.

*hōrnā*, to run.

*hōṭnā*, to move, to go.

*jhāgnā*, to beat.

*jhēṭnā*, to see.

*kā*, a house, home.

*khēch*, a field.

*lāt*, the foot.

*māḍāl*, hair.

*pānā*, to cause to fall, used in compound verbs as the equivalent of the Hindi

*ḍalnā*.

*pōṛnā*, to be proper, to be meet.

*rīgar*, a servant.

*sāḍnā*, to commit (sin).

*śānā*, to ask.

*śūtā*, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Ḍēcnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *sūr-tū*, a pig; *chhēl-tū*, a kid; *dhī-tū*, a girl; *pāgē-tū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhītū*, a good girl.

**II. Pronunciation.**—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *ō* in 'hot.' In the local character this sound is indicated at random by *a* and by *ō*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जीवे. In transliterating the *ō*, when it is certain that it has the sound of *ō*, is represented by *ō*, not by *o*. Thus, जवे is transliterated *jabē*, and जीवे by *jōbē*. Other examples are *dēśa* and *dēśō*, the oblique form singular of *dēś*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *ō* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūṭhālī, in which dialect *ghar*, a house, often appears as *gauhr*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *śūnō*, gold; *āchhō*, good; *nāchhō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhārā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *ē*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēsī*, him, is written both तिशी and तेशी. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *ē*, by *ē*.

The vowels *ē* and *ī* are absolutely interchangeable. Thus, *ēkī* or *īkī*, oblique form of *ēk*, one; *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find; *kāī* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *ī*. Thus, *gharchī* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpnē ghaurchī*, for *āpnī gh*, his own property; *bēkē*, for *bīkī*, having sold; *bōṇī* or *bōṇē*, a sister. As examples of the reverse, in which *ī* is used for *ē*, we have *rīgarō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōṭnā* or *ōṭnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find.

There is no doubt that the cerebral *n* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *n* is in the word *Paṇēśur*, a corruption of *Parmēśur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēśūj* for *bēśūd(h)*, senseless, and *dālīj* for *dālīd*, poor. Especially interesting is the root *jhēṭ*, see, derived from the Prakrit *ditṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *tēśī*, him, and *dēś*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindi, it always becomes *s*. Thus, *śūṇō* (Hindi *sunā*), heard; *dēś* (Hindi *dēs*), a country. The Sanskrit *śh* (श्) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭuā*, I shall beat; *dōnā* (for *daur(a)nā*), to run; *pānā*, to cause to fall, for *pārnā*. So also, an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēṭ* for *jīṭh*, mentioned above.

## NOUNS.

### Gender and Case.

As in Dhārṭhī, masculine *tadbhava* nouns, which in Hindi end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *śūnō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānśē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēśa-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgaṛ*, servants, and the oblique plural is the same as the oblique singular, as in *rīgaṛō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sūdūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindi end in *ī*, in Girīpārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bāṛ-bauchī* and *bāṛ-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

**Instrumental.**—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

**Accusative-Dative.**—*khē, ēkh, gē*, to or for; *rī (rē)-tāi*, for.

**Ablative.**—*dō* (or *dū*), from.

**Genitive.**—*rā*.

**Locative.**—*dā, mē, mūjē*, in; *gēs, gēsī, gāsi*, on.

We may therefore thus decline *chhōṭā*, a son :

	Singular.	Plural
Nom.	<i>chhōṭā</i>	<i>chhōṭē</i>
Agent	<i>chhōṭē</i>	<i>chhōṭē</i>
Acc.	<i>chhōṭā</i> or <i>chhōṭē-khē</i>	<i>chhōṭē, chhōṭē-khē</i>
Instr.	<i>chhōṭē</i>	<i>chhōṭē</i>
Dat.	<i>chhōṭē-khē</i>	<i>chhōṭē-khē</i>
Abl.	<i>chhōṭē-dō</i>	<i>chhōṭē-dō</i>
Gen.	<i>chhōṭē-rā</i>	<i>chhōṭē-rā</i>
Loc.	<i>chhōṭē-dā</i>	<i>chhōṭē-dā</i>
Voc.	<i>hē chhōṭā</i>	<i>hē chhōṭē</i>

We may quote the following examples :—

**Nominative.**—*jēṭhā chhōṭā khēchō-dā thiyī*, the elder son was in the field.  
*ēki chhēwṛē-rē dū chhōṭē thē*, there were two sons of a certain man.

**Agent.**—*kaṇchhē chhōṭē āpnē bābā-khē bōlō*, the younger son said to his father.  
 (Here note that the oblique form of *bābī*, a father, is sometimes *bībī*, and sometimes *bāwē*.)

*sādūē ērī jālsājī kī*, the complainant has made a causelessly false complaint (Specimen II).

**Accusative.**—*ē rupayā ēs-khē dē*, give this rupee to him.

*sūrtū-rē chhārē śalēkrē khāy-rō*, having eaten the husks left by the swine.

**Instrumental.**—*pāgēṭūē bān*, tie (him) with ropes.

*chhēṭū, jē-rē mō āpnē mitrō sāthē khuśī lāudā*, a kid, by means of which I might have rejoiced with my friends.

**Dative.**—*āpnē bābā-khē bōlō*, he said to his father.

*mērē lātikh thōk lāgī*, a blow happened to my foot (Specimen II).

*pharādō rōknē-gē*, for stopping the complaint (Specimen II).

For *rē-tāi*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

**Ablative.**—*kūē-dū chīs gārō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

**Genitive.**—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and *vice versā*. Examples are :—

*mērē bāpā-ra nāw Sādō*, my father's name (is) Sādō (Specimen II).

*tēsī dēsō-rē īkī mānsō-rē sāth*, with a certain man of that country.



*āpnē rīgaṛō-rī* (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.  
*sūrṭū-rē chhāṛē śalēkṛē*, the abandoned husks of the swine.  
*tēs-rī pīthē-gāśī jīn pāṛō*, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālīsh*, a complaint of this, is evidently borrowed from Hindī.

**Locative.**—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus :—

*tēśī dēśa-dā ghāṭā āyā*, a famine came in that land.  
*tēārē bāwē-rē ghar-dē kētē chhōṭē sa*, how many sons are there in your father's house?  
*jō ghar-gharchē mērē bāḍē-dī ājō*, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are :—

*gāw Kōṭī-mē rōṭū*, I live in village Kōṭī (Specimen II).  
*nā āpō-mūjē ṭipayē-ghūlayē*, we did not quarrel among ourselves (Specimen II).  
*Sādūē mō-gēs ērī jālsājī kī*, the complainant made a causelessly false complaint on me (Specimen II).  
*mō-gēsē* (for *-gēsī*) *gālī dēṇē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).  
*tēs-rī pīthē-gāśī jīn pāṛō*, put the saddle on his back.

Note that here *pīthē* itself is in the locative.

*ghōrē hōṭdā bhājā*, he refused to go into the house.

**Vocative.**—

*hē bābā*, O father, (I have sinned).  
*hē chhōṭā*, O son, (thou art ever with me).

**Adjectives.**—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus :—

*tēs-rā dādā tēs-rī dādī-dū lābā sa*, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēwṛē-rē*, of a certain man (there were two sons); *tēśī dēśō-rē īkī mānsō-rē sāth*, with a certain man of that country.

## PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms :—

### FIRST PERSON.

	Singular.	Plural.
Nom.	<i>hāwē, āw, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, māṭ, mō, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, māṭ, māṭ, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmērā.</i>

## SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tũ.</i>	<i>tũẽ.</i>
Agent	<i>tũẽ, tōĩ, tã.</i>	<i>tũẽ.</i>
Obl.	<i>tũ, tō.</i>	<i>tāmũ.</i>
Gen.	<i>tērā, tēārā, tuākā.</i>	<i>tumrā, tuārā.</i>

Of the above, the Agent forms *maũ, mã, maĩ, tã, amē* and *tũẽ* (plur.) will be found in the List of Words (Nos. 185 ff.); and *ãw, amē, amrā, tũ, tēārā, tuākā, tũẽ* (nom. plur.), *tuārā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

*hãwē ōrē lāwdā nāyā-thā*, I had gone to fix the boundary (Specimen II).  
*ã tērā chhōtā bōlnē jōgā nā rōā*, I am not worthy to be called thy son.  
*mō bhūkhā mōrdā lāgē raā*, I am dying of hunger.  
*mō sādū nā jhāgā*, I do not beat the complainant (Specimen II).  
*mō āglī sãĩ*, I have committed sin.  
*sādūē mō-gēs ērī jālsājī kī*, the complainant has made a causelessly false charge upon me (Specimen II).  
*jō mō-khē asō*, what is to me (is thine).  
*mō bī āpnē rīgarō-rī sãthī rīgar thō*, make me also a servant with thy servants.  
*sē mũ dē*, give that (share) to me.  
*mũkh jō gālī dittī*, the abuse which was given to me (Specimen II).  
*mērē bābā-rē itnē rīgar as*, there are so many servants of my father.  
*jōbē hāmē sī-kãē hōtē*, when we arrived near the boundary (Specimen II).  
*hãwē khuśī hōnā pōrō*, it is proper for us to rejoice.  
*sādūē hāmēkh gālī dittī*, the complainant gave abuse to us (Specimen II).  
*tū ma sãthē dēsyā rōā*, thou art always with me.  
*tũẽ sē kas-dū gīnā*, from whom didst thou buy that?  
*tōĩ mũ chhēltū bī nā dittō*, thou didst not even give a kid.  
*sē tō-khē thōi-thō*, (whatever is mine) that was kept for thee.  
*tērā chhōtā pūjā*, thy son arrived.  
*tāmũ-dē pāchhē kas-rā chhōtā āj*, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

*ē*, he, she, this; sing. obl. *ēs* (or *ēs*): plural, *ē*, obl. *in* or *inī*.  
*sē*, or *sē-jē*, he, she, that; ag. *tēnē, tiniyē* or *tēnyē*; obl. *tēs* (or *tēs*), *tēsī* (or *tēsī*), *tisī* (or *tisī*); plur. *sē*; ag. *tēniẽ*; obl. *tin* or *tinī*.

The forms with *n* (*in, inī, tēnē, tiniyē, tēnyē, tēniẽ, tin* and *tinī*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsī, tisī*) should all probably have *ś*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

*ē rupayā ēs-khē dē*, give this rupee to him.  
*ēs ghōrē-rē kā umar sa*, how old is this house?  
*sē tīr-gāśī bāchē chār sa*, he is grazing cattle on the hill.

*sē mū dē*, give that to me.

*tēnyē āpnā bāḍā bēkē-chīśī pāyā*, he sold and gave away his share.

*tōbē tiniyē sūchō*, then he considered.

*tēs-rē bābē sē jhētā*, his father saw him.

*tēśī dēśa-dā ghātā āyā*, in that country a famine came.

*tisī kīyē bī nā dēndā-thā* (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpnā*, and its oblique plural *āpō*. Thus :—

*jōbē āpnā bāḍā lai pāyā*, when (the younger son) had got his own share.

*nā āpō-mūjē tīpayē-ghūlayē*, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have :—

*jō mō-khē asō*, what I have (is thine).

*jō ghar-gharchē bāḍ-bauchē mērē bāḍē-dī ājō*, the property, fields, etc. which come into my share.

*jēnyē tērī garwēchī khalāi*, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

*jē-rē mō āpnē mitrō sāthē khuśī lāwdā*, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kunē*, who? and *kā*, what? The agent of the former is probably *kunē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōṭā āj*, whose boy comes behind you? *tūē sē kas-dū gīnā*, from whom did you buy that? For *kā* we have :—

*kā asō*, what is it?

*tumrā kā nāw sa*, what is your name?

There are no examples of the oblique form of *kā*.

*kōi* is 'any one,' 'some one,' and

*kīyē* is 'anything,' 'something.'

*tisī kīyē bī nā dēndā-thā*, to him (anyone) was not giving anything.

## VERBS.

### Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sū</i> or <i>sā</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> ).
2. <i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> ).
3. <i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> )	<i>sa</i> , <i>sō</i> , <i>as</i> ( <i>ōs</i> ), <i>asō</i> ( <i>ōsō</i> ).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahārī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

*tumrā kā nāw sa*, what is your name ?

*mērē bēbā-rē itnē rīgaṛ as, jō muktī rūṭī khānē-dēnē-khē asō*, how many servants are there of my father, so that there is for eating and giving much bread.

*tēārē bāwē-rē ghar-dē kētē chhōṭē sa*, how many sons are there in your father's house ?

*abyē sē dūrko thiyā*, he was yet afar off.

*ēkī chhēwērē-rē dū chhōṭē thē*, of a certain man there were two sons.

*sē tō-khē thōī thō*, that was kept for thee.

Instead of *sū*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā chhōṭā bōlnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

**Active Verb.**—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *n*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīṭnā*, or *pīṭnō* (for *pīṭnā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *n*, *r*, or *ṛ*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are :—

*tēṣī dēsō-rē īkī mānsō-rē sāth rōnē lāgā*, he began to dwell with a man of that country.

*muktī rūṭī khānē-dēnē-khē asō*, there is much bread for eating and giving away.

*nāchnō sūnō*, he heard dancing.

*pharādō rōknē-gē*, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīṭdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōṭdā bhājā*, he refused to go into the house; *hāwē ōṛē lāwdā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have :—

*jabē mū-kāi-khē ṭīpdā dōyō*, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭīpnā*, to beat, the same word as *pīṭnā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīṭā*, beaten. There are the usual irregular past participles. We may quote :—

*karnā*, to do

*dēnā*, to give

*lēnā*, to take

*jānā*, to go

*ājnā*, to come

*marnā*, to die

*laggnā*, to be attached

Past Participle.

*kīyā*

*dittā*

*littā*

*gōā* or *gēyā*

*āyā*

*mūā*

*lāgā*

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karnī*, a claim is to be made, *i.e.* will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *ī* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṭī*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūṛtū-rē chhārē śalēkṛē khāy-rō*, having eaten the husks left by the swine. In *hōṛī-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pīṭiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bāḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhī also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hāḍrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus :—

*dē*, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Singular.	Plural.
1. <i>pīṭū, pīṭē</i>	<i>pīṭū, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number.

Examples are :—

*gāw Kōṭī-mē rōṇ*, I dwell in the village of Kōṭī (Specimen II).

*jō ghar-gharchē bāy-bauchē mērē bāḍē-dī ājō*, the property, etc. which comes into my share.

*tāmū-dē pāchhē kas-rā chhōṭā āj*, whose boy comes behind you?

*hāwē khuṣī hōnā pōṛō*, it is proper for us to rejoice.

The **Future** is conjugated as follows :—

Singular.	Plural.
1. <i>pīṭulā, pīṭūḍē, or pīṭwā</i>	<i>pīṭulē</i>
2. <i>pīṭēlā, pīṭlā</i>	<i>pīṭēlē, pīṭlē</i>
3. <i>pīṭlā</i>	<i>pīṭlē</i>

Examples are :—

*āpnē bāwē āgē ōṭūḍē hōr bōlūḍē*, I will go before my father, and will say.

*nālis kōrwā*, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus :—

I strike, etc.

Singular.	Plural.
1. <i>pīṭū sū (or sa)</i>	<i>pīṭū (or pīṭē) sa</i>
2. <i>pīṭē sa</i>	<i>pīṭē (pīṭ) sa</i>
3. <i>pīṭ (or pīṭē) sa</i>	<i>pīṭē (pīṭ) sa</i>

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	<i>ḍēwū sū</i>	<i>ḍēwē sa</i>
2.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>

As an example, we have :—

*sē ṭir-gāsī bāchē chār sa*, he is grazing cattle on the top of the hill (sentence 229).

*mērā bābā tēs chhōṭē ghara-dā raū* (for *raō*) *sa*, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgī*) *rōnā* added to the present participle, as in :—

*mōrdā lāgē raā*, I am dying (of hunger).

*āw pītḍā lāgē raā sū*, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

*āw pītḍ thā*, I was striking (List No. 192).

*ōjrā bhōrō thā*, he was filling his belly.

*sē tō-khē thōi* (for *thōē*) *thō*, that was being kept for thee. In this sentence *thōi* exactly corresponds to the Kāshmirī *thōwī*.

*tisī kīyē bī nā dēndā-thā*, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindī.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindī, e.g.—

*bōṭhā sa*, he is seated, he has sat, in sentence 230, and

*muā-thā*, he had died.

The **Passive** is formed with *jānā*, as in Hindī. See List of Words Nos. 202-204.

**Causal Verbs** are made as in Hindī. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, “thy son who devoured thy living among harlots”).

**Compound Verbs** do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *ī*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindī we should use *ḍālnā*. Thus, *lāī pāyā*, he took away completely; *bēkē* (for *bīkī*) *chīsī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindī. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

## SPECIMEN I.

एकी छेवड़े रे दू छोटे थे । कण्ठे छोटे आपणो बाबा खे बोलो जे जो घरघरचे बाड़बौचे मेरे बाँडे दी आजो से मूँ दे । तेन्ये आपणे घरघौरचो बाड़बौची दूइने छोटे बाँड्यो दित्ती । कण्ठे छोटे जोबे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा बेके चीशी पाया । जबे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ राने लागा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े शलेकड़े खाय रो ओजरा भोरो था । होर तिसी कीये बी ना देंदा था । तोबे तिनिये सूँचो जे मेरे बबा रे इतने रीगड़ अस जो मुकती रुटी खाने देने खे असो । मों भूखा मोरदा लागे रआ । आपणे बाबे आगे ओटूँ होर बोलूँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणे रीगड़ो री साथी रीगड़ ठो । होर बोज्ये आपणे बाबे काँई होटा । अब्ये से दूरको थिया तेसरे बाबे से भेटा । तेसी धिन बेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दित्ती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणे रीगड़ो खे बोला जे तेसी वानझ्या परावा देंओ । गूठी खे छाप होर लातो खे औलाओ देंओ । खाव पीवे राजी हो के मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जबे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो शया के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बाबे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रुशवा । घोरे होटदा भाजा । तेस रा बाबा

बाइँडा आया तेसी सरचा परचाओ । छोटे बोलो मौँ तेरी इतनी बोरसो  
 टोहल की । तेरा बोल मानो । तोइँ मूँ छेलटू बी ना दित्तो जे रे मौँ  
 आपणे मितरो साथे खुशी लाँवदा । जवे तेरा छोटा पूजा जेन्ये तेरी गरवेची  
 राँडो केवड़ी खे खलाई तोइँ तेस री आदरो दित्ती । बावे बोलो हे छोटा  
 तू म साथे देखा रोआ । जो मो खे असो से तो खे थोड़ थो । हाँवे खुशी  
 होना पोड़ी केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो थियो  
 बेटा गयो ॥

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[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN I.

Ēkī-chhēwṛē-rē dū chhōtē thē. Kaṇchhē-chhōtē āpnē-bābā-khē bōlō  
*One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said*  
 jē, 'jō ghar-gharchē bār-bauchē mērē-bāḍē-dī ājō, sē mū dē.' Tēnyē  
*that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him*  
 āpnē ghar-ghaurchī bār-bauchī dūinē-chhōtē bādyō ditti.  
*his-own house-property fields-etcetera (to-)both-sons having-divided were-given.*  
 Kaṇchhē-chhōtē jōbē āpnā bāḍā laī-pāyā, tō pōrdēśa-khē  
*By-the-younger-son when his-own share was-taken-completely, then a-far-country-to*  
 dūrkā-hōtā. Tēnyē āpnā bāḍā bēkē-chīśī-pāyā. Jabē āpnā  
*far-away-he-went. By-him his-own share was-sold-given-completely. When his-own*  
 bāḍā khōlthērī-pāyā, tō tēśī-dēśa-dā ghātā āyā. Sē  
*share was-squandered-completely, then that-country-in a-famine came. He*  
 dālij khaṅkhāmālī hō-gōā. Tēśī-dēśō-rē ikī-mānsō-rē sāth rōnē  
*poor left-without-eating became. That-country-of one-man-of with to-remain*  
 lāgā. Tēśī-mānsē tisi khēchō-dā sūrtū chārāi-khē chhārā.  
*he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.*  
 Sūrtū-rē chhārē śalēkrē khāy-rō ōjrā bhōrō-thā, hōr tisi  
*The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him*  
 kiye bī nā dēndā-thā. Tōbē tiniyē sūchō jē,  
*anything even not he-giving-was. Then by-him it-was-thought that,*  
 'mērē-bābā-rē itnē rīgar as, jō muktī rūṭi khānē-dēnē-khē  
*'my-father-of so-many servants are, so-that much bread eating-giving-for*  
 asō. Mō bhūkhā mōrdā-lāgē-raā. Āpnē-bāwē āgē ōṭū hōr bōlūē,  
*is. I hungry dying-am. My-own-father before I-will-go and I-will-say,*  
 "mō tērē āgē hōr Rām-jī āgē āgli sādī. Ā tērā chhōtā  
*"by-me of-thee before and God before sin was-committed. I thy child*  
 bōlnē jōgā nā rōā. Mō bī āpnē-rīgarō-rī sāthī rīgar  
*to-say worthy not remained. Me also thine-own-servants with a-servant*  
 thō." 'Hōr bōjyē āpnē-bāwē kāi hōtā. Abyē sē dūrkō  
*make." 'And having-risen his-own-father to he-went. Yet he distant*

thiyā, tēs-rē-bābē sē jhētā. Tēsī ghin-bēdan lāgī. Hōrī-dē-rō  
*was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having*  
 kumṛāi-pāyā, hōr pōktī ditti. Chhōtē bōlā, 'hē  
*he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O*  
 bābā, mō tērē āgē āgli sādī. Tērā chhōtā bōlnē jōgā  
*father, by-me of-thee before sin was-committed. Thy son to-say worthy*  
 nā hōā.' Tēnyē āpnē-rīgarō-khē bōlā jē, 'tēsī bāntyā  
*not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful*  
 parāwā dēō. Gūthī-khē chhāp hōr lātō-khē aulāō dēō. Khāō-piwē rāji  
*suit give. Finger-to ring and feet-to shoe give. Eat-drink happy*  
 hō, kē mērā chhōtā muā-thā, jīwō-gōā; āchi-gōā, bhētō gōā.  
*be, because my son dead-was, alive-went; lost-went got went.'*

Tēs-rā jēthā chhōtā khēchō-dā thiyā. Jabē sē ghara-rē  
*Him-of the-elder son fields-in was. When he the-house-of*  
 nērē pūjā, hōr gīt wa nāchnō sūnō, tō rīgar  
*near arrived, and song and dancing was-heard, then a-servant*  
 bēdyō śāyā kē, 'kā asō?' Tēnyē tēsī bōlā  
*having-called it-was-asked that, 'what is?' By-him to-him it-was-said*  
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rāji khuśī  
*that, 'thy brother came. By-thy-father him-of happy joyful*  
 biṭnē-pūjnē-rē tāi khānē-rī ādrō kī.' Sē rūśwā,  
*meeting-arriving-of for eating-of respect was-made.' He became-angry,*  
 ghōrē hōtdā bhājā. Tēs-rā bābā bāidā āyā, tēsī  
*in-the-house going refused. Him-of the-father outside came, him*  
 sarchā-parchāō. Chhōtē bōlō, 'mō tērī itnī bōrsō  
*remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years*  
 tōhal kī. Tērā bōl māmō. Tōi mū chhēltā bī nā  
*service was-made. Thy word was-obeyed. By-thee to-me a-kid even not*  
 dittō, jē-rē mō āpnē-mitrō sāthē khuśī lāwdā.  
*was-given, which-by I my-own-friends with rejoicing might-have-celebrated.*  
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchī rādī-chhēwṛī-khē  
*When thy son arrived, by-whom thy property harlot-girls-for*  
 khalāi, tōi tēs-rī ādrō ditti.' Bābē  
*was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father*  
 bōlō, 'hē chhōtā, tū ma sāthē dēsyā rōā. Jō mō-khē  
*it-was-said, 'O son, thou me with always remainedst. What me-to*  
 asō, sē tō-khē thōi-thō. Hāwē khuśī hōnā pōrō, kēth-kē  
*is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because*  
 tērā dādā mū gōā-thā, jī-gōā; āchi gēyō-thiyō, bētā gēyō.  
*thy brother dead gone-was, alive-went; lost gone-was, got went.'*

[ No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

## SPECIMEN II.

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव  
कोटी मे रोजँ ॥

सादूए मौं गेश एरी जालसाजी की । मौं सादू ना भाँगा ना आपो  
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोबे  
हामे सौं काँए होटे तबे सादूए हामेख गाली दिती । जबे मूँ काँई खे  
टीपदा दोयो सोबे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे  
यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घेरे चीन देशे  
बेशूज रोआ । सादूए सूँचो जो मौं गेशे गाली देणे री फराद कारनी ।  
फरादो रोकने मे तेने एरी नालिश की । मूँख जो गाली दिती इसके  
नालिश कोरवा ॥

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN II.

Mērā	nāw	Mādhō.	Mērē-bāpa-rā	nāw	Sādō.	Jāt	Kōnēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste</i>	<i>Kanēt.</i>
Gāw-Kōṭi-mē	rōṭi.						
<i>Village-Kōṭi-in</i>	<i>I-dwell.</i>						
Sādūē	mō-gēs	ērī	jālsājī	kī.	Mō		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>causeless</i>	<i>forgery</i>	<i>was-made.</i>	<i>By-me</i>		
sādū	nā	jhāgā;	nā	āpō-mūjē	ṭipayē-ghūlayē.		
<i>the-complainant</i>	<i>not</i>	<i>was-beaten;</i>	<i>not</i>	<i>ourselves-among</i>	<i>were-quarrels-etcetera-made.</i>		
Hāwē	āpnē-dāichārē	ōrē	lāwdā	nāyā-thā.	Jōbē	hāmē	
<i>I</i>	<i>(with-)my-own-brethren</i>	<i>the-boundary</i>	<i>(to-)fixing</i>	<i>gone-was.</i>	<i>When</i>	<i>we</i>	
sī-kāē	hōṭē,	tabē	sādūē	hāmēkh	gālī	dittī.	
<i>the-boundary-near</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given.</i>	
Jabē	mū-kāi-khē	ṭipdā	dōyō	sōbē-jōnē	chōraj	mānō.	
<i>When</i>	<i>my-direction-to</i>	<i>beating</i>	<i>ran</i>	<i>by-all-people</i>	<i>astonishment</i>	<i>was-experienced.</i>	
Āpnē-āpnē-kā-khē	hōṭē,	hādrē-yūḍā	dāyō-dāyō-dāyō	mērē-lātikh			
<i>Our-own-our-own-homes-to</i>	<i>we-went,</i>	<i>while-going</i>	<i>running-running-running</i>	<i>my-foot-to</i>			
ṭhōk	lāgī.	Āpnē-ghōrē	chīn-dēsē	bēsūj	rōā.		
<i>a-blow</i>	<i>happened.</i>	<i>In-my-own-house</i>	<i>for-three-days</i>	<i>senseless</i>	<i>I-remained.</i>		
Sādūē	sūchō	jō	‘mō-gēsē	gālī	dēṇē-rī	pharād	
<i>By-the-complainant</i>	<i>it-was-thought</i>	<i>that</i>	<i>‘me-upon</i>	<i>abuse</i>	<i>giving-of</i>	<i>claim</i>	
kārni.’	Pharādō	rōknē-gē	tēnē	ērī	nālīs	kī.	
<i>will-be-made.’</i>	<i>The-claim</i>	<i>stopping-for</i>	<i>by-him</i>	<i>a-causeless</i>	<i>complaint</i>	<i>was-made.</i>	
Mūkh	jō	gālī	dittī	is-kē	nālīs	kōrwā.	
<i>Me-to</i>	<i>what</i>	<i>abuse</i>	<i>was-given</i>	<i>that-of</i>	<i>complaint</i>	<i>I-will-make.</i>	

## BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Biśsau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barārī. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Biśsau	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	17,459
Barārī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,898
Other languages	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	55
<hr/>																
Total population of Jubbal (1891)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	21,412
<hr/>																

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahārī, the dialects not being defined.

Of the two dialects, Biśsau and Barārī, the latter is a form of Kiūṭhali, and will be described later on (pp. 599 ff.). Here we are only concerned with Biśsau.

As specimens of Biśsau, I give the usual list of words on pp. 531 ff. and also a short extract from the version of the Parable. These will show that Biśsau is identical with Girīpārī. It will be seen that there are only a few differences of spelling, such as *chhōaṭā* for *chhōṭā*, a son. We may also observe that, in this specimen the cerebrals *ṇ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोअटे थिये । काणछे छोअटे आपणे बावे खे लिखो  
जे ए बाबा जो मेरा बाँडा पड़ तेई मूँ ओरा दे । तेणिये आपणे बाँडी घरचे  
बरोबर दुई बाँडे दे बाँडे । काणछे छोअटे ज आपणा बाँडा बाँठ लये पा त  
एकी दूर देश दा डेवा । जू-कीये तेस काँ थो बाँठ खरचो । ज तेई बाँठ  
खरची चुका तेथा पड़ा काळ । से गोदया दोळिज । तेणे तेस देश रे एकी  
वसण साथे साथ कियो ॥

## TRANSLITERATION AND TRANSLATION.

Ēkī-māṇchhē-rē	duī	chōaṭē	thiyē.	Kāṇchhē-chhōaṭē	āṇṇē-bāwē-khē
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to
likhō	jē,	‘ē	bābā,	jō	mērā
it-was-written	that,	‘O	father,	what	my
dē.’	Tēṇiyē	āṇṇē-bāḍī-gharchē	barōbar	duī-bāḍē-dē	bāḍē.
give.’	By-him	his-own-share-property	equally	two-shares-in	was-shared
Kāṇchhē-chhōaṭē	ja	āṇṇā	bāḍā	bāṭh	layē-pā,
By-the-younger-son	when	his-own	share	all	was-taken,
				then	a-far-country-in

dēwā. Jū-kīyē tēs-kō thō bāṭh kharchō. Ja tēī bāṭh  
*he-went. Whatever him-near was all was-spent. When he all*  
 kharchī-chukā, tēthā parā kāl. Sē gōiyā (for gōā) dālīj.  
*had-spent-completely, there there-fell a-famine. He went poor.*  
 Tēnē tēs-dēśa-rē ēkī-basaṇ sāthē sāth kiyō.  
*By-him that-country-of a-dweller with accompanying was-done.*

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## BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmaurī of the State of Sirmaur, to its north the Kiūṭhālī of the Śrīnagar Thānā of Patiala, to its west the Haṇḍūrī of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows :—

Baghat	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7,337
Patiala	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	6,000
Simla (Bharauli)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Kuthār	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,789
Bija	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	1,069
															TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmaurī. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dū* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

**Pronunciation.**—The pronunciation of Baghāṭī does not differ from that of Sirmaurī and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhrā* for *mhārā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārṇā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśūcha languages of the North-West Frontier, including Kāsh-

mīrī. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmīrī under the form *ta*.

**Declension.**—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*<sup>1</sup> nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhrā*, a horse; *gōhrē-rā*, of a horse; *gōhrē*, horses; *gōhrē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghāṭī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmīrī, in which, e.g., *kar*, a bracelet, becomes *kor* in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *ī* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baihn*, a sister; *baihnā*, sisters; *baihnā-rā*, of a sister or sisters; *baihnē*, by or in a sister or sisters; *baihnē*, O sister! *baihnō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāī*, the agent and locative being *gāīē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghāṭī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i>	<i>gōhrē</i>	<i>gōhrēī</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwē</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīī</i>	<i>hāthīō</i>	<i>hāthī</i>	<i>hāthīē</i>
<i>baihn</i>	<i>baihnā</i>	<i>baihnē</i>	<i>baihnō</i>	<i>baihnā</i>	<i>baihnē</i>
<i>dī</i>	<i>dīī</i>	<i>dīē</i>	<i>dīō</i>	<i>dīī</i>	<i>dīē</i>

<sup>1</sup> See note on p. 379 ante.



The commonest postpositions are :—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for ; *kāē* or *kāē-khē*, to, towards ; *rī-tāi*, for.

Ablative, *dē*, from ; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in ; *dē*, in, on ; *pā-dē*, on ; *pā*, on.

As examples of the above we may quote the following :—

**Nominative.** *chhōtā baghēr chalā gōā*, the younger son went away.

*ēkī admī-rē dō baghēr thiyē*, of a certain man there were two sons.

**Accusative.**—This takes *khē* where in Hindī *kō* would be used. Otherwise it is the same as the nominative. Thus :—

*āpnā pēt bharnā chāō-thiyā*, he was wishing to fill his belly.

*rōṭī pākō*, they cook bread.

*sūr tsārnē bhējyā*, sent him to feed pigs.

*mōē tēs-rē baghērā-khē khūb ṭipā*, I have well beaten his son.

**Instrumental.**—

*raśśī-sāi bān*, bind him with ropes.

*aū majī sāi khāndā*, I might have eaten with pleasure.

*sāi* also means 'together with', as in—

*tū sadā-ī mā-sāi ōssō*, thou art ever with me.

**Dative.**—

*dūjē mulkā-khē chalā-gōā*, he went away to another country.

*āpnē āpnē garā-khē chālē gōē*, they went away, each to his own house.

*bāwē āpnē nōkrā-khē bōlyā*, the father said to his servants.

*mā-khē ṭānē-rī tāi*, for stopping me.

**Ablative.**—

*kūē-dē pānī ān*, draw water from the well.

*itnē barsā-dē*, from so many years.

*gharchī-mē-dē jō mērā hīsā ō*, (that) which may be my share from in (i.e. of) the property.

*tēs mulkā-rē raunēwālē-mē-dē*, (with one) from among (i.e. of) the inhabitants of that country.

**Genitive.**—The postposition *rā* is, of course, an adjective. Feminine *rī* ; masc. sing. obl. and plural, *rē*. Thus :—

*mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā*, the son of my uncle is married to his sister.

*mērē bāpū-rā nāw*, the name of my father.

*kitnē hālī-rē khānē-dē*, from the food of how many servants.

*ēkī admī-rē dō baghēr thiyē*, of a certain man there were two sons.

*tēs mulkā-rē raunēwālē-mē-dē*, (one) from among the inhabitants of that country.

*bājē-rī gānē-nāchnē-rī wāj*, the sound of music, of singing (and) dancing.

*dhaulē gōhṛē-rī jīn garē ōssō*, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

### Locative.—

*luchpanē-mē din gujārdē gujārdē*, passing his days in debauchery.

*tēnnyē sē āpnē khēchā-mē bhējyā*, he sent him into his fields.

*jēthā bēṭā khēchā-dē thā*, the elder son was in the field.

*hāthā-dē chhāpā, pairā-dē jōṛā panyāō*, put a ring on his hand, shoes on his feet.

*hamē sab ādmī sīwā-pāḍē pōchē*, we all arrived upon (*i.e.* at) the boundary.

*sē gōhrē pāē charē rōā*, he is seated on a horse.

The postpositions *pāē* and *pāḍē* are often added to the locative in *ē*, as in :—

*jīn pīthē-pāē rākhō*, put the saddle on his back.

*sē ṭibbē-pāḍē ḍaṅgrā tsārō*, he is grazing cattle on the hill-top.

**Vocative.**—The only examples are *bāwā*, O father, (I have sinned), and *bēṭēā*, O son, (thou art ever with me).

**Adjectives.**—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindī. Thus, *chaṅgā*, good; masc. obl. sing. and all cases of the plural *chaṅgē*; fem. throughout both numbers *chaṅgī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *tsazā-rā*, good, beautiful; masc. obl. sing. *tsazā-rē*, and so on. This termination will also be noted in Kiūṭhalī, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khōwār *ganī-ka*, taking; the Shinā *shidē-gō*, struck; and the Veron *pesumtio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bōyyā tēs-rī baihnā-dē lābā ṁssō*, his brother is taller than his sister; *sabbhī-dē tsazā-rē tālkhū*, the clothes better than all, the best clothes.

## PRONOUNS.

The **Personal Pronouns** are declined as follows :—

I.		Thou.
Sing. Nom.	<i>āṭ</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hammā</i>	<i>tummā</i>
Gen.	<i>mārā, mārā</i>	<i>tārā, tāhrā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns :—

*aũ bhūkhā marū*, I die hungry.

*mōē pāp kiyā*, I have sinned.

*mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē*, consider me also as one of thy coolies.

*sē mā-khē dē-dē*, give that to me.

*man-dē-āōkā haṇḍ*, walk before me.

*jō mērā hīsā ō*, what may be my share.

*hamē khāū*, let us eat.

*tū sadā-ī mā-sūi ōssō*, thou art ever with me.

*tōē mā-khē ēk chhiltū bī nī dittā*, thou didst not give me even a kid.

*tā khuśī ōṇā chāyō-thā*, it was proper for thee to become happy.

*jō-kuchh mērā ōssō, sab tērā ōssō*, whatever is mine is all thine.

*tāhrā bāyyā āē-rō, tārē bāwē tsazā-rā khānē-khē pakāē rākhā*, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him ; *tēā-rā*, of her.

He, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>ēnnē, ēnnyē</i>	<i>īē</i>	<i>tēnnē, tēnnyē</i>	<i>tēē</i>
Obl. <i>ēs</i>	<i>īā</i>	<i>tēs, tyēs</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>
Ag. <i>īnnē</i>	<i>īnnē</i>	<i>tīnnē</i>	<i>tīnnē</i>
Obl. <i>īnnā</i>	<i>īnnā</i>	<i>tīnnā</i>	<i>tīnnā</i>

Mr. Bailey gives *īnnē* and *tīnnē* as optional forms of the locative plural, beside *īnnā-mē* and *tīnnā-mē*. He also notes the use of *janū*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees ; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsāri *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens :—

*ēh kāh ōssō*, what is this ?

*sē rupayyē ōs-dē lō*, take those rupees from him.

*ēs-rī nālaś ab karūē*, I will now make a complaint of this.

*jabbē sē sab-kuchh dūbāē mukyā*, when he had completely squandered everything.

*sē mā-khē dēē-dē*, give that to me.

*tēnnyē tinnā-khē āpūī gharchī bāḍē-dittī*, he divided to them his property.

*bāwā-khē tēs dēkhē-rō dayā āī*, to the father, having seen him, compassion came.

*tēs-khē kōī kuchh nā dēō-thiyā*, no one was giving anything to him.

*tēs-rā bāw tēs-khē manānē lāgyā*, his father began to advise him.

*tēs mulkā-dē barā kāl parē-gōā*, a great famine fell in that country.

*mērā bāpū tēā* (fem.) *chhōṭī chhānā-dē rauō*, my father lives in that small house (sentence 233).

*sē khuśī ōē*, they became happy.

*tinnā-mē-dē chhōṭē*, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpūā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The **Relative Pronoun** is *jō*, sing. ag. *jēnnē* or *jēnnyē*, obl. *jēs*; plur. nom. *jō*, ag. *jīnnē*, obl. *jīnnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jīnnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun :—

*chhilṭū, jō āū āpnē sāthī-mē majī-sāī khāndā*, a kid, which I might have eaten pleasantly with my own companions.

*ēh chhōkrā jēnnyē tērī daulat khulāī, jēs-ī bakhtā āyā*, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are :—

*kun*, who? and *kāh*, what? The sg. ag. of *kun* is *kunīē* and its obl. *kōs*; plur. nom. *kun*, ag. *kīnnē*, obl. *kīnnā*. *Kāh* has its sing. obl. *kannī*.

Examples of these are :—

*tārē pachhkā kōs-rā baghēr āō*, whose boy comes behind you?

*sē tumē kōs-dē lōā*, from whom did you buy that?

*tārā kāh nāw*, what is your name?

*ēh kāh ōssō*, what is this?

The **Indefinite Pronouns** are *kōī*, anyone, someone; *kuchh*, anything, something. *Kōī* has a sing. ag. *kunīē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō kōī* is 'whoever', and *jō kuchh*, whatever. Examples of these are :—

*tēs-khē kōī kuchh nā dēō-thiyā*, no one was giving anything to him.

*jō kuchh mērā ōssō, sab tērā ōssō*, whatever is mine is all thine.

## VERBS.

## A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows :—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindī.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsārī *āthī nā*, I am not.

Examples of this verb are :—

- tū sadhī-ī mī-sāi ōssō*, thou art ever with me.  
*jō kuchh mērā ōssō*, whatever is mine.  
*tēs-rā jēthī bēlā khēchā-dē thā*, his elder son was in the field.  
*sē dūr-hī thā*, he was still afar off.  
*dō baghēr thiyē*, there were two sons.

The past tense *rōā*, of the verb *raunā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagī-rōā* is used to form a present definite.

Corresponding to the Hindī *hōnā*, we have *ōnā*, to become, to be. Its past participle is *ōā*, and its present is :—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus :—

- mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā*, the marriage of the son of my uncle with his sister has taken place.  
*tabbē sē khuṣī ōē*, then they became happy.  
*nā mārī kabbē laṛāi ōi*, no fighting ever took place of (i.e. between) us.  
*jō mērā hīsā ō*, that which may be my share.

**B. Active Verb. The Infinitive, or Verbal Noun,** is formed by adding *nā* to the root.

If the root ends in *ṇ*, *r*, or *ṛ*, *nā* is used instead of *nā*. Thus, *ṭipnā*, to strike; but *banṇā*, to become; *tsārnā*, to graze; *paṛnā*, to fall.

Examples of the use of the infinitive are :—

- sūr tsārnē bhējyā*, he sent him to feed swine.  
*aū tērā put banṇē jōgā nīhai*, I am not worthy to be made thy son.  
*gāṇē nāchṇē-rī wāj*, the sound of singing and dancing.  
*mā-khē ṭipṇē āyā*, he came to beat me.  
*mā-khē ṭāṇē-rī tātī*, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭīpdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus :—

*luchpaṇē-mē din gujārdē gujārdē*, passing his time in debauchery.

*naṭhdē naṭhdē mērē pairā-dē pīr lagī*, as I ran, I hurt my foot.

A similar force of the present participle is observable in :—

*jabbē sē āundē-bārē garā nērē pōchya*, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭīpdē-i* or *ṭīpdē-i-sār*, in striking, and *ṭīpdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus :—

*tēs chēwā-rī sīw lāndē baṇḍār lēḡ gōā-thā*, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭipā* or *ṭipyā*, struck. Mr. Bailey does not mention the form *ṭipyā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭipā-dā*, fem. *ṭipī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ōssō yā nēh āthī*, as for his (affair) has the book been placed or not? *i.e.* has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular :—

<i>karnā</i> , to do.	Past participle	<i>kīyā</i> .
<i>dēṇā</i> , to give.	„ „	<i>dittā</i> .
<i>lauṇā</i> , to take.	„ „	<i>lōā</i> , <i>lāwā</i> .
<i>jāṇā</i> , to go.	„ „	<i>gōā</i> .
<i>rauṇā</i> , to remain.	„ „	<i>rōū</i> .
<i>marnā</i> , to die.	„ „	<i>muā</i> .
<i>auṇā</i> , to come.	„ „	<i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭipnā*, it is to be beaten, *i.e.* (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus :—

*mērē . . . āṇē bāwē-kāē-khē jāṇā*, *tēs-khē bōlṇā*, I must (*i.e.* I will) go unto my father, and will say to him; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭīpē-rō*, having struck. *Rauṇā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

*sab-kuchh kaṭṭhā karē-rō dūjē mulkā-khē chaḷā-gōā*, having collected everything,  
he went to a far country.

*tētti-dē jāē-rō*, having gone from there.

*bāwā-khē tēs dēkhē-rō dayā āi, hōr dauṛē-rō, tēs-rē gaḷā-dē lapēṭē-rō*, to his father,  
having seen him, compassion came, and having run, having embraced him,  
(he kissed him).

*tāhrā bāyyā āē-rō*, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindī.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive, as in *ṭipnē-wāḷā*, a striker; *rauṇē-wāḷā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

*jō mērā hīsā ō, sē mā-khē dēē-dē*, give the share which falls to me.

*tēs khūb mār, hōr raśśī-sāi bān*, beat him well, and tie him with a rope.

*sabbhī-dē tsazā-rē ṭāḷkhū tēs-khē paināō . . . . . pairā-dē jōrā panyāō*, dress ye  
him in the best garment . . . . . put ye shoes on his feet.

*ēh rūpayyā tēs-khē dō*, give ye this rupee to him.

*sē rūpayyē ēs-dē lō*, take ye those rupees from him.

In *mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindī *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>ona</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>rauṇā</i> , to remain,	<i>rōū, rauū</i>	<i>rō, rauō</i>
<i>lauṇā</i> , to take,	<i>laū</i>	<i>lō</i>

The following are examples of the use of this tense :—

*āū bhūkhā marū*, I die of hunger.

*sē ṭibbē-pādē daṅgrā tsārō*, he is grazing cattle on the top of the hill.

*mērā bāpū tēā chhōṭī chhānā-dē rauō*, my father lives in that small house.

*tārē pachhkā kōs-rā baghēr āō*, whose boy comes behind you?

*khānē-dē jādē rōṭī pākō*, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lāgē-rōā*, as in *aũ itnē barsā-dē tērī sēwā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

*āpnā pēt bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā*, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *aũ tīpnē lāgē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindī.

Thus :—

*aũ āpnē sathī-mē majī-sāi khāndā*, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>tīpūē</i>	<i>tīpūē</i>	<i>tīpūē, tīpmē</i>	<i>tīpmī</i>
2. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>
3. <i>tīplā</i>	<i>tīplī</i>	<i>tīplē</i>	<i>tīplī</i>

As examples, we may quote :—

*ēs-rī nālaś ab karūē*, I will now make a complaint of this.

*mērī gālī-rī nālaś karlā*, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindī, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

*garē tīn dēṛē parē rōā*, (I) remained lying down in the house for three days.

*aũ āz bahut-hī haṇḍā*, I walked a long way to-day.

*chhōṭā baghēr dūjē mulkā-khē chālā-gōā*, the younger son went to another country.

*tēs mulkā-rē raṇṇēwālē-mē-dē ēkī-rē thāē raṇṇē lāgyā*, he began to dwell with one of the inhabitants of that country.

*jabbē sē pōchya*, when he arrived.

*jabbē hamē sab ādmī sīwā-pāḍē pōchē*, when we all arrived at the boundary.

*sab ādmī ḍarē-gōē, āpnē āpnē garā-khē chālē gōē*, all the men became afraid, (and) went each to his own house.

*bāwā-khē tēs dēkhē-rō dayā āi*, compassion came to the father on seeing him.

*mērē pairā-dē pīṛ lagī*, a hurt happened to my foot.



**B. Transitive Verbs :—**

*mōē pāp kiya*, I did sin.

*mōē tēs-rē baghērā-khē khūb tīpā*, I beat his son well.

*chhōlē āpnē bāwā-khē bōlyā*, the younger said to his father.

*sē tumē kōs-dē lōā*, from whom did you buy that ?

*tēnniyē tinnā-khē āpnī gharchī bāḍē ditti*, he divided out his property to them.

*gāñē-nāchñē-rī wāj śunī*, (he) heard the sound of singing and dancing.

*jhūthī jāl-sājī kī*, (he) has made a false forgery.

The **Perfect** is formed as in Hindī. Thus, *mōē tīpā ōssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindī. Thus, *mōē tīpā-thā* (or *thiyā*), I had struck. So :—

*bahut din nā ōē-thiyē*, many days had not passed.

*muā-thā*, he had died.

*śūw lāndē baṇḍār lē gōā-thā*, I had gone with the neighbours to fix the boundary.

**Causal Verbs** are formed as in Hindī. Thus :—

*śunānā*, to cause to hear ; *mārnā*, to beat. Irregular is *khulānā* or *khḷānā*, to give to eat, to feed.

**Compound Verbs.**

**Intensives** are formed with the Conjunctive Participle as in Hindī. Thus :—

*dēē-dēnā*, to give away.

*parē-jānā*, to fall, to happen.

*lēē jānā*, to take away.

*chayē-raunā*, to be mounted.

**Completives**, as in *ḍubāē mukyā*, he had squandered completely.

**Desideratives** :—

*āpnē pēṭ bharnā chāō-thiyā*, he was wishing to fill his belly.

*tā khuśī ōnā chāyō-thā*, it was proper for you.

**Inceptives** :—

*raunē lāgyā*, he began to dwell.

*manāñē lāgyā*, he began to advise.

[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

## SPECIMEN I.

एकी आदमीरे दो बघेर थिये । तीना-में-दे छोटे आपणे बावा-खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिंसा ओ से मा-खे देइ दे । तबे तिन्ये तीना-खे आपणी घरची बाँडि दिती । बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चळा गोआ । तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुबाइ दिती । जबे से सब कुछ डुबाइ मुक्या तबे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाएँ रौणे लाग्या । तिन्ये से आपणे खेचा मे सूर चारने भेज्या । से तीना-रे जूठे छिलका सार्इ आपणा पेट भरना चाओ थिया होर तेस खे कोइ कुछ ना देओ थिया । जबे तेस खे होश आई तबे तिन्ये बोल्या मेरे बावा-रे कितने हाकी-रे खाणे-दे जादे रोट्टी पाको हर ओँ भूखा मरू । मेरे ऊठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया ओँ तेरा पुत बणने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकी बराबर समझे । तबे से ऊठि-रो आपणे बावे काए-खे गोआ । पर से दूर-ही था कि तेस रे बावा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे बरोध हर तेरे सामणे पाप किया । ओँ तेरा पुत बणने जोगा नीहै । तो बावे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तबे हमें खाऊ बैठि-रो चैन करू । कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ-था तइये मिला । तबे से खुशी ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जबे से आउंदे-बारे गरा नेरे पौंच्या तबे बाजे-री गाणे नाचणे-री बाज शुणी । अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पछ्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएके से जीउंदा आइ-गोआ । पर तिन्ये

बुरा मान्या । बीहूतरे जाणे-खे तेस-रा जौउ ना बोल्या । एतेरौ-ताँई तेस-रा बाव बाहरे आइ-रो तेस-खे मनाणे लाग्या । तिन्ये जवाब दिता औँ इतने बरसा-दे तेरौ सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नौ गोआ हर तोएँ मा-खे एक छिलटू बी नौ दिता जो औँ आपणे साथी-मे मजौ सार्दे खाँदा । तेरा एह छोकरा जिन्ये तेरी दौलत राँडा-दे खुकार्दे जेसौ बखता आया तेबू तेस-खे चजारा खाणा किया । बावे तेस-खे बोल्या बैय्या तू सदाई मा सार्दे असो । जो कुछ मेरा असो सब तेरा असो । ताँ खुशी ओणा चायो-था कोएके तेरा बाया मुआ था नइये जीआ राचि गोआ-था तइये मिला ॥

[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ).

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spelt as in the Rev. T. Grahame Bailey's account of Baghātī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short ē, or for representing the short ō. The first is sometimes written as i, and sometimes as ē, and the latter as a or ō. In such cases, ē and ō have been written in the transliteration instead of i or ō, or a or ō, respectively.

Ēkī-ādmī-rē	dō	baghēr	thiyē.	Tinnā-mē-dē	chhōtē
One-man-of	two	sons	were.	Them-in-from	by-the-younger

āpnē-bāwā-khē      bōlyā,      'bāwā,      āpnī-gharchī-mē-dē      jō      mērā  
*his-own-father-to      it-was-said,      'father,      your-own-property-in-from      what      my*  
 hīsā      ō,      sē      mā-khē      dē-dē.'      Tabbē      tēnnyē      tinnā-khē      āpnī  
*share      may-be,      that      me-to      give-up.'      Then      by-him      them-to      his-own*  
 gharchī      bāḍē-dittī.      Bahut      din      nā      ōē-thiyē      kē      chhōtā      baghēr  
*property      was-divided-out.      Many      days      not      become-had      that      the-younger      son*  
 sab-kuchh      kaṭṭhā      karē-rō      dūjē-mulkā-khē      chaḷā-gōā.      Tētti  
*everything      together      made-having      another-country-to      went-away.      There*  
 luchpanē-mē      din      gujārdē-gujārdē      āpnī      gharchī      ḍubāē-dittī.      Jabbē  
*debauchery-in      days      a-passing-a-passing      his-own      property      was-squandered.      When*  
 sē      sab-kuchh      ḍubāē-mukyā,      tabbē      tēs-mulkā-dē      barā      kāḷ  
*he      everything      squandered-completely,      then      that-country-in      a-great      famine*  
 parē-gōā,      hōr      sē      garīb      ōē-gōā.      Tētti-dē      jāē-rō,      tēs-mulkā-rē  
*fell-down,      and      he      poor      became.      There-from      gone-having,      that-country-of*  
 raunē-wālē-mē-dē      ēkī-rē      thāē      raunē      lāgyā.      Tēnnyē      sē      āpnē-khēchā-mē  
*inhabitants-in-from      one-of      near      to-dwell      he-began.      By-him      he      his-own-fields-in*  
 sūr      tsārnē      bhējyā.      Sē      tinnā-rē      jūthē-chhilkā-sāi      āpnā      pēt      bharnā  
*swine      to-feed      was-sent.      He      them-of      left-husks-with      his-own      belly      to-fill*  
 chāō-thiyā,      hōr      tēs-khē      kōi      kuchh      nā      dēō-thiyā.      Jabbē      tēs-khē  
*wishing-was,      and      him-to      any-one      anything      not      giving-was.      When      him-to*  
 hōs      āi,      tabbē      tēnnyē      bōlyā,      'mērē-bāwā-rē      kitnē-hālī-rē  
*sense      came,      then      by-him      it-was-said,      'my-father-of      how-many-servants-of*  
 khānē-dē      jādē      rōṭī      pākō,      hōr      aū      bhūkhā      marū.  
*food-from      superfluous      bread      they-cook,      and      I      hungry      am-dying.*  
 Mērē      ūthē-rō      āpnē-bāwē-kāē-khē      jānā,      tēs-khē      bōḷnā,  
*By-me      arisen-having      my-own-father-near-to      is-to-be-gone,      him-to      it-is-to-be-said,*  
 "bāwā,      mōē      surgā-rē      barōdh      hōr      tērē      sāmṇē      pāp      kiṃyā;      aū  
*"father,      by-me      heaven-of      against      and      of-thee      before      sin      was-done;      I*

tērā put bannē jōgā nīhai. Mā-khē bī āpnē-kulī-mē-dē  
*thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from*  
 ēkī barābar samjhē.”” Tabbē sē ūthē-rō āpnē-bāwē-kāē-khē gōā.  
*one like consider.”” Then he arisen-having his-own-father-near-to went.*  
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō  
*But he distant-even was, that him-of the-father-to him seen-having*  
 dayā āī, hōr daurē-rō tēs-rē galā-dē lapēṭē-rō tēs-dā  
*compassion came, and run-having him-of neck-on wrapped-having him-of*  
 phāyā lāyā.<sup>1</sup> Bētē tēs-khē bōlyā, ‘bāwā, mōṣṣ surgā-rē  
*kisses were-taken. By-the-son him-to it-was-said, ‘father, by-me heaven-of*  
 barōdh hōr tērē sāmnē pāp kiya. Aũ tērā put bannē jōgā  
*against and of-thee before sin was-done. I thy son to-be-made worthy*  
 nīhai.’ Tō bāwē āpnē-nōkrā-khē bōlyā, ‘sabbhī-dē tsazā-rē  
*not-am.’ Then by-the-father his-own-servants-to it-was-said, ‘all-than good*  
 tālkhū tēs-khē paināō; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā  
*garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes*  
 panyāō. Tabbē hamē khāū, baiṭhē-rō chain karū. Kīē-kē mērā  
*put-on. Then we may-eat, sat-having ease may-make. Because my*  
 bētā muā-thā, naiyē jīā; rāchē gōā-thā, taiyē milā.’ Tabbē  
*son dead-was, now lived; having-been-lost gone-was, now was-got.’ Then*  
 sē khuṣī ōē.  
*they happy became.*

Tēs-rā jēthā bētā khēchā-dē thā. Jabbē sē āundē-bārē  
*Him-of the-elder son the-field-in was. When he coming-at-time*  
 garā-nērē pōchyā, tabbē bājē-rī gānē-nāchnē-rī wāj ṣunī.  
*the-house-near arrived, then music-of singing-dancing-of noise was-heard.*  
 Ōr tēnyē āpnē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, ‘ēh  
*And by-him his-own-servants-in-from one called-having it-was-asked, ‘this*  
 kāh ṓssō?’ Tēnyē tēs-kāē bōlyā, ‘tāhrā bāyyā āē-rō,  
*what is?’ By-him him-near it-was-said, ‘your brother come-having,*  
 tāre-bāwē tsazā-rā khānē-khē pakāē-rākhā, kīē-kē sē  
*by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he*  
 jīundā āē-gōā.’ Par tēnyē burā mānyā. Biṭrē jānē-khē  
*living arrived.’ But by-him bad it-was-thought. Within going-for*  
 tēs-rā jīu nā bōlyā. Ēttē-rī tāī tēs-rā bāw, bāhrē  
*him-of the-soul not was-said. Here-of for him-of the-father, out*  
 āē-rō, tēs-khē manānē lāgyā. Tēnyē jawāb dittā, ‘aũ  
*come-having, him-to to-advise began. By-him answer was-given, ‘I*  
 itnē-barsā-dē tērī sēwā karnē lagē-rōā; kabbbhī tērē-hukmā-dē bāhrē  
*so-many-years-from thy service to-do continued; ecer thy-order-from outside*

<sup>1</sup> The last three words appear to be corrupt Panjābī.

nī gōā; hōr tōē mā-khē ēk chhiltū bī nī dittā, jō aũ  
*not I-went; and by-thee me-to a kid even not was-given, that I*  
 āpñē-sāthi-mē maji-sāi khāndā. Tērā ēh chhōkrā jēnnyē  
*my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom*  
 tēri daulat rādā-dē khulāi, jēs-i-bakhtā āyā,  
*thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,*  
 tēbbū tēs-khē tsazā-rā khānā kiya. Bāwē tēs-khē bōlyā,  
*then-even him-for good food was-made. By-the-father him-to it-was-said,*  
 'bēṭēā, tū sadā-i mā-sāi ōssō. Jō-kuchh mērā ōssō, sab tērā  
*'son, thou always-even me-with art. Whatever mine is, all thine*  
 ōssō. Tā khuṣi ōṇā chāyō-thā, kiē-kē tērā bāyyā muā-thā, naiyē  
*is. For-thee happy to-be proper-was, because thy brother dead-was, now*  
 jā; rāchē gōā-thā, taiyē milā.  
*lived; having-been-lost gone-was, now was-got.'*

[ No. 8.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.**

WESTERN PAHĀRĪ (BAGHĀTĪ).

**SPECIMEN II.**

मेरा नाँव माधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव  
कोटी-रा जिला शिमला ।

सादूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नी घाया ना  
मारी कबे लड़ाई ओई । एकी चेवा पाँदे लड़ाई ओई । तेस चेवा-री  
साँव लाँदे बंडार लेए गोआ-या । जवे हमें सब आदमी साँवा पाँदे पोंचे तबे  
सादूए सभी-खे गाली दिती । मा-खे टीपणे आया । दौड़ि-रो सब आदमी  
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बी डरि-रो नठि  
गोआ । नठदे नठदे मेरे पैरा-दे पीड़ लगी । गरे तीन देड़े पड़ि रोआ ।  
सादू-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाणे-री  
ताँई भूटी जाल-साजी की । कीए मा-खे गाली दिती एस-री नालश अब  
करुए ॥

---

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā	nāw	Mādhō.	Mērē-bāpū-rā	nāw	Sādhō.	Jātē-rā	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhō.</i>	<i>Caste-of</i>	<i>Kanēt.</i>
Gāw	Kōṭi-rā,	Jilā	Šimlā.				
<i>Village</i>	<i>Kotī-of,</i>	<i>District</i>	<i>Simla.</i>				
Sādūē	mā-pāē	chāṇak	jhagrā	kiyā.	Mōē		
<i>By-the-complainant</i>	<i>me-on</i>	<i>causeless</i>	<i>quarrel</i>	<i>was-made.</i>	<i>By-me</i>		
tēs-khē	nī	ghāyā,	nā	mārī	kabbē	laṛāi	ōi.
<i>him-as-for</i>	<i>not</i>	<i>it-was-beaten,</i>	<i>not</i>	<i>of-us</i>	<i>ever</i>	<i>fighting</i>	<i>became.</i>
laṛāi	ōi.	Tēs-chēwā-rī	sīw	lāndē	baṇḍār	lēē	
<i>fighting</i>	<i>became.</i>	<i>That-wall-of</i>	<i>boundary</i>	<i>to-put</i>	<i>the-neighbours</i>	<i>having-taken</i>	
gōā-thā.	Jabbē	hamē	sab	ādmī	sīwā-pādē	pōchē,	tabbē
<i>(I)-gone-was.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>men</i>	<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>
sādūē	sabbhī-khē	gālī	ditti.	Mā-khē	ṭipnē	āyā.	
<i>by-the-complainant</i>	<i>all-to</i>	<i>abuse</i>	<i>was-given.</i>	<i>Me-to</i>	<i>to-beat</i>	<i>he-came.</i>	
Daurē-rō	sab	ādmī	ḍarē	gōē.	Āpnē-āpnē-garā-khē		
<i>Run-having</i>	<i>all</i>	<i>men</i>	<i>being-afraid</i>	<i>went.</i>	<i>Their-own-own-houses-to</i>		
chālē-gōē.	Aū	bī	ḍarē-rō	naṭhē-gōā,	naṭhdē-naṭhdē		
<i>they-went-away.</i>	<i>I</i>	<i>also</i>	<i>feared-having</i>	<i>ran-away,</i>	<i>a-running-a-running</i>		
mērē-pairā-dē	pīr	lagī.	Garē	tīn	dēṛē	parē	
<i>my-foot-on</i>	<i>pain</i>	<i>happened.</i>	<i>In-the-house</i>	<i>three</i>	<i>days</i>	<i>having-fallen</i>	
rōā.	Sādū-khē	ēh	sūch	paṛī	kē,	‘mērī-gālī-rī	
<i>(I)-remained.</i>	<i>The-complainant-to</i>	<i>this</i>	<i>thought</i>	<i>fell</i>	<i>that,</i>	<i>‘my-abuse-of</i>	
nālaś	karlā.’	Mā-khē	ṭānē-rī	tāi	jhūṭhī	jāl-sājī	
<i>complaint</i>	<i>he-will-make.’</i>	<i>Me (acc.)</i>	<i>stopping-of</i>	<i>for</i>	<i>a-false</i>	<i>forgery</i>	
kī.	Kīē	mā-khē	gālī	ditti,	ēs-rī	nālaś	ab
<i>was-made.</i>	<i>Because</i>	<i>me-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>this-of</i>	<i>complaint</i>	<i>now</i>
karūē.							
<i>I-will-make.</i>							



## PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrīnagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrīnagar, with Keonthal to its east, the language is Kiūṭhālī. To the south of Pinjaur thānā the language is the Hindī of Ambālā.

The State returned the language of all these thānās as simply "Pahāṛī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṛī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhālī speakers of Śrīnagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,<sup>1</sup> but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

<sup>1</sup> One grave omission is that, throughout, no distinction is made between the cerebral *ṛ* and the dental *n*, or between the cerebral *ḷ* and the dental *l*.

## PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śiyōkaṛ*, a husk, which may be compared with the Sirmaurī *śalēkaṛ*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēśi*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṛī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōṇā* and *hū* for *āū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taṭ*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōssō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlū* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āē-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānī*, I must (i.e. I will) go (to my father).

[ No. 9.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.****WESTERN PAHĀRĪ (BAGHĀTĪ).**

PINJOUR DIALECT.

(PATIALA STATE.)

**SPECIMEN I.**

ایکے آدمی رے دو یتھے تھے تسرے چھوٹے نے بابو کے بولا کہ بابو  
 مال کا بندڑ جو میرا ہے میکے دیدے تب تنئے مال ننانکھے بندھ دیا اور  
 تھوڑے دن پاچھے چھوٹے یتھے نے سب کچھ لے رو ایک دورارے ملکہا ہے  
 چلا گوا تنئے اپنا مال بدچالی میں برباد کردیا اور کہی نا رورا تس  
 ملکہا میں بڑا کال بڑا تب سے بھوکا مرنے لگا تب تس ملکہارے ایکے  
 خاندانا رے جا رورا تنئے تس کے اپنے باگٹی میں سورا کے چارے بھجنا  
 تس کے جیوا میں نہی تینا شیوکڑا دے جنا ہے سور کھاو ہوں پیٹ  
 بھروں کوئی تس کے دیو نہ تھا تب عقل میں آئی رے بولا میرے  
 بارا رے کتنے محنتی ہے بھونی روٹی ہے آسوں بھوکھوں مروں میرے  
 اُٹھ رے اپنے بارا کے چلے جانا تس کے بولوں رے بابورا موں اسمانا  
 اور تیرے سامنے گناہ کیا اور اب دیدے جوگا نے کہ بھر تیرا بیٹا کھاؤں  
 اپنے محنتی میں دے ایکے جیسے بنا تب اوٹھے رو اپنے بارا کے ہے چلا  
 اور شی ابھ دور تھا تس کے دیکھے رو تسرے بارا کے دیا آئی اور دوڑے  
 رو تس کے ملنے لگا اور بہت پاپے لئے یتھے تس کے بولا رے بابو مٹوں

اسمانا را اور تیرے سامنے گناہ کیا ایدے جوگا نے کہ تیں تیرا بیٹا  
 کوہاؤں باونے اپنے نوکرا بے بولا کہ اچھے سے اچھے کپڑے گڈ لو اور تس  
 ے پہراؤ اور تسرے ہاتھ مین موندی اور پیرا مین جونی بہراؤ اور  
 ہم کھاؤ اور موجا کروں کیونکہ میرا بیٹا مورا تھا اب جیوا ھے راچ گورا  
 تھا اب ملا ھے تب سے راضی ہونے لگے \*

اور تسرا بڑا بیٹا باگٹی مین تھیا جب گھرارے نیڑے آیا گانے اور  
 ناچنے رے راز سنی تب ایکے نوکرا بے بلارے پوچھا کہ رے کا آسوں  
 تئیں تس ے بولا کہ تیرا بھائی آ گورا اور تیرے بارے بڑی جگ کئے  
 ایدے رے خاطر کہ شی شار بھلا چنگلا دیکھا اونہیں کہیجے او نہ  
 چاہا کہ بھیترا جاوں تب تس ے باونے باہر آئے او منایا تینٹے بارا بے  
 جوابا مین بولا دیکھ اتنے برسارے مہوں تیرے کہنو مینے کروں اور  
 کبھی تیرے بولنے دے باہر نے گورا نوئے کبھی ایکے باکری را چھیلٹو  
 میکھ ندیا کہ اپنے ساتھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا  
 آیا جہین تیرا مال رانڈا بے لٹایا تون تسرے خاطر بڑی جگ کری تہنیں  
 تس ے بولا کہ اے بیٹے تو سدا مئیں گہچے روا جو کچھ مین گے اُسنو  
 سے تیرا پر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ تیرا بھائی مورا تھا  
 اب جیوندا ہوا اور راچ گورا تھا اب ملا \*

[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

## SPECIMEN I.

## TRANSLITERATION.

Ēkī-ādmī-rē dō bēṭe thē. Tēs-rē chhōṭe-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tēb tēnnyē māl tinā-khē baṇḍ-diyā. Aur thōrē din pāchhē chhōṭe bēṭe-nē sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbād kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē baṛā kāl parā. Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēkī-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgaī-mē sūrā-kē tsārnē bhējā. Tēs-kē jīwā-mē thi 'tinnā-śiyōkrā-dē jīnā (*for* jīnnā)-khē sūr khāo hū pēt bharū.' Kōi tēs-kē dēō-na-thā. Tēb 'aql-mē āē-rē bolā, 'mērē-bāwā-rē kitnē mēhnatī-khē bhautī rōṭī hai āsō bhūkhō marū. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tēs-kē bolū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiya, aur ēb ē-dē jōgā nē ki phir tērā bēṭā kuhāū; apnē-mēhnatī-mē dē, ēkī jaisē banā." Tēb uṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē diā āi, aur daurē-rō tēs-kē milnē lagā, aur bahut pāpē laē. Bēṭe tēs-kē bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiya, ē-dē jōgā nē ki taī tērā bēṭā kuhāū.' Bāō-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprē gad-lō, aur tēs-kē pahra-dō; aur tēs-rē hāthā-mē mūdī, aur pairā-mē jūtī pahraō; aur ham khāo, aur mōjā karū, kyōki mērā bēṭā mōā thā, ēb jīwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzī hōnē lagē.

Aur tēs-rā baṛā bēṭā bāgaī-mē thiya. Jēb gharā-rē nēpē āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēkī-naukarā-khē bulā-rē pūchhā ki, 'rē, kā āsō?' Taī tēs-kē bolā ki, 'tērā bhāi ā-gōā, aur tērē-bāō-rē baṛī jag kaī, ē-dē-rē khāṭir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē khijē ō na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāō-nē bāhir āē ō manāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsā-dē mhū tērē kahnō mai-nē karū, aur kabhī tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhī ēkī-bākrī-rā chheli-ō mai-khē na diya, ki apnē-sāthī-rē gailē rāzī hū; aur

jēb tērā-rē bēṭā āyā, jēhē tērā māl rāḍā-khē luṭāyā, tū tēs-rē khāṭir  
 baṛī jag kari.' Tēhnē tēs-kē bōlā ki, 'ai bēṭē, tū sadā mōē gihchē  
 rōā; jō kuchh maī-gē asō, sē tērā; par rāṇī hōnā, aur rāṇī hōnā (*sic*),  
 chāhiē-thā, kyōki tērā bhāī mōā-thā, ēb jiūndā hōā; aur rāch-gōā-thā,  
 ēb milā hai.'

---

[ No. 10.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP**

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

**SPECIMEN II.**

دیکھو ڈیرے ہاتھارے کیلی آوی دب رکھی ہے سواں ہاتھ  
 دے جانٹی ہے سامنے ڈالی ہیٹھیں حجری اور پانی را گھڑا رکھ رکھا  
 ہے ایک چھوٹو بیٹھہ رہو زمیدار بیچارہ تھوڑے راتی دے اوٹھا تھا  
 ہل اور بلدا کو لیو رہو بھلکے بھلکے باگٹی میں جا رہوا جب سورج  
 مونڈا آؤ تو پیرروٹی لورو آئی یہ ہلا ے کھول دیو بلدا ے گھا پا دیا  
 آپے ہاتھ مٹہ دھویو رہو سستا لیو روٹی کھاؤ حَقّہ پیو بلدا ے پانی  
 پلا تھوڑی باری پڑ رہو رام کر لیو بیر ساگ پات لیو رہو چلی جاو کام  
 بہتا ہو تو بیچارہ ستی دھندے عین دن کاٹ دیو نہیں تو اورو کام کرو  
 جب سورج چھپنے لگو تو ہلا ے اور بلدا ے لیو رہو گھرا ے آؤ مونڈا  
 ے پَنڈے گھارا لیو بلدارے آگے گھا پا دیو پیردودہ دو رہو روٹی پکارے  
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے  
 عین کھوٹی پسارے ست جاو کہ راجہ ے پھولادے بچھاونے پندے  
 بھی نصیب نہیں \*

[No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Dēkhō, dērē-hāthā-rē kēli-āwi dab-rakhī-hai, sōā-hāth-dē  
*See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in*  
 jāṭī hai, sāmnē-dāli-hēṭhē hajrī (? jajrī) aur pānī-rā gharā rakh-rakhā-hai.  
*or-whip is, in-front-tree-under the-huqqa and water-of jar placed-is.*  
 Ēk chhōṭō baiṭh-rahō. Zimīndār bēchāra thōṛī-rātē-dē  
*(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night*  
 uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē  
*risen-had. Plough and bullocks have-been-brought. Early-in-the-morning*  
 bāgai-mē jā-rahō-ā. Jēb sūraj mūḍ āō, tō bayyar  
*the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife*  
 rōṭī lō-rō āi. Yihē halā-kē khōl-diyō, baldō-kē ghā  
*bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass*  
 pā-diyā, āpē hāth mūh dhōyō-rahō, sastā liyō. Rōṭī  
*is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread*  
 khāō huqqa pō, baldā-kē pānī pilā thōṛī  
*he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little*  
 bārī paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.  
*while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.*  
 Kām buṭhā hō, tō bēchāra sē-tē-dhandē-mē dīn kāt-diyō,  
*Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,*  
 nahī-tō aurō kām karō. Jēb sūraj chhipnē lagō,  
*or-else another-also work he-does. When the-sun to-be-concealed begins,*  
 tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mūḍā-kē  
*then the-plough and the-bullocks he-takes, the-house-to comes, head-of*  
 paṇḍē ghārā layō, baldā-rē āgē ghā pā-diyō.  
*upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.*  
 Bayyar dūdh dō-rahō, rōṭī pakāō. Ē rāzī hō-rahō, apnē-chhōṭō-  
*The-wife milk milks, bread bakes. He happy becomes, his-own-little-*  
 chhōṭō-mē baiṭh-rahō khāō. Phīr aisē-mazē-mē khūṭē pasārē  
*children-among sits eats. Again such-pleasure-in legs having-spread*  
 sut-jāō, ki rājā-kē phūlā-dē bichhāōnē-paṇḍē bhī naṣīb nahī.  
*he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not.*



### FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *huqqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *huqqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

### PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindī influence is not so strong. We have, however, one instance of *kō*, used instead of *khē*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jěnnnyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

*baḍrā*, great, elder.

*bāhṭū*, a son.

*bamānā*, to clothe.

*chhyūrī*, a wife.

*maṭānā*, to be found.

*māṭhrā*, younger.

*rachnā*, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens :—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both ‘I’ and ‘by me’ is *mhū̃*. For ‘is’ we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhalī word *ā* for ‘is.’ The past participle of *dēṇā*, to give, is sometimes *dinā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀṬĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

## SPECIMEN I.

ایکے آدمی رے دو باھٹو تھے ماٹھڑے باھٹو اپنے باوا بے بولا  
 کہ رے باپو مالارا بانڈا جو میرا بیٹھو ماکہ دے تب تنئے مال  
 ننا بے بانٹ دیتا تھوڑے دنوں میں ماٹھڑے باھٹو سب مال جوڑو ایک  
 دورارے مُلکھارا سفر کیا اور تنئے اپنا مال بدچلنی میں کھو دیتا جب  
 سبہ کھو مکا تب تس مُلکھا مکھتا کال پڑا اور سے غریب ہونے لگا  
 تب تس مُلکھارے راجہ رے نوکر رھگوا سے تسکے اپنی باگٹی میں سورا  
 چگانے بھجا اور سے چاہو تھا کہ اونہ چھلکے ساتھی جو سور کھاؤ اپنا  
 پیٹ بھرے کہ کوین تسکے نہ دیو تھا تب عقلا میں آرو بولا کہ میرے  
 باوا رے موکھتے نوکرا کو مُکھتی روٹی اسو اور مہون بھوکھا مرو مہون  
 اوٹھہ رو اپنے باوا بے جاوے اور تسکے بولوٹی کہ اے باو مہون پرمیسرا  
 اور تیرا گنائے اسو اب اے جوگا نہیں کہ تنہئے تیرا باھٹو بنو اپنے نوکروں  
 میں سے ایکی جیہڑا بناو تب اوٹھہ رو اپنے باوا بے گوا اور وہ ہیرو  
 دور تھا کہ تسکے باوا بے دیکھہ رو ترس آگوا اور دوڑا و تسکے گل لگا لینا  
 اور بہت پنی پی موٹی باھٹو تسکے بولا باپو مہون پرمیسرا اور تیرا

گنائے اسو اور اب اتے جوگا نہیں کہ تنہ تیرا باھٹو بنو بار اپنے نوکرا  
 ہے بولا کہ چجاری تابہی نکال لیاو اور تسکے بھاؤ اور تسری ہانہادی  
 چھاپ اور لاتادی پاہین لاو اور ہمین کھاو اور خوشی مناو کیون میرا  
 باھٹو عواوا تھا ابھو جیوندا ہوا رچ گوا تھا اب مٹائے تب سے خوشی  
 کرنے لگے \*

اور نسرہ بڈرا باھٹو باگٹی مین تھا جب گھرارے نیڑے آیا گانے  
 و ناچنے کو سادہ شنوا تب ایک نوکر بلارو پوچھا کہ اندھے کا اسو تنئے تسکے  
 بولا کہ تیرا بھائی آیا ہوندا اور تیرے بارے عوگا ہے بڑی دھام  
 دینی انرے تئین کہ تسکے راضی باجی مٹا سے روشا عین ہورو بہتر  
 جانا نہ چاہو تھا تب تسکے بارے بانڈی آرو کسنے منایا تنئے رے بارو  
 ہے جوابا مین بولا کہ دیکھہ انے برسا دے مہون تیری ٹھول کرو اور  
 کبھی تیرے بولا دے باہر نہیں گوا پر توین کبھو ایک چھیلٹو ماکھہ  
 ندینا کہ اپنے مٹرا ساتھی خوشی مناؤ اور جب تیرا یہہ باھٹو آیا جنئے  
 تیرا مال رنڈا ہے دینا توین تسری تئین بڑی دھام دینی تنئے تسکے بولا  
 اے باھٹو تو سدا دے مانگی رھو اور جو کچھہ مانگی اسو تیرا اسو پر  
 خوشی منانا اور خوشی ہونا چائے کیونکہ تیرا بھائی عواوا تھا سو  
 جیوندا ہوا رچ گوا تھا سے اب مٹائے \*

[ No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (BAGHĀṬĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

## SPECIMEN I.

## TRANSLITERATION.

Ēkī-ādmī-rē dō bāhtū thē. Māṭhrē bāhtū apnē-bawā-khē bōlā ki, 'rē bāpuā, mālā-rā bāḍā jō mērā baiṭhō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāṭ-ditā (*for* dittā). Thōrē-dinā-mē māṭhrē-bāhtū sab māl jōr-rō ēkī-dūrā-rē mulkhā-rā safar kiya, aur tēnnyē apnā māl bad-chalnī-mē khō-ditā. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl paṛā; aur sē gharīb hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē āpnī-bāgaī-mē sūrā chugānē bhējā, aur sē chāhō thā ki unh chhilka sāthī jō sūr khāo apnā pēt bharē, ki kōī tēs-kē na dēo-thā. Tēb 'aqlā-mē ā-rō bōlā ki, 'mērē-bāwā-rē mukhtē naukarā-kō mukhtī rōṭī asō, aur mhū bhūkhā marū. Mhū uṭh-rō apnē-bāwā-khē jāwē, aur tēs-kē bōlūē ki, "ai bāo, mhū Parmēsra aur tērā gunāī asū; ēb atē jōgā nahī ki tanhāē(?) tērā bāhtū banū; apnē naukarō-mē-sē ēkī jēhrā banāo.'" Tēb uṭh-rō apnē-bāwā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mū. Bāhtū tēs-kē bōlā, 'bāpuā, mhū Parmēsra aur tērā gunāī asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bāhtū banū.' Bāo apnē-naukarā-khē bōlā ki, 'chijārī tābhī nikāl liyāo aur tēs-kē bamāo; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pāhī lāo; aur hamē khāū, aur khushī manāū, kyō mērā bāhtū mōāwā-thā, ab-hū jīundā hōā; rach-gōā-thā, ēb maṭā-ē.' Tēb sē khushī karnē lagē.

Aur tēs-rā bāḍā bāhtū bāgaī-mē thā. Jēb gharā-rē nērē āyā, gānē wa nāchnē-kō sādḥ sunō-ā. Tēb ēkī naukar bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bōlā ki, 'tērā bhāī āyā-hōdā, aur tērē-bāwē mōkā-khē baṛī dhām dīnī, at-rī taī ki tēs-kē rāzī bājī maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bāwē bāḍī ā-rō kasnē(?) manāyā. Tēnnyē-rē bāwā-khē jāwābā-mē bōlā ki, 'dēkh, itnē-barsā-dē mhū tērī ṭahūl karū, aur kēb-hī tērē-bōlā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhēli-ō mā-kh na dīnā, ki apnē-mitrā-sāthī khushī manāū; aur jēb tērā ēh bāhtū āyā, jēnnyē-nē tērā māl raṇḍā-khē dīnā, tōē tēs-rī taī baṛī dhām dīnī.' Tēnnyē tēs-kē

bōlā, 'ē bāhtū, tū sadā-dē mā̃-gē rahō, aur jō kuchh mā̃-gē asō, tērā.  
asō; par khushī manānā, aur khushī hōnā chāhiyē, kyōki tērā bhāī  
mōāwā-thā, sō jiūndā hōā; rach-gōā-thā, sē ēb maṭā-e.'

---

[ No. 12. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

## SPECIMEN II.

دیکھو ڈیری ہاتھو سانھی آڑی جک رکھی سوین ہانہا دی  
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیجے اک  
 باہٹو بیٹھے روا زمیدار بیچارہ تڑے دے اوٹھا ھے هل و بلدوا کھے لے رو  
 بھلکے بھلکے باگٹی مین آگوا جب دو بہر ہو نو تسری چھیوڑی روٹی  
 لاؤ یہہ هل چھاڈ دیو و بولدا ھے گھاس سیٹو اپنے ہانہہ و منہ دھو آو  
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھے پانی پلاو پڑو تھوڑی گھڑی  
 رام کرو تسری جوانس ساگ پات لے رو گھرا کھے جاو مکھتا کام ہو نو  
 بیچارہ اسے کامان مین دن کھو دنو نہ تو ایکا کام کرو جب دن چھپو نو  
 هل اور بلدا کھے لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھے گتا دیو  
 جوانس دودہ دھو روٹی پکاو یہہ خوشی سانھی اپنے بگھیرا مین بیٹھے  
 رو کھاو تب اسے مزے سانھی کھونٹے پسارو سوتو کہ بادساھان کھے  
 پھولان ری سیجان مین اسے نصیب نہ ہوؤا \*

[ No. 12.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.**

WESTERN PAHĀRĪ (BAGHĀṬĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

**SPECIMEN II.****TRANSLITERATION.**

Dēkhō, dērē-hāthō-sāthī āṛī jēk-rakhī, sōē-hāthā-dī jhāṭ asō, sāmne-dālā-hēṭhē huqqa aur pānī-rā gharā rakhā-hōndā. Tēji ēk bāhtū baith rōā. Zimīn-dār bēchāra tarḱē-dē uṭhā-hai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgaī-mē ā-gōā. Jēb dō-pahar hō, tō tēs-rī chhyūrī rōṭī lāō. Ēh hal chhāḍ diyō, wa bōldā-khē ghās sītō. Apnē hāth wa mūh dhō-āō, ṭhaṇḍā hō-jāō. Rōṭī khāō, huqqa pīō, baldā-khē pānī pilāō, paṛ-rō thōṛī-gharī rām karō. Tēs-rī jawānas sāg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ēsī kāmā-mē din khō-dittō, na-tō ēkā kām karō. Jēb din chhipō, tō hal aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūḍā-pāhan lāō, baldā-khē gatā diyō. Jawānas dūdh dōhō, rōṭī pakāō. Ēh khushī-sāthī apnē-baghērā-mē baith-rō khāō. Tēb isē-mazē-sāthī khūṭē pasār-rō sōtō, ki bādshāhā-khē phulā-rī sējā-mē ē naṣīb na hōā.



**LIST OF STANDARD WORDS AND PHRASES IN  
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.**

# LIST OF STANDARD WORDS AND PHRASES

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
1. One . . . .	Ēk, ēkō . . . .	Ēk . . . .
2 Two . . . .	Dūi . . . .	Dū . . . .
3. Three . . . .	Tin . . . .	Tin . . . .
4. Four . . . .	Chār . . . .	Chār . . . .
5. Five . . . .	Pāch . . . .	Pāj . . . .
6. Six . . . .	Chhau . . . .	Chhau . . . .
7. Seven . . . .	Sāt . . . .	Sat . . . .
8. Eight . . . .	Ath . . . .	Āth . . . .
9. Nine . . . .	Nō . . . .	Nō . . . .
10. Ten . . . .	Dōś . . . .	Daś . . . .
11. Twenty . . . .	Biś . . . .	Biś . . . .
12. Fifty . . . .	.....	Pajāś . . . .
13. Hundred . . . .	Śō . . . .	Śau . . . .
14. I . . . .	Hāũ . . . .	Ā . . . .
15. Of me . . . .	Mērō ( <i>dat. muhũ mũjhĩ</i> ) . . . .	Mērā, mēh-rā . . . .
16. Mine . . . .	Mērō . . . .	Mērā, mēh-rā . . . .
17. We . . . .	Ām . . . .	Hām, hāmē . . . .
18. Of us . . . .	Amārō ( <i>dat. āmũ mũjhĩ</i> ) . . . .	Mārā . . . .
19. Our . . . .	Amārō . . . .	Mārā . . . .
20. Thou . . . .	Tū . . . .	Tū . . . .
21. Of thee . . . .	Tērō ( <i>dat. tāũ mũjhĩ</i> ) . . . .	Tērā . . . .
22. Thine . . . .	Tērō . . . .	Tērā . . . .
23. You . . . .	Tum . . . .	Tum . . . .
24. Of you . . . .	Tumārō, tũhārō ( <i>dat. tumũ mũjhĩ</i> ) . . . .	Tumārā . . . .
25. Your . . . .	Tumārō, tũhārō . . . .	Tumārā . . . .

# IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀTĪ.

Sirmaurī (Giripārī and Biśśau).	Baghātī.	English.
Ēk . . . .	Ēk . . . .	1. One.
Dā . . . .	Dō . . . .	2. Two.
Chōn . . . .	Tin . . . .	3. Three.
Chār . . . .	Chār . . . .	4. Four.
Pāj . . . .	Pāj . . . .	5. Five.
Chhau . . . .	Chhē . . . .	6. Six.
Sāt . . . .	Sāt . . . .	7. Seven.
Āth . . . .	Āth . . . .	8. Eight.
Nau . . . .	Nau . . . .	9. Nine.
Daś . . . .	Daś . . . .	10. Ten.
Biś . . . .	Biś . . . .	11. Twenty.
Ādhō śau . . . .	Pajā . . . .	12. Fifty.
Śau . . . .	Śau . . . .	13. Hundred
Āw . . . .	Aũ . . . .	14. I.
Mērā . . . .	Mērā . . . .	15. Of me.
Mērā . . . .	Mērā . . . .	16. Mine.
Āmē . . . .	Hamē . . . .	17. We.
Āmrā . . . .	Māhrā . . . .	18. Of us.
Āmrā . . . .	Mārā, māhrā . . . .	19. Our.
Tñ . . . .	Tū . . . .	20. Thou.
Tuākā, tēārā . . . .	Tērā . . . .	21. Of thee.
Tuākā, tēārā . . . .	Tērā . . . .	22. Thine.
Tūē . . . .	Tumē . . . .	23. You.
Tuārā, tumrā . . . .	Tārā, tāhrā . . . .	24. Of you.
Tuārā, tumrā . . . .	Tārā, tāhrā . . . .	25. Your.

English.	Jaunsāri.	Sirmauri (Dhārphī).
26. He . . .	Sō, sōjō . . .	Sē . . .
27. Of him . . .	Tēs-kō ( <i>dat. tēs mǔjhī</i> ) . . .	Tes-rā . . .
28. His . . .	Tēs-kō . . .	Tes-rā . . .
29. They . . .	Sōjē . . .	Sē . . .
30. Of them . . .	Tiũ-kō ( <i>dat. tiũ mǔjhī</i> ) . . .	Tin-rā . . .
31. Their . . .	Tiũ-kō . . .	Tin-rā . . .
32. Hand . . .	Hāth, ātha . . .	Āth . . .
33. Foot . . .	Gōḍō, bāgni, lāt . . .	Lāt . . .
34. Nose . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākh . . .	Ākh . . .
36. Mouth . . .	Mūhū, khāb . . .	Mū . . .
37. Tooth . . .	Dād . . .	Dād . . .
38. Ear . . .	Kān . . .	Kān . . .
39. Hair . . .	Bāw, mūdāo . . .	Bāl . . .
40. Head . . .	Mūd . . .	Mūd . . .
41. Tongue . . .	Jibh . . .	Jib . . .
42. Belly . . .	Poti . . .	Ōjri . . .
43. Back . . .	Pith, pāchhāsō . . .	Pith, piṭhi . . .
44. Iron . . .	Lōhō . . .	Lōā . . .
45. Gold . . .	Sunnō . . .	Sūnā . . .
46. Silver . . .	Chādi, rūpā . . .	Chādē . . .
47. Father . . .	Bābā . . .	Bābā, bāw, bāp, bāpū . . .
48. Mother . . .	Ijji . . .	Āmā . . .
49. Brother . . .	Bhāi ( <i>general term</i> ), dādā ( <i>elder</i> ), bhāyā ( <i>younger</i> ). . .	Bāyā . . .
50. Sister . . .	Bōhēn ( <i>general</i> ), dādī ( <i>elder</i> ), bhāitī. . .	Bōbō . . .
51. Man . . .	Ādmī, morod, belkūrā, kāvāsā. . .	Mānachh, māpas . . .
52. Woman . . .	Bēṭi-mānukh, bēṭkūrī . . .	Jawānas . . .

Sirmauri (Giripāri and Bīśau).	Baghātī.	English.
Sē, sē-jē . . . .	Sē . . . .	26. He.
Tēs-rā . . . .	Tēs-rā, tēā-rā (f.) . .	27. Of him.
Tēs-rā . . . .	Tēs-rā, tēā-rā (f.) . .	28. His.
Sē . . . .	Sē . . . .	29. They.
Tin-kā . . . .	Tinnā-rā . . . .	30. Of them.
Tin-kā . . . .	Tinnā-rā . . . .	31. Their.
Hāth . . . .	Hāth . . . .	32. Hand.
Bāgnā . . . .	Lāt . . . .	33. Foot.
Nāk . . . .	Nāk . . . .	34. Nose.
Akh . . . .	Ākhi . . . .	35. Eye.
Khāb . . . .	Mūh . . . .	36. Mouth.
Dād . . . .	Dād . . . .	37. Tooth.
Kān . . . .	Kān . . . .	38. Ear.
Mādāl . . . .	Bāi . . . .	39. Hair.
Mūd . . . .	Mūd . . . .	40. Head.
Jib . . . .	Jibh . . . .	41. Tongue.
Pōṭ . . . .	Pēṭ . . . .	42. Belly.
Pīṭh . . . .	Pīṭh . . . .	43. Back.
Loh . . . .	Lohā . . . .	44. Iron.
Sūnō . . . .	Sunā . . . .	45. Gold.
Rūpō . . . .	Chādi . . . .	46. Silver.
Bābā . . . .	Bāpū, bāō, bābā . .	47. Father.
Māē . . . .	Ammā . . . .	48. Mother.
Dādā . . . .	Dādā, bāyyā, bāi . .	49. Brother.
Dādē, bōpē . . . .	Bōbbō (elder), (younger). baiṇ . .	50. Sister.
Māchh . . . .	Ādmī, jānā . . . .	51. Man.
Chhēwṛī, chhēwṛē . .	Juānas, juānsā . . . .	52. Woman.

English.	Jaunsāri.	Sirmauri (Dhārthi).
53. Wife . . . .	Jōrū, chhēurī . . . .	Jōrū . . . .
54. Child . . . .	Lārkōtṭō, chhērū . . . .	Chhōtṭā, chhairū . . . .
55. Son . . . .	Bētā . . . .	Bāy*ṭā. bētā, chhōtṭā . . . .
56. Daughter . . . .	Bēṭī, dhī . . . .	Bētē, bēṭī . . . .
57. Slave . . . .	Hāri, kāmī . . . .	Chākar . . . .
58. Cultivator . . . .	Khērāi . . . .	Jimidar . . . .
59. Shepherd . . . .	Bhēdāwā . . . .	Barhālā . . . .
60. God . . . .	Bhōgwān . . . .	Narāyēn . . . .
61. Devil . . . .	Sōitān . . . .	Bhūt . . . .
62. Sun . . . .	Dus . . . .	Sūraj . . . .
63. Moon . . . .	Ṭikrānī, jhūn, jūn . . . .	Chāḍ . . . .
64. Star . . . .	Tārā . . . .	Tārā . . . .
65. Fire . . . .	Āg . . . .	Āg . . . .
66. Water . . . .	Pānī . . . .	Chis . . . .
67. House . . . .	Ghōr, kūrō . . . .	Gōr, ghōr, gaur . . . .
68. Horse . . . .	Ghōrā . . . .	Gaurā . . . .
69. Cow . . . .	Gāw . . . .	Gāw . . . .
70. Dog . . . .	Kukur . . . .	Kutā . . . .
71. Cat . . . .	Dhārū, birāl ( <i>male</i> ) ; birāi, birāli ( <i>female</i> ).	Barāl . . . .
72. Cock . . . .	Kākbḍā . . . .	Kāk*ṛā . . . .
73. Duck . . . .	Bōḍōk . . . .	Batakh . . . .
74. Ass . . . .	Gadhā, gādhḍā . . . .	Gadā . . . .
75. Camel . . . .	Ūṭ . . . .	Uṭ . . . .
76. Bird . . . .	Chārī, chalkhurī . . . .	Chirū . . . .
77. Go . . . .	Jā, nōṭh, hāṛ . . . .	Jā . . . .
78. Eat . . . .	Khā . . . .	Khā . . . .
79. Sit . . . .	Bōs, bēṭh, bōṭh . . . .	Bīṭh . . . .

Sirmauri (Giripāri and Biśsau).	Baghātī.	English.
Chhēwṛī, chhēwṛē . . .	Chhēōṛī . . . . .	53. Wife.
Nōnkē . . . . .	Bāēṭī . . . . .	54. Child.
Chhōṭā . . . . .	Baghēr, bagēr . . .	55. Son.
Dhīṭū . . . . .	Bēṭī, dī . . . . .	56. Daughter.
Baiṭhū . . . . .	Nōkar . . . . .	57. Slave.
Basnū . . . . .	Dhyālṭā . . . . .	58. Cultivator.
Beḍālā . . . . .	Guāl . . . . .	59. Shepherd.
Paṇēsūr . . . . .	Paṇmēsūr . . . . .	60. God.
Bhūt . . . . .	Lūchā . . . . .	61. Devil.
Sūrj . . . . .	Sūraj . . . . .	62. Sun.
Jūṇ . . . . .	Chād, jūṇ . . . . .	63. Moon.
Tārā . . . . .	Tārā . . . . .	64. Star.
Āg . . . . .	Āg . . . . .	65. Fire.
Chīś . . . . .	Pāṇī . . . . .	66. Water.
Ghōr . . . . .	Gaur, ghar . . . . .	67. House.
Ghōṛā . . . . .	Gōḥṛā . . . . .	68. Horse.
Gāw . . . . .	Gāo, gāē . . . . .	69. Cow.
Kūkar . . . . .	Kuttā . . . . .	70. Dog.
Barēl . . . . .	Baryāl (m.), baryāli (f.) .	71. Cat.
Kūkhṛā . . . . .	Kukṛā, murgā . . . . .	72. Cock.
.....	Bātak . . . . .	73. Duck.
Gādhā . . . . .	Gadā, gadhā . . . . .	74. Ass.
Ūṭ . . . . .	Ūṭ . . . . .	75. Camel.
Chañṛū . . . . .	Pañchhi . . . . .	76. Bird.
Ḍēw . . . . .	Jā . . . . .	77. Go.
Khā . . . . .	Khā . . . . .	78. Eat.
Bōś . . . . .	Bēṭh . . . . .	79. Sit.

English.	Jaunsāri.	Sirmauri (Dhārthi).
80. Come . . .	Ā, āś . . .	Ā . . .
81. Beat . . .	Jēl, mār, piṭ, jhāḡ . . .	Ṭip . . .
82. Stand . . .	Ujhu, ṭhārō hō . . .	Khar . . .
83. Die . . .	Mōr, khōp . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Daur, dhaw . . .	Daur . . .
86. Up . . .	Sihāsō, ōchhōri, uprē . . .	Gās . . .
87. Near . . .	Nērō, dhāyā . . .	Nirē . . .
88. Down . . .	Tōi, tōāsō, nīglō . . .	Tōi . . .
89. Far . . .	Durē . . .	Dūr-ka . . .
90. Before . . .	Pōilē, agāsō . . .	Pailē, āgē . . .
91. Behind . . .	Pāchhī, pāchhāsō, piṭhī-pōchh.	Pāchhai . . .
92. Who . . .	Kūṇa . . .	Kūṇ . . .
93. What . . .	Kā, käh . . .	Kā . . .
94. Why . . .	Kāi, kāhi, kāikh, kōthū-wāstē.	Kadi-khē . . .
95. And . . .	Ōr . . .	Taīyē, hōr . . .
96. But . . .	Pōr . . .	Par . . .
97. If . . .	Ēkājē . . .	Jē . . .
98. Yes . . .	Ō, hē, hā, āhā . . .	Āhā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hōe-rē, chāhē-bē . . .	Hai . . .
101. A father . . .	Bābā . . .	Ēk bāp . . .
102. Of a father . . .	Bābā-kā . . .	Ēki bāpū-rā . . .
103. To a father . . .	Bābā-kh . . .	Ēki bāpū-khē . . .
104. From a father . . .	Bābā-bhērī . . .	Ēki bāpū-dā . . .
105. Two fathers . . .	Dui bābā . . .	Dū bāpū . . .
106. Fathers . . .	Bābā . . .	Bābē . . .



Sirmaurī (Giripārī and Biśśau).	Baghātī.	English.
Āj . . . . .	Ā . . . . .	80. Come.
Piṭ . . . . .	Mār, ṭip . . . . .	81. Beat.
Ūbā hō . . . . .	Kharā-ō . . . . .	82. Stand.
Mar . . . . .	Mar . . . . .	83. Die.
Dē . . . . .	Dē . . . . .	84. Give.
Śūt . . . . .	Daur . . . . .	85. Run.
Gās, gēs . . . . .	Ūpar, hubbā . . . . .	86. Up.
Naujīk . . . . .	Nērē . . . . .	87. Near.
Nīṭhā . . . . .	Tōl, hundā . . . . .	88. Down.
Dūrē . . . . .	Dūr . . . . .	89. Far.
Āgū . . . . .	Āgō, āōkā . . . . .	90. Before.
Pāchhū . . . . .	Pāchhē, pachhkā . . . . .	91. Behind.
Kuṇḍ . . . . .	Kuṇ . . . . .	92. Who.
Kā . . . . .	Kāh . . . . .	93. What.
Kaĩĩ . . . . .	Kanni-khē . . . . .	94. Why.
Aj . . . . .	Hōr, ōr, tē . . . . .	95. And.
.....	Pairī . . . . .	96. But.
Jē . . . . .	Par . . . . .	97. If.
Au . . . . .	Ā . . . . .	98. Yes.
Nā . . . . .	Nā . . . . .	99. No.
Ērā . . . . .	Dukh . . . . .	100. Alas.
Bābā . . . . .	Bāō . . . . .	101. A father.
Bābē-rā . . . . .	Bāō-rā . . . . .	102. Of a father.
Bābē-rī tāĩ . . . . .	Bāō-khē . . . . .	103. To a father.
Bābē-dō . . . . .	Bāō-dē . . . . .	104. From a father.
Dū bābē . . . . .	Dō bāō . . . . .	105. Two fathers.
Bābē . . . . .	Bāō . . . . .	106. Fathers.

English.	Jaunsāri.	Sirmauri (Dhārthi).
107. Of fathers . . .	Bābāũ-kā . . .	Bābē-rā . . .
108. To fathers . . .	Bābāũ-kh . . .	Bābē-khē . . .
109. From fathers . . .	Bābāũ-bhērĩ . . .	Bābē-dā . . .
110. A daughter . . .	Bēṭi . . .	Ēk bēṭi . . .
111. Of a daughter . . .	Bēṭiyā-kā . . .	Ēki bēṭi-rā . . .
112. To a daughter . . .	Bēṭiyā-kh . . .	Ēki bēṭi-khē . . .
113. From a daughter . . .	Bēṭiyā-bhērĩ . . .	Ēki bēṭi-dā . . .
114. Two daughters . . .	Dui bēṭiyā . . .	Dū bēṭi . . .
115. Daughters . . .	Bēṭiyā . . .	Bēṭi . . .
116. Of daughters . . .	Bēṭiyā-kā . . .	Bēṭi-rā . . .
117. To daughters . . .	Bēṭiyā-kh . . .	Bēṭi-khē . . .
118. From daughters . . .	Bēṭiyā-bhērĩ . . .	Bēṭi-dā . . .
119. A good man . . .	Ēk bhōlē ādmi . . .	Bhalā māṇas . . .
120. Of a good man . . .	Ēkō bhōlē ādmi-kā . . .	Bhalē māṇas-rā . . .
121. To a good man . . .	Ēkō bhōlē ādmi-kh . . .	Bhalē māṇas-khē . . .
122. From a good man . . .	Ēkō bhōlē ādmi-bhērĩ . . .	Bhalē māṇas-dā . . .
123. Two good men . . .	Dui bhōlē ādmi . . .	Dū bhalē māṇas . . .
124. Good men . . .	Bhōlē ādmi . . .	Bhalē māṇas . . .
125. Of good men . . .	Bhōlē ādmi-kā . . .	Bhalē māṇas-rā . . .
126. To good men . . .	Bhōlē ādmi-kh . . .	Bhalē māṇas-khē . . .
127. From good men . . .	Bhōlē ādmi-bhērĩ . . .	Bhalē māṇas-dā . . .
128. A good woman . . .	Ēk bhōli bēṭi-mānukh . . .	Bhalē baiyar . . .
129. A bad boy . . .	Ēk kūsōṇi chhauṭā . . .	Ēk jhālā chhōṭi . . .
130. Good women . . .	Bhōli bēṭi-mānukhā . . .	Bhali baiyar . . .
131. A bad girl . . .	Ēk kūsōṇi chhauṭi . . .	Ēk buri bēṭi . . .
132. Good . . .	Bhōlē, āchhō . . .	Bhalā . . .
133. Better . . .	Bēgĩ āchhō . . .	Āchhā . . .

Sirmauri (Giripāri and Biśsau).	Baghātī.	English.
Bābē-rā . . . .	Bāō-rā . . . .	107. Of fathers.
Bābē-ri tāĩ . . . .	Bāō-khē . . . .	108. To fathers.
Bābē-dā . . . .	Bāō-dē . . . .	109. From fathers.
Dhītū . . . .	Dī . . . .	110. A daughter.
Dhītū-rā . . . .	Diā-rā . . . .	111. Of a daughter.
Dhītū-ri tāĩ . . . .	Diā-khē . . . .	112. To a daughter.
Dhītū-dā . . . .	Diā-dē . . . .	113. From a daughter.
Dūi dhītū . . . .	Dō diā . . . .	114. Two daughters.
Dhītū . . . .	Diā . . . .	115. Daughters.
Dhītū-rā . . . .	Diā-rā . . . .	116. Of daughters.
Dhītū-ri tāĩ . . . .	Diā-khē . . . .	117. To daughters.
Dhītū-dā . . . .	Diā-dē . . . .	118. From daughters.
Nikā māchh . . . .	Chāngā jāpā . . . .	119. A good man.
Nikē māchh-rā . . . .	Chāngē jāpē-rā . . . .	120. Of a good man.
Nikē māchh-khē . . . .	Chāngē jāpē-khē . . . .	121. To a good man.
Nikē māchh-dā . . . .	Chāngē jāpē-dē . . . .	122. From a good man.
Dū nikē māchh . . . .	Dō chāngē jāpē . . . .	123. Two good men.
Nikē māchh . . . .	Chāngē jāpē . . . .	124. Good men.
Nikē māchh-rā . . . .	Chāngē jāpē-rā . . . .	125. Of good men.
Nikē māchh-ri tāĩ . . . .	Chāngē jāpē-khē . . . .	126. To good men.
Nikē māchh-dā . . . .	Chāngē jāpē-dē . . . .	127. From good men.
Nikē chhēwri . . . .	Sōhpi-juāpas . . . .	128. A good woman.
Burā chhōṭā . . . .	Chaudrā (or burā) baghēr . . . .	129. A bad boy.
Nikē chhēwre . . . .	Sōhpi juāpsā . . . .	130. Good women.
Burō dhītū . . . .	Chaudri chhōṭi . . . .	131. A bad girl.
Āchhō . . . .	Chāngā, sōhpā, bhalā . . . .	132. Good.
Bēgi āchhō . . . .	Chāngā (than this, ēs-dē) . . . .	133. Better.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
134. Best . . .	Sabhū-ti āchhō . . .	Sō-bi-dā-āchhā . . .
135. High . . .	Uglō . . .	Uchā . . .
136. Higher . . .	Bēgī uglō . . .	Ūcha . . .
137. Highest . . .	Sabhū-ti uglō . . .	Sōbi-dā-ūchā . . .
138. A horse . . .	Ghōṛā . . .	Ēk gauṛā . . .
139. A mare . . .	Ghōṛī . . .	Ēk gōṛī . . .
140. Horses . . .	Ghōṛē . . .	Gauṛē . . .
141. Mares . . .	Ghōṛiyā . . .	Gōṛī . . .
142. A bull . . .	Bauṛh . . .	Ēk gaurā . . .
143. A cow . . .	Gāw . . .	Ēk gāw . . .
144. Bulls . . .	Bauṛh . . .	Gaurē . . .
145. Cows . . .	Gāwī . . .	Gāyē . . .
146. A dog . . .	Kukur . . .	Ēk kutā . . .
147. A bitch . . .	Kukri . . .	Ēk kutī . . .
148. Dogs . . .	Kukur . . .	Kutē . . .
149. Bitches . . .	Kukariyā . . .	Kutī . . .
150. A he goat . . .	Bākrā . . .	Ēk bākrā . . .
151. A female goat . . .	Bākri . . .	Ēk bākri . . .
152. Goats . . .	Bākrā . . .	Bākrē . . .
153. A male deer . . .	Hōrnā . . .	Ēk iran, ēk rāl . . .
154. A female deer . . .	Hōrin . . .	Ēk irnē . . .
155. Deer . . .	Hōrin . . .	Rāl . . .
156. I am . . .	Hāū ā, ō . . .	Ā asū (ōstī) . . .
157. Thou art . . .	Tā ē . . .	Tā asē . . .
158. He is . . .	Sō an, ō, hō . . .	Sē asā . . .
159. We are . . .	Ām ā, ā . . .	Hām asa . . .
160. You are . . .	Tum an, ō . . .	Tum asa . . .

Sirmauri (Giripāri and Bisāu).	Baghātī.	English.
Bēgēi āchhō . . .	Sabbhi-dē chaṅgā . . .	134. Best.
Ūchō . . .	Uchchā . . .	135. High.
Bēgi ūchō . . .	(Ēs-dē) uchchā . . .	136. Higher.
Bēgēi ūchō . . .	Sabbhi-dē uchchā . . .	137. Highest.
Ghōrā . . .	Gōhrā . . .	138. A horse.
Ghōri . . .	Gōhri . . .	139. A mare.
Ghōrē . . .	Gōhrē . . .	140. Horses.
Ghōri . . .	Gōhriā . . .	141. Mares.
Dhulundar . . .	Bōld . . .	142. A bull.
Gāw . . .	Gāō, gāē . . .	143. A cow.
Dhulundar . . .	Bōld . . .	144. Bulls.
Gāwī . . .	Gāi . . .	145. Cows.
Kōkar . . .	Kuttā . . .	146. A dog.
Kūkrē . . .	Kutti . . .	147. A bitch.
Kōkar . . .	Kuttē . . .	148. Dogs.
Kūkri . . .	Kuttiā . . .	149. Bitches.
Bākṭēā . . .	Bākrā . . .	150. A he goat.
Bākṭē . . .	Bākri . . .	151. A female goat.
Bākēṭē . . .	Bākrē . . .	152. Goats.
Arīn . . .	Hiraṇ . . .	153. A male deer.
Arīn . . .	Harpi . . .	154. A female deer.
Arīn . . .	Harap . . .	155. Deer.
Āw sū, or sa . . .	Āū ōssū . . .	156. I am.
Tū sa . . .	Tū ōssū . . .	157. Thou art.
Sē sa . . .	Sē ōssō . . .	158. He is.
Āmē sa . . .	Hamē ōssū . . .	159. We are.
Tūē sa . . .	Tumē-ōssō . . .	160. You are.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
161. They are . . . .	Sōjē au, ō . . . .	Sē asa . . . .
162. I was . . . .	Hāũ thā . . . .	Ā thiyā . . . .
163. Thou wast . . . .	Tā thā . . . .	Tā thiyā . . . .
164. He was . . . .	Sō thā . . . .	Sē thiyā . . . .
165. We were . . . .	Ām thē . . . .	Hām thiyē . . . .
166. You were . . . .	Tum thē . . . .	Tum thiyē . . . .
167. They were . . . .	Sōjē thē . . . .	Sē thiyē . . . .
168. Be . . . .	Hō . . . .	Ō . . . .
169. To be . . . .	Hōṇō . . . .	Ōṇā . . . .
170. Being . . . .	.....	Ōṇā . . . .
171. Having been . . . .	.....	Ōi-rō . . . .
172. I may be . . . .	.....	Ā ōñ . . . .
173. I shall be . . . .	Hāũ hōmā . . . .	Ā ōwē . . . .
174. I should be . . . .	.....	.....
175. Beat . . . .	Mār . . . .	Ṭip . . . .
176. To beat . . . .	Mārṇō . . . .	Ṭipṇā . . . .
177. Beating . . . .	Mārḍō . . . .	Ṭipdā . . . .
178. Having beaten . . . .	Māri kōri . . . .	Ṭipi-rō . . . .
179. I beat . . . .	Hāũ mārũ . . . .	Ā ṭipũ . . . .
180. Thou beatest . . . .	Tā mārē . . . .	Tā ṭipē . . . .
181. He beats . . . .	Sō mārō . . . .	Sē ṭip; ṭipō . . . .
182. We beat . . . .	Ām mārũ . . . .	Hām ṭipũ . . . .
183. You beat . . . .	Tum mārō . . . .	Tum ṭip; ṭipō . . . .
184. They beat . . . .	Sōjē mārō . . . .	Sē ṭip; ṭipō . . . .
185. I beat ( <i>Past Tense</i> ) . . . .	Mē mārā . . . .	Mē ṭipā . . . .
186. Thou beatest ( <i>Past Tense</i> ). . . .	Tē mārā . . . .	Tē ṭipā . . . .
187. He beat ( <i>Past Tense</i> ) . . . .	Ṭipē mārā . . . .	Ṭepiyē ṭipā . . . .

Sirmauri (Giripāri and Bissau).	Baghātī.	English.
Sē sa . . . .	Sē ōssō . . . .	161. They are.
Āw thā . . . .	Āñ thā . . . .	162. I was.
Tū thā . . . .	Tā thā . . . .	163. Thou wast.
Sē thā . . . .	Sē thā . . . .	164. He was.
Āmē thē . . . .	Hamē thē . . . .	165. We were.
Tūē thē . . . .	Tumē thē . . . .	166. You were.
Sē thē . . . .	Sē thē . . . .	167. They were.
Ō . . . .	Ō . . . .	168. Be.
Ōpā . . . .	Ōpā, ōhpā . . . .	169. To be.
Ōndā . . . .	Ōndā . . . .	170. Being.
Ōi, ōiyā . . . .	Ōi-rō, ōē-rō . . . .	171. Having been.
.....	Āñ ōñ . . . .	172. I may be.
Ōulā . . . .	Āñ ōñē . . . .	173. I shall be.
.....	Āñ ōndā . . . .	174. I should be.
Piṭ . . . .	Mār . . . .	175. Beat.
Piṭnā . . . .	Ṭipnā . . . .	176. To beat.
Piṭdā . . . .	Ṭipdā . . . .	177. Beating.
Piṭi, piṭiyā . . . .	Ṭipē-rō . . . .	178. Having beaten.
Āw piṭū sū, or sa . . . .	Āñ ṭipū . . . .	179. I beat.
Tū piṭē sa . . . .	Tā ṭipō . . . .	180. Thou beatest.
Sē piṭ sa, piṭē sa . . . .	Sē ṭipō . . . .	181. He beats.
Āmē piṭū sa, piṭē sa . . . .	Hamē ṭipū . . . .	182. We beat.
Tūē piṭ sa, piṭē sa . . . .	Tumē ṭipō . . . .	183. You beat.
Sē piṭ sa, piṭē sa . . . .	Sē ṭipō . . . .	184. They beat.
Mañ (or mā, mañ) piṭā . . . .	Moē ṭipā (or ṭipyā) . . . .	185. I beat ( <i>Past Tense</i> ).
Tā piṭā . . . .	Toē ṭipā (ṭipyā) . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Tēnē piṭā . . . .	Tēnnē ṭipā (ṭipyā) . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
188. We beat ( <i>Past Tense</i> ).	Āmē mārā . . .	Hāmē ṭipā . . .
189. You beat ( <i>Past Tense</i> ).	Tūō mārā . . .	Tumē ṭipā . . .
190. They beat ( <i>Past Tense</i> ).	Tiwē mārā . . .	Tinē ṭipā . . .
191. I am beating . . .	Hāũ mārō . . .	Ā ṭipōē-lāg-rōā . . .
192. I was beating . . .	Hāũ mārō thā . . .	Ā ṭipōē-lāg-rōā-thā . . .
193. I had beaten . . .	Mē mārā thā . . .	Mē ṭip-diyā-thā . . .
194. I may beat . . .	.....	Ā ṭipū . . .
195. I shall beat . . .	Hāũ marmā . . .	Ā ṭipūē . . .
196. Thou wilt beat . . .	Tū mardā . . .	Tū ṭiplā . . .
197. He will beat . . .	Sō mardā . . .	Sē ṭiplā . . .
198. We shall beat . . .	Ām marmē . . .	Hām ṭipōgē . . .
199. You will beat . . .	Tum mardē . . .	Tum ṭiplē . . .
200. They will beat . . .	Sōjē mardē . . .	Sē ṭiplē . . .
201. I should beat . . .	... ..	Ā ṭipūē . . .
202. I am beaten . . .	Hāũ mārā jāndā . . .	Ā ṭipū . . .
203. I was beaten . . .	Hāũ mārā gōā . . .	Ā ṭip-diyā . . .
204. I shall be beaten . . .	Hāũ mārā jāndā . . .	Mi ṭiplē . . .
205. I go . . .	Hāũ jāũ, or nōthē . . .	Ā jāũ . . .
206. Thou goest . . .	Tū jāē, nōthē . . .	Tū jāē . . .
207. He goes . . .	Sō jāō, nōthō . . .	Sē jāō . . .
208. We go . . .	Ām jāũ, nōthē . . .	Hām jāũ . . .
209. You go . . .	Tum jāō, nōthō . . .	Tum jāwō . . .
210. They go . . .	Sōjē jāō, nōthō . . .	Sē jāwō . . .
211. I went . . .	Hāũ gōā, nōthā . . .	Ā gauā, gōā, guwā . . .
212. Thou wentest . . .	Tū gōā, nōthā . . .	Tū gauā . . .
213. He went . . .	Sō gōā, nōthā . . .	Sē gauā . . .
214. We went . . .	Ām gōē, nōthē . . .	Hām gauē . . .



Sirmauri (Giripārī and Bissau).	Baghātī.	English.
Āmē piṭā . . .	Hamē ṭipā (ṭipyā) . . .	188. We beat ( <i>Past Tense</i> ).
Tūē piṭā . . .	Tumē ṭipā (ṭipyā) . . .	189. You beat ( <i>Past Tense</i> ).
Tēniē piṭā . . .	Tinnē ṭipā (ṭipyā) . . .	190. They beat ( <i>Past Tense</i> ).
Āw piṭā lāgē rāā sū . . .	Aū ṭipnē lagē rōā . . .	191. I am beating.
Āw piṭū thā . . .	Aū ṭipnē lagē rōā-thā . . .	192. I was beating.
Maū piṭā thā . . .	Mōē ṭipā-thā . . .	193. I had beaten.
.....	Aū ṭipū . . .	194. I may beat.
Āw piṭulā . . .	Aū ṭipūē . . .	195. I shall beat.
Tū piṭelā . . .	Tū ṭiplā . . .	196. Thou wilt beat.
Sē piṭlā . . .	Sē ṭiplā . . .	197. He will beat.
Āmē piṭulē . . .	Hamē ṭipūē, ṭipmē . . .	198. We shall beat.
Tūē piṭelē . . .	Tumē ṭiplē . . .	199. You will beat.
Sē piṭlē . . .	Sē ṭiplē . . .	200. They will beat.
.....	Aū ṭiplā . . .	201. I should beat.
Āw piṭā gōā sū . . .	Aū ṭipā jān . . .	202. I am beaten.
Āw piṭā gōā thā . . .	Aū ṭipā gōā . . .	203. I was beaten.
Āw piṭā jāulā . . .	Aū ṭipā jānē . . .	204. I shall be beaten.
Āw dēwū sū . . .	Aū jān . . .	205. I go.
Tū dēwē sa . . .	Tū jān . . .	206. Thou goest.
Sē dēwē sa . . .	Sē jān . . .	207. He goes.
Āmē dēwē sa . . .	Hamē jān . . .	208. We go.
Tūē dēwē sa . . .	Tumē jān . . .	209. You go.
Sē dēwē sa . . .	Sē chāl-rōyē, sē jān . . .	210. They go.
Āw dēwā . . .	Aū gōā . . .	211. I went.
Tū dēwā . . .	Tū gōā . . .	212. Thou wentest.
Sē dēwā . . .	Sē gōā . . .	213. He went.
Āmē dēwē . . .	Hamē gōē . . .	214. We went.

English.	Jaunsāri.	Sirmauri (Dhārṭhi).
215. You went . . .	Tum gōē, nōṭhē . . .	Tum gauē . . .
216. They went . . .	Sōjē gōē, nōṭhē . . .	Sē gauē . . .
217. Go . . .	Jā, nōṭh . . .	Jā . . .
218. Going . . .	Jāndō, nōṭhdō . . .	Jādā . . .
219. Gone . . .	Gōā, gwā, nōṭhā . . .	Gauā, gōā . . .
220. What is your name ? .	Tūhārō nāw kā hō ? .	Tērā nāw kā ? . . .
221. How old is this horse ?	Ēs ghōrē-ki kā umar o ? .	Ēs gauṛē-rī umar kā, (or) ai gauṛā kitnē dīn-rā ?
222. How far is it from here to Kashmir ?	Kōsmir ētkī kōchhō dūrē o ?	Kāsmir āē-dī kaitnī dūr ? .
223. How many sons are there in your father's house ?	Tūhārē bābā-kē kōṭi bēṭē o ?	Tērē bāw-rē ghōr-dē kaitnē bēṭē ?
224. I have walked a long way to-day.	Hāū ēlā dūrē lāg nōṭhā-thā	Ā āj bahōt chālā . . .
225. The son of my uncle is married to his sister.	Mērē kākā-kē bēṭē tēs-kē bōhni-kē sāth biā kiya.	Mērē chāchē-rē bēṭē-rā bayāh tēs-rī bōbō-sāthē hōā.
226. In the house is the sad- dle of the white horse.	Bhitṛāsī suklē ghōrē-ki jin bhī o.	Sapēd gauṛē-rī jin ghōr- mō sa.
227. Put the saddle upon his back.	Jin pōērāw . . .	Tēs-rī piṭhī-pādī jin pā .
228. I have beaten his son with many stripes.	Mē tēs-kē bēṭē-kh chābukō- lēi piṭā.	Maū tēs-rē chhōṭē-dē bōhtē chhīṭē lāē.
229. He is grazing cattle on the top of the hill.	Sō āpni gōrū dādē-kē mūḍiyārē-chh lē chārō.	Sō ṭibē-pādē dāgar chār .
230. He is sitting on a horse under that tree.	Sō ghōrē-chh rōhā bēṭhi tēthū būṭō tōi.	Sē gauṛē-pādē tēs paṛ- hēṭhē asa.
231. His brother is taller than his sister.	Tēs-kā bhāi āpni bōhni-tē bēgē lābā o.	Tēs-rā bhāi tēs-rī bōbō-dā baṛā asa.
232. The price of that is two rupees and a half.	Tēthū-kē dām dhāi rupaiyē ō.	Tēti-rā mōl dhāi rupayā .
233. My father lives in that small house.	Mērā bābā tēthū nāndrē kūrē pūḍā rōhō.	Mērā bāpū tēs chhautē-sē ghōr-dā raū-sa.
234. Give this rupee to him	Ējā rupaiyā tēsē-kh dē .	Ai rupayā tēs dē . . .
235. Take those rupees from him.	Tēs bhērī sōjē rupaiyē sambhāl.	Sē rupayē tēs-dē lā . . .
236. Beat him well and bind him with ropes.	Tēsē-kh khūb mār ōr pāgōiē lē bād.	Tēs khūb ṭip hōr pāguī-dā bād.
237. Draw water from the well.	Kūē-dī pāpi khāēch . . .	Bāē-dā chīs khaich . . .
238. Walk before me . . .	Mērē sāmnī ūḍā-pūḍā hād .	Mī-dē āgē chāl . . .
239. Whose boy comes be- hind you ?	Kōs-kā lārēkōṭṭā āō tāū pāchh ?	Tāi-pāchhē kas-rā chhōṭū ūw ?
240. From whom did you buy that ?	Tumē sō kōs-bhērī mōlē gādō ?	Sē kas-dā lōā ? . . .
241. From a shopkeeper of the village.	Ēko gāwō-kē bāniyē-bhērī .	Gāw-rē bāniyē-dō . . .

Sirmaurī (Giripārī and Biśśau).	Baghātī.	English.
Tūē dēwē . . . .	Tumē gōē . . . .	215. You went.
Sē dēwē . . . .	Sē gōē . . . .	216. They went.
Dēw . . . .	Jā . . . .	217. Go.
Dēwdā . . . .	Jāndā . . . .	218. Going.
Dēwā . . . .	Gōā . . . .	219. Gone.
Tumrā kā nāw sa ? . .	Tārā kāh nāw ? . .	220. What is your name ?
Ēs ghōrē-rē kā umar sa ? .	Sē gōhrā kai barsā-rā ? .	221. How old is this horse ?
Ēti-dū Kaśmīr-kēti dūr sa ?	Kaśmīr ai-dē kitnī dūr ōssō ?	222. How far is it from here to Kashmir ?
Tēārē bāwē-rē ghar-dē kētē chhōtē sa ?	Tērē bāpū-rē garē kitnē baghēr ?	223. How many sons are there in your father's house ?
Maĩ āj bhari bāt hāḍē .	Aũ az bahut-hi haṇḍā .	224. I have walked a long way to-day.
Mērē kākē-rā chhōtā tēs-ri bōṇē sāthī gaḍar uō.	Mērē chāchē-rā baghēr tēs-ri baiḇā-sāi byā ōā.	225. The son of my uncle is married to his sister.
Chitē ghōrē-rē jīn ghar bhitarē sa.	Dhaulē gōhrē-ri jīn garē ōssō.	226. In the house is the saddle of the white horse.
Tēs-ri piṭhē-gāsī jīn pāṇō .	Jīn piṭhē-pāē rākho . .	227. Put the saddle upon his back.
Maĩ tēs-rā chhōtā chhitē pō piṭā.	Mōē tēs-rē baghērā-khē khūb ṭipā.	228. I have beaten his son with many stripes.
Sē ṭir gāsī bāchē chār sa .	Sē ṭibbē-pādē ḍaṅgrā tsārō .	229. He is grazing cattle on the top of the hill.
Sē tēs bikh niṭhē ghōrē gāsē bōṭhā sa.	Sē tēs ḍālā hēṭhē gōhrē-pāē chaṛē rōā.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-ri dādī-dū lābā sa.	Tēs-rā bāyyā tēs-ri baiḇā-dē lābā-ōssō.	231. His brother is taller than his sister.
Tēs-rā mōl ḍhāi rupayā sa	Tēs-rā mōl ḍāi rupayē ōssō.	232. The price of that is two rupees and a half.
Mērā bābā tēs chhōtē ghara-ḍā raā sa.	Mērā bāpū tēā chhōṭī chhānīā-dē raṇō.	233. My father lives in that small house.
Ē rupayā ēs-khē dē . .	Ēh rūpayyā tēs-khē dō . .	234. Give this rupee to him.
Sē rupayā tēs-dū ōrū kar .	Sē rūpayyē ēs-dē lō . .	235. Take those rupees from him.
Tēs āchhā piṭ tyā pāgēṭhē bān.	Tēs khūb mār hōr rasī-sāi bān.	236. Beat him well and bind him with ropes.
Kūē-dū chīs gārō . .	Kūē-dē pāṇī āṇ . .	237. Draw water from the well.
Mū-dā āgū chāl . .	Man-dē āōkā haṇḍ . .	238. Walk before me.
Tāmū-dē pāchhē kas-rā chhōtā āj ?	Tārē pachhkā kōs-rā baghēr āō ?	239. Whose boy comes behind you ?
Tūē sē kas-dū gīnā ? .	Sē tumē kōs-dē lōā ? .	240. From whom did you buy that ?
Gāwō-rē bāniyē-dū . .	Gāw-rē bāniyē-dē . .	241. From a shopkeeper of the village.



## THE KIŪṬHALĪ GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrīnagar thānā of Patiala. Here the language is Kiūṭhalī, reaching from Baghat and Sirmur right up to the State of Bhajji lying along the south bank of the Satlaj.

West and East of this central Kiūṭhalī tract other Western Pahārī dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhalī group. On the west, in the State of Nalagarh is Haṇḍūrī, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirājī, Barārī, Kīrnī, and Śōrāchōlī. Finally belonging to the same group is the Kōchī, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barārī and Śōrāchōlī. The number of speakers reported for each of these dialects is as follows :—

Kiūṭhalī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	43,577
Haṇḍūrī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	50,211
Simla Sirājī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	28,833
Barārī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	7,894
Śōrāchōlī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	2,428
Kīrnī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	3,938
Kōchī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	51,882
															Total for Kiūṭhalī Group	188,763

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kōṭguru (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmaurī these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiūṭhalī Group in *ō* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

## KIŪṬHALĪ.

KiŪṭhalī is properly the language of the State of Keonthal (KiŪṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. KiŪṭhalī is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghātī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows :—

Keonthal . . . . .	21,745
Simla . . . . .	2,741
Patiala (Śrinagar) . . . . .	3,000
Bhami . . . . .	3,924
Bhajji . . . . .	12,167
TOTAL . . . . .	43,577

To its east KiŪṭhalī has Sirmaurī, Simla Sirājī, Barārī, Kīrnī, and Śōdhōchī, to its south Baghātī, to its west Haṇḍūrī, and to its north Sukētī, all of which are closely allied to KiŪṭhalī.

The most striking peculiarities of KiŪṭhalī are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghātī and the *ē* of Sirmaurī, and the use of *hāgē* as the postposition of the dative.

A sketch of KiŪṭhalī is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of KiŪṭhalī poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two KiŪṭhalī ballads (both Text and Translation), entitled, respectively, *Subāī kī Nāṭī, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye kī Har, or Bar* [ib. Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for KiŪṭhalī, there is here given a KiŪṭhalī vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khasā language once spoken in these hills—

### A

<i>agayā,</i>	an order, command.
<i>āh,</i>	yes.
<i>ainī, innī,</i>	a fight.
<i>akhṭī, ākkhī,</i>	the eye.
<i>āklēālō,</i>	wise.
<i>akrā,</i>	arrogant.
<i>ālē duālē,</i>	round about.
<i>ālī, hālī,</i>	a slave, a servant.

ālō,  
āmā,  
aṇḍkū,  
āṇṇū,  
ānthī,  
aśyā,  
auhl,  
auṇū,

bād,  
bādā,  
bāḍā,  
baḍāla,  
baḍārō,  
bāḍē dēṇū,  
bādṇū,  
badrā,  
bādū,  
bāḍā, baiṇḍkū,  
bagēhr,  
bāgur,  
bāhrā,  
bāi, bāiā,  
baiṇḍkū, bāḍā,  
bāl,  
baḷāṇū,  
baḷnū,  
bālṇū,  
bālḷō,  
bāmṇū,  
bāmū,  
bānī,  
bāṇū,  
bāō, bāpū,  
bāraktsārī,  
baśī,  
bastarū,  
bāṭṇū,  
bauhṇ,  
bauhṇū,  
bēbī,  
bēdṇō,  
bēghē, bēgē,  
bēhḍ,  
beō, bīō, bōā,

a brass pot, *lōṭā*.  
a mother.  
on this side.  
to bring, to draw (water).  
this much.  
eighty.  
a plough, *auhl bāhṇū*, to plough.  
to come.

## B

a complaint in a law-court.  
all, the whole.  
a share.  
a shepherd.  
brotherhood, caste-fellows.  
to divide out into shares.  
to obey.  
a bag.  
the complainant in a law-case.  
outside.  
son, boy.  
wind.  
a load.  
a brother.  
outside.  
hair.  
to get made.  
to become, be made.  
to make.  
a bracelet.  
to put clothes on some one else.  
clothes.  
clothing, appearance.  
to begin.  
a father.  
a feast.  
rain.  
a cultivator, a peasant.  
to knead.  
jungle.  
to flow.  
a sister.  
penetrated.  
very, much, very much.  
sheep.  
poetical for *ōā*, was. Cf. *bhūlā*.

<i>bērā,</i>	flock of cotton.
<i>bēśudā,</i>	senseless, unconscious.
<i>bhājū,</i>	to refuse.
<i>bhalṛā,</i>	much.
<i>bhātālē,</i>	oxen.
<i>bhātrī,</i>	an arrow.
<i>bhaurī,</i>	much.
<i>bhōlkā,</i>	parched, half-cooked.
<i>bhūṛdā,</i>	down (adv.)
<i>bhūlā,</i>	poetical for <i>ōā</i> , was. Cf. <i>bēō</i> .
<i>bī,</i>	even, also.
<i>bidū,</i>	to call, summon.
<i>bīghā,</i>	broad.
<i>bīō,</i>	see <i>bēō</i> .
<i>bīōrā,</i>	a change in music (time or tune).
<i>bī,</i>	a city.
<i>bī,</i>	village lands.
<i>bī,</i>	an exchange.
<i>bī,</i>	to bind.
<i>bītrē,</i>	within.
<i>bōā,</i>	see <i>bēō</i> .
<i>bōḷd</i> or <i>būḷd,</i>	ox,
<i>bōḷṛā,</i>	great, large.
<i>braḷī,</i>	pussy-cat.
<i>būh,</i>	sister.

## C

<i>chāmbā,</i>	copper ( <i>tāmbā</i> ).
<i>chānchakh,</i>	gratuitously, for no reason.
<i>charkū,</i>	a bird.
<i>chāḷd,</i>	silver.
<i>charu,</i>	three.
<i>chaurā</i> (1),	a verandah-platform.
<i>chaurā</i> (2),	a little ( <i>thōṛā</i> ).
<i>chēōrī,</i>	wife.
<i>chhāngtū,</i>	a son.
<i>chhāngtī,</i>	a daughter (East Kiūthālī).
<i>chhāp,</i>	a ring.
<i>chhāpnū,</i>	to put, place, leave.
<i>chhētū,</i>	a kid.
<i>chhījī,</i>	fulfilled.
<i>chīja, chīā, or chījṛā,</i>	third ( <i>tīsrā</i> ).
<i>chīrwā,</i>	a baby.
<i>chīś,</i>	water.
<i>chītū,</i>	a blow, a stripe.
<i>chōhṭā, chōhṭū,</i>	a son, a boy.



## D

*dagāsā,*  
*ḍaggā,*  
*ḍāhē,*  
*dāhrō,*  
*daī,*  
*daihrū,*  
*ḍāl,*  
*dalīchā,*  
*ḍalīdrī,*  
*ḍalkī,*  
*dānd,*  
*ḍāphī,*  
*dar,*  
*daũ,*  
*dēs,*  
*ḍēunū,*  
*dhāchṇū,*  
*dhāī (1),*  
*dhāī (2), dhāk, dhākī,*  
*dharātī,*  
*dhīsō, dhīsā,*  
*ḍīngā,*  
*ḍīngṇū,*  
*ḍōkhar,*  
*dōtē,*  
*dūlkē,*  
*durāgī,*

a small knife for cutting grass, on the principle of an axe.  
 flesh (not eaten, as of a cow, horse). Cf. *ḍalkī*.  
 two and a half.  
 a hill.  
 a daughter.  
 a day.  
 a tree.  
 a mat (*galīchā*).  
 lazy.  
 meat (for eating). Cf. *ḍaggā*.  
 a front-tooth.  
 a room.  
 a back-tooth.  
 sunshine.  
 the sun.  
 to go ; *ḍēūē-zāṇū*, to go away.  
 to feed.  
 help ! (*dōhāī*).  
 on high.  
 at midnight (*ādhīrāt*).  
 visible.  
 a club.  
 to take out.  
 a field.  
 to-morrow.  
 sunrise.  
 a kind of loud drum.

## E

*ēbhō,*  
*ēbī,*  
*ētē, ēthā,*  
*ēthiō,*  
*eunī,*

thus.  
 now.  
 here, cf. *ītiā*.  
 from here.  
 here.

## G

*gā,*  
*gāḍkā,*  
*gās,*  
*ghāl-mathōl.*  
*ghanā,*  
*ghīṇ,*

a village.  
 before.  
 upon.  
 fighting, mutual assault.  
 a wall.  
 compassion.

*ghīṛā,*  
*gīṇḍā,*  
*giṭhī,*  
*gōḍnū,*  
*gōhr or gauhr,*  
*gōhrchī,*  
*gōhrī-bārī,*  
*gōlā,*  
*guḍlā,*  
*gunṭhī,*

an earthen pot (*gharā*).  
 tom-cat.  
 a fire-place (*aṅgiṭhī*).  
 to quarrel.  
 a house.  
 property, substance.  
 property.  
 the neck.  
 sweet.  
 a finger.

## H

*hādī, hāḍrī,*  
*hālī or ālī,*  
*haṇḍnū, hāṇḍnū,*  
*hījō,*  
*hīrnū,*  
*hīśu, iśū,*

a word, thing (= *bāt*).  
 a slave, a servant.  
 to go, walk.  
 yesterday.  
 to look at, stare.  
 like this, of this kind.

## I

*ī, ījī,*  
*innī, ainī,*  
*iśū, hīśū,*  
*ītīā,*

mother.  
 a fight.  
 like this.  
 here, cf. *ēthīā*.

## J

*jagrō,*  
*jētīā,*  
*jhikhutā,*  
*jhōṇ,*  
*jiśū,*  
*jōddē,*  
*jōgā,*  
*jubar,*  
*jūhn,*  
*jwānas,*

the walls of a house.  
 where (rel.).  
 a garment.  
 a person.  
 like what (rel.).  
 when (rel.).  
 a place.  
 a plain, a maidan.  
 the moon.  
 a woman, a wife.

## K

*kāchh,*  
*kāl,*  
*kanārē,*  
*kaṇchhā,*  
*kāṅg,*  
*kārā,*  
*karēgō,*

a bank, high ground.  
 a famine.  
 in (a certain) direction (= *taraf*).  
 young, small.  
 a row, noise.  
 revenue.  
 a corpse.

*kartā,*  
*kaṭṇū, kaṭēlṇū,*  
*kētā,*  
*khāṭi,*  
*khēts,*  
*khīyānṇū,*  
*kīlō,*  
*kīśū,*  
*kōbbē,*

*kōddē,*  
*kōē,*  
*kōlī,*  
*kūkū,*  
*kutsōzzō,*  
*kyūṭh,*

*lāt,*  
*lauṇū,*  
*lāuṇū,*  
*lēkhā-chōkhā,*  
*līḍā,*  
*līṇō,*  
*lōā,*  
*lōṭi-pōṭi,*

*māchh,*  
*māvēchō,*  
*majjat,*  
*mānjā,*  
*manrū,*  
*mhāthō, mhāṭhrō,*  
*mīṇō,*  
*mīṭṇū,*  
*mōj,*  
*mōl,*  
*mukṇū,*  
*muktī,*  
*mūlē,*

*nā,*  
*nā,*  
*nabārnū,*

great anxiety.  
 to beat.  
 where ?  
 revenue.  
 a field.  
 to give to eat.  
 in the morning.  
 like what ?  
 ever, sometimes ; *kōbbē-nā*, never ; *kōbbē kōbbē*,  
 sometimes.  
 when ?  
 why ?  
 a verandah.  
 a cuckoo.  
 bad, ugly, ignorant.  
 clouds.

## L

a foot.  
 to take.  
 to supply, fix, determine (*lagānā*).  
 computation.  
 crop-tailed.  
 a cry.  
 iron.  
 goods and chattels.

## M

a man.  
 parents.  
 an army.  
 a bed.  
 a betrothal.  
 small.  
 a roof.  
 to be got, to be met.  
 merriment, rejoicing.  
 price.  
 to complete.  
 much, very much.  
 below.

## N

no, not.  
 a name.  
 to pierce.

*nadrī,*  
*nahār,*  
*nānū,*  
*narēlō, narēlṭā,*  
*natṣōzzō,*  
*nauz, nauzō,*  
*nāvī,*  
*navīrō, nēōrī,*  
*nēnū,*  
*nēōrī, navīrō,*  
*nčūrē,*  
*nhōlhnū,*  
*nīh,*  
*nikrā,*  
*nōkhī,*

*ōbā,*  
*ōhnū,*  
*ōrē,*  
*ōlhnū,*

*pachiā, pīchiā,*  
*pagī,*  
*pagrā (1),*  
*pagrā (2),*  
*pāhr,*  
*pajāhr,*  
*pākharō,*  
*pandalē,*  
*pāndē,*  
*paṇḍkū,*  
*panēnū,*  
*paṇī,*  
*pānū,*  
*pānz,*  
*parchī,*  
*pauēnō,*  
*patēr,*  
*pāṭrī,*  
*pēhōrū-khē,*  
*phābnū,*  
*pharād,*  
*phāyā,*

sight (*nazrī*).  
 gut, leather string.  
 to bring.  
 a vessel, dish.  
 bad, ugly, ignorant.  
 bread, food.  
 subject, ruled.  
 likeness.  
 to take.  
 likeness.  
 near.  
 to run.  
 no, not.  
 small.  
 an unfair injury (*anōkhī*).

## O

up, above.  
 to be.  
 causelessly.  
 to turn, return.

## P

a paternal uncle.  
 a vestibule, verandah.  
 visible.  
 a follower.  
 a hill.  
 a load of grass or firewood.  
 opposition, enemy.  
 a verandah.  
 upon.  
 beyond.  
 to clothe.  
 a shoe.  
 to throw, place.  
 five.  
 a lance (*barchī*).  
 sharp.  
 remonstrance, appeasing.  
 a field (East Kiūṭhali).  
 (adv.) next.  
 to meet.  
 a complaint in a law-court.  
 a kiss.

*phrēzō,*  
*picḥhaũkā,*  
*pīchiā, pachīā,*  
*piōnōlī,*  
*pīṛī,*  
*pīṭṇū or ṭipṇū,*  
*pōnā,*  
*pōrīā,*  
*pōṛṇū,*  
*pōśūē,*  
*pūjṇū,*  
*purā, purē, purō,*  
*pyūlī, pyūwal,*

*rabālī,*  
*rāchṇū,*  
*rāḍ,*  
*raghēs,*  
*rakā, rēkā,*  
*rakh,*  
*rāmbī,*  
*rauḥṇū, rauṇū,*  
*raunā,*  
*rēgaṛū,*  
*rēkā, rakā,*  
*rēkhā,*  
*rīgaṛī,*  
*rīgaṛū, rēgaṛū,*  
*rīṛṇū,*  
*rōkṇū,*  
*rōśṇū,*  
*rōśśī,*  
*rūbhan,*

*śād,*  
*śādnū,*  
*śāh,*  
*śāi,*  
*sairī,*  
*samān,*  
*saṅgī,*  
*sanḍ,*  
*śarī,*

on the day before yesterday.  
 behind.  
 a paternal uncle.  
 yellow ink.  
 a generation (*pīṛhī*).  
 to beat.  
 an ear of corn.  
 there.  
 to fall ; to be proper.  
 on the day after to-morrow.  
 to arrive.  
 back, beyond.  
 a door.

## R

a caress.  
 to lose.  
 a harlot.  
 meaning, signification.  
 another, other.  
 alas !  
 an instrument for uprooting grass, etc.  
 to remain.  
 a verandah, platform.  
 see *rīgaṛū*.  
 other, another.  
 a rival (fem.).  
 people, population.  
 a member of the royal family.  
 to fall.  
 to stop, prevent.  
 to be angry.  
 a rope.  
 before, in front (*rū-ba-ru*).

## S

a sound.  
 to call, summon.  
 life, breath.  
 made, completed.  
 see *sērī*.  
 a reward.  
 with.  
 treatment, conduct.  
 opposed (*sarī*).

<i>sardā,</i>	plenty.
<i>sarlī,</i>	loud.
<i>sāthī</i> (1),	a friend, companion.
<i>sāthī</i> (2),	with.
<i>śaukī,</i>	debauchery, lechery.
<i>śēkuṛā,</i>	a husk.
<i>śēlā, śóllā,</i>	cold (East Kiūṭhālī).
<i>sērī, sairī, sētī,</i>	a plain, flat place.
<i>siburē,</i>	always.
<i>śīgā,</i>	swift.
<i>śīgī, śīgī,</i>	quickly.
<i>śījlā,</i>	altogether.
<i>śīkhū,</i>	to learn.
<i>śīlā,</i>	hemp.
<i>śīlī,</i>	a jackal.
<i>śīraś,</i>	mustard.
<i>śīr,</i>	a boundary.
<i>sōā,</i>	straight in front.
<i>sōb, sōbbī,</i>	all.
<i>sōēnā,</i>	gold.
<i>śōkā,</i>	dry.
<i>śōllā, śēlā,</i>	cold.
<i>śud,</i>	memory.
<i>śunū,</i>	to hear.
<i>śūran,</i>	astonishment.
<i>suttū,</i>	to lie down, to sleep.

## T

<i>tātō,</i>	hot.
<i>tāunū,</i>	to warm up.
<i>tētīā,</i>	there.
<i>ṭhē,</i>	a thing.
<i>ṭhī,</i>	man.
<i>ṭhīgā,</i>	a scoundrel, cheat.
<i>thōkarī,</i>	a handcuff.
<i>ṭipnū or pīṭnū,</i>	to beat.
<i>tiśū,</i>	like that.
<i>ṭōl,</i>	service ( <i>ṭahal</i> ).
<i>tsalnū,</i>	to go, walk.
<i>tsānū,</i>	to prepare, arrange.
<i>tsār,</i>	four.
<i>tsārnū,</i>	to graze (transitive).
<i>tsārnū,</i>	to cause to rise, to put up ( <i>chaṛhāna</i> ).
<i>tsātsā,</i>	an uncle ( <i>chāchā</i> ).
<i>tsanthē,</i>	on two days after to-morrow, on the fourth day.

*tshē,*  
*tsōzzarō,*  
*tsugauñū,*  
*tsuñgnū,*  
*tuāñh,*  
*tūkṭukā,*

six.  
 good, beautiful, clean.  
 to graze (transitive).  
 to graze (intransitive).  
 stormy wind.  
 bread, food.

## U

*ūbhā,*  
*uchṭā,*  
*ummōr,*  
*ūndhā,*  
*urē ōṭñū,*  
*urē lauñū,*

up ; *ūbhā ōhñū*, to stand up.  
 high.  
 age, time of life.  
 down (adv.).  
 to return, come back.  
 to take away.

## W

*withkū,*

inside.

## Z

*zāgnū,*  
*zāññū,*  
*zaṭñū, zaṭhñū,*  
*zōgā,*  
*zōpñū,*

to guard, watch, tend (cattle).  
 to think, consider, know.  
 to speak.  
 fit, suitable.  
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ṭū*, *-ṭā*, or *-ṭō* ; fem. *-ṭī*. In the specimens, this termination occurs in the word *chhēlṭū*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiüṭhalī Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiüṭhalī words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *tinīyē*, *tīnīyē*, *tīñē*, *tīñē*, and *tinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

**Pronunciation.**—Kiüṭhalī strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *ō*. Both these are prominent features of Kiüṭhalī. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both तबे and तोबे, then, will be transliterated as *tōbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *chōhṭā* and *chōhṭō*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhēlṭā* and *chēlṭū*, a kid; *kēā* and *kēū*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindī *ādhīrāt*), midnight; *gīṭhī* (Hindī *āngīṭhī*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kiūṭhālī we note for the first time a peculiar sound, resembling a much prolonged German *ü*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ü*. Thus, भयण, a sister, transliterated *būhṇ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmīrī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *hōr* or *ōr*, and; *hālī* or *ālī*, a servant; and *ṭōl* for *ṭahal*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāi*, for *bhāi*, a brother; *bītrē*, for *bhītrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both होणू and ञोणू, meaning 'to be', the first is pronounced *ōhnū*, and will be so transliterated. Similarly we shall find words such as घोड़ा, a horse, transliterated *gōhrā*; बघेर, a boy, transliterated *bagēhr*; घर, a house, transliterated *gōhr*; and छोटा, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśāchā peculiarity is the development of a *ts* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *tsōzzarā*, good, often written *chajarā*. In the vernacular character *ts* is indicated by the character for *ch* with a dot under it,—thus च, —and similarly *z* or *dz* by ज. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindī *sunā*); *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *ṛ*, *ṇ* and *ḷ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *ṛ*, which is a derivative of *ṛ*, never commences a word. When initial the sound is always a pure *ṛ*; but in the second specimen, we have a remarkable instance of *ṛ* being used instead of *r* at the commencement of a word, as in the word *ṛōknē* (Hindī *rōknē*). So also in the preceding vocabulary, we have *ṛāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ṛōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chaurā* (Hindī *thōrā*), a little; *chijā* (Hindī *tijā*), third; *pichiā* (Hindī *pīiyā*), a paternal uncle. The same change occurs in Sirmaurī Biśāu. A further change of the *ch* so developed into



*ts* occurs in *khēts* (Hindī *khēt*) a field. In Kāshmiri the change of *t* to *ts* is very common.

Sometimes, and this is also a peculiarity of the Piśācha languages, a soft consonant is hardened, as in *parchi* (Hindī *barchi*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchā* (Hindī *gālīcha* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus सवो will be transliterated *sōbbī*, because the word is so pronounced.

**Nouns.**—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpūē*; *bēṭi*, a daughter, has *bēṭiē*; and *būhn*, a sister, has *bauhnē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *ā* in Kiūṭhalī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ū*. Thus *gōhrā* or *gōhrō*, a horse; *chhēlā* or *chhēlū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ēā* and the vocative plural, by changing it to *ēō*. Thus *gōhrēā*, O horse; *gōhrēō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiūṭhalī. Baghāṭi has here *ā*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

Feminine nouns in *i* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭi*, a daughter, or daughters; *bēṭiē*, by or in a daughter or daughters; *bēṭiē*, O daughter! *bēṭiō*, O daughters! obl. sing. and plur. *bēṭi*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Būhn*, a sister, changes the *ū* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bauhnē*.

It will be observed that except in the nominative and vocative case, all Kiūṭhalī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i> (ō), a horse . . . . .	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>gōhr</i> , a house . . . . .	<i>gōhr</i>	<i>gōhrā</i>	<i>gōhrō</i>	<i>gōhrō</i>	<i>gōhrē</i>
<i>bāpū</i> , a father . . . . .	<i>bāpū</i>	<i>bāpūā</i>	<i>bāpūō</i>	<i>bāpū</i>	<i>bāpūē</i>
<i>bēṭi</i> , a daughter . . . . .	<i>bēṭi</i>	<i>bēṭiē</i>	<i>bēṭiō</i>	<i>bēṭi</i>	<i>bēṭiē</i>
<i>pharād</i> , a complaint . . . . .	<i>pharād</i>	<i>pharādē</i>	<i>pharādō</i>	<i>pharādē</i>	<i>pharādē</i>

The commonest postpositions are :—

Accusative—*khē*, *hāgē*, *gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē*, *hāgē*, *gē*, *rī tēi*, *rī khātar*, to or for.

Ablative—*dā* (*dō*), *hāgō*, *phā*, from; *sāthi*, with.

Genitive—*rā*.

Locative—*dā* (*dō*), *mājē*, in; *pāndē*, upon.

Of the above *hāgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

*āpnē āpnē hāgō-khē dēūē*, they went away, each to his own home.

*āpnē hāgē tīñ daihrē-tēi bēsūdā pōrā rōhā*, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean 'during', equivalent to the Hindī *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

*itnē bōrsō mōē tēri tōl kī*, for so many years I did thy service.

The following are examples of the use of the cases :—

**Nominative Plural** :—*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

*mērē bābē-hāgē kitnē ālī ōssō*, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

**Agent**.—This is used for the subject of the past tense of a transitive verb, as in Hindī. Thus :—

*kañchhē bagēhrē āpnē bāō-hāgē bōlō*, the younger son said to his father. Note that *bōlnū* is transitive.

*bāpūē āpnē hālī-khē bōlō*, the father said to his servants.

*bādūē sōbbī-rī gālī ditti*, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindī dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

*kañchhē bagēhrē dūr pōrdēsō-khē dēūā*, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

**Accusative.**—This case is usually the same as the nominative, but, as in Hindī, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

*sūr zāḡṇē-rī khātar bhējā*, he sent him to guard swine.

*sūrō-rē jūṭhē sékuṇē khāē-rō*, having eaten the waste husks of the swine.

*āchhē āchhē jhikūtē lēō*, bring very good garments.

**Instrumental.**—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

*mōē tēs-rā chōhṭā chīṭē-sāthī ṭipā*, I have beaten his son with blows.

*rōssī-sāthī bānh*, bind with ropes.

#### Dative—

*kaṇchhē bagēhrē dūr pōrdēsō-khē dēūā*, the younger son went away to a far country.

*bāpūē āpnē hālī-khē bōlō*, the father said to the servants.

*kaṇchhē bagēhrē āpnē bāō-hāgē bōlō*, the younger son said to his father.

*jō-kīē mā-gē gōhrī-bārī ā*, whatever property is to me, *i.e.* whatever I have.

*gauhrō-rī tēi rājī khuṣī oṭē-rō*, having returned happy and well to the house.

*bītrē zāḡṇē-rī tēi bhājā*, he refused for entering (to enter).

*mēri pharādē-rē ṛōkṇē-rī tēi*, for stopping (in order to stop) my complaint.

*tinīē sūr zāḡṇē-rī khātar bhējā*, he sent him for watching (to watch) swine.

#### Ablative—

*kūē-dā chīs āṇ*, fetch water from the well.

*sē rupōyē tēs-hāgō urē lō*, take those rupees from him.

*sē tussē kōs-phā lōā-thā ? ḡā-rē bāṇiyē-phā*, from whom did you buy that?

From a shopkeeper of the village.

The postposition *sāthī* means both ‘by means of’ and ‘together with.’ An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

*tū daihrē-rā mā-sāthī rōā*, thou art ever with me.

**Genitive.**—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindī, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

*jō gōhrchī-rā mērā bāḍā āsā*, (that) which is my share of the property.

*sūrō-rē jūṭhē sékuṇē khāē-rō*, having eaten the waste husks of the swine.

*mērē kākē-rā chōhṭā tēs-rī bauhṇē-sāthī biā āsā*, the son of my uncle is married to his sister.

*tērē bāō-rē gauhrē kitnē bagēhr āsā*, how many sons are there in thy father’s house ?

*ēs gōhṇē-rī kāk ummōr ōssō*, what is the age of this horse ?

*āw baḍārō ghaṇē-rī sīw lāundē lōē-gōā-thā*, I had taken away the brotherhood to fix the boundary of the wall.

*hāthō-rī guṇṭhī-khē chhāp*, a ring for the finger of (his) hand.

**Locative.**—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus :—

*tērē bāō-rē gauhrē kītnē bagēhr āsā*, how many sons are there in thy father's house ?

*mērā bāō tēs mhāṭhṛē gauhrō-dā rauhā*, my father lives in that small house.

*jēṭhā bāī khētsō-dā thīā*, the elder brother was in the field.

*āw bī tēi-dō parā-nhōṭhā*, thereon, I also ran away.

*tēs mulkō-dē ēkī ādmī-hāgē rōā*, he dwelt with a man (masc. sing. obl.) in that country.

*āpūi lōṭi-pōṭi saukī-dī khōi*, he lost his goods and chattels (fem.) in debauchery.

*mā-khē āpūē hāṭi-mājē rākh*, keep me amongst thy servants.

*sē ṭibbē-pāndē pāsū tsārō*, he is grazing cattle upon the hill-top.

*hamē sōbbi jhōṇē sīwē-pāndē pūjē*, we all arrived upon (at) the boundary.

*ēkī ghaṇē-pāndē hamē gōḍē*, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative** :—

*hē bāpūā*, O father ! (I have sinned).

*bagēhrā*, O Son ! (thou art always with me).

**Adjectives.**—The rule for adjectives is the same as in Hindī. Adjectives in *ā* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus :—

*tēs-rā jēṭhā bāī*, his elder brother (was in the field).

*kaṇchhē bagēhrē bōlō*, by the younger son it was said.

*sūrō-rē jūṭhē sēkurē*, the waste husks of the swine.

*āpūi gōhrchī kaṭṭhī kōrē-rō*, having made his property put together.

*sē kaṅgāl ōē-gōā*, he became poor.

*dūr pōrdēsō-khē dēuā*, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus :—

*ēs-dā bēh*, better than this.

*sōbbi-dā tsōzzarā*, better than all, best.

*tēs-rā bāiā tēs-rī bauhṇē-dā lābā āsā*, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in :—

*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

*ēkī ādmī-hāgē rōā*, he dwelt with a certain man.

*ēkī ghaṇē-pāndē hamē gōḍē*, we quarrelled about a wall.

**Pronouns.**—The **Personal Pronouns** of the first and second persons, are thus declined :—

I.		Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tū.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
Obl.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl.	<i>hamō, hāmō.</i>	<i>tussō.</i>
Gen.	<i>māhrā (ō), mārā (ō).</i>	<i>tumāhrā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē*, *tussē*, etc. This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns :—

*ā ēti bhūkhā mōrnē lāgē-rōā*, I am dying here of hunger.

*junē ā āpnē sāthi-saṅgi khūs kōrdā*, with which I might have made merry with my friends.

*āw ēthiō bāpū-hāgē dēūā*, I will go from here to my father.

*mā-pāndē tēs-rī gālī dēnē-rī pharād*, a complaint upon me of giving his abuse (of abusing him).

*jō mērā bādā āsā*, (that) which is my share.

*mērē bābē-hāgē kitnē ālī ōssō*, how many servants are there in my father's house.

*mērī pharādē-rē rōknē-rī tēi*, in order to stop my complaint.

*ekī ghaṇē-pāndē hamē gōḡē*, we quarrelled about a wall.

*jōbē hāmē sōbbī jhōnē sīwē-pāndē pūjē*, when we all arrived at the boundary.

*āw tērā chōhtā bōlnē zōgā nā rōā*, I am not worthy to be called thy son.

*mōē pāp kēū*, I did sin.

*mōē tērī tōl kī*, I did thy service.

*mōē bādū nī tīpā*, I did not beat the complainant.

*mā-khē āpnē hālī-mājē rākh*, keep me among thy servants.

*sē mā-khē dēē-dē*, give that to me.

*jō-kīē mā-gē gōhrī-bārī ā*, whatever property is (belongs) to me.

*āj ēh mā-tēi mīṭā*, to-day this (brother) was found for (got by) me.

*hamō khūsī kōrnē pōrō*, it is proper for us to be merry.

*nā māhrā ghāl-mathōl ōā*, we had not a fight.

*māhrī tēi gālī dittī*, abuse was given to us.

*tū daihē-rā mā-sāthī rōā*, thou art ever with me.

*tōē mā-khē chhēltū bī nī dittō*, thou didst not even give to me a kid.

*tōē tēs-khē jūn isānō*, thou preparedst a feast for him.

*mōē tā-hundē pāp kēū*, I, while thou art (*i.e.* in thy presence), did sin.

*tērā bāi ētkiā āē-rōā*, thy brother hath come here.

*tērē dēkhde mōē pāp kēū*, in thy seeing (*i.e.* in thy presence) I did sin.

*mōē tērī tōl kī, tērī agayā nī tōrī*, I did thy service, I did not break thy orders.

*sē tussē kōs-phā lōā thā*, from whom did you buy that?

*tussō-phā pichhāū-kā kōs-rā chōhtā āō*, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows :—

	This, he, she, it.			That, he, she, it.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	sē	sē	sē
Ag.	inīē	ēssē, issē	inīē	tinīē	tēssē, tisse	tinīē
Obl.	ēs	ēssau, ēssō	ētthī	tēs	tēssau, tēssō	tētthī
Plur.						
Nom.	ēh	ēh	ēh	sē	sē	sē
Ag.	ihnē, inē	ihnīē, inīē	ihnē, inē	tihnē, tinē	tihnīē, tinīē	tihnē, tīnē
Obl.	ihnau, inau	ihnī, inī	ihnau, inau	tihnau, tīnau	tihnī, tīnī	tihnau, tīnau
	ihnō, inō		ihnō, inō	tihnō, tinō		tihnō, tīnō

The neuter forms *ētthī* and *tētthī* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ētthī* and *tētthī*, we may compare the Kāshmīrī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following :—

*ēh rupōyā tēs-khē dā*, give this rupee to him.

*jhikhutē lēō ēs-dē panēō*, bring garments (plur. masc.), put (them) on (plur. masc.) him.

*ētthī-rī tēi, mēri pharādē-rē rōkhē-rī tēi, bādūē pharād kī*, on account of this, in order to stop my complaint, the complainant has made a complaint.

*inē kāk kōrē-rākhō*, what are these doing?

*sē kangāl ōē-gōā*, he became poor.

*sē mā-khē dēē-dē*, give that to me.

*tinīē gōhrchī bādē-dittī*, he divided out the property.

*tinē sūr zāgnē-rī khātar khētsō-dā bhējā*, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

*tēs āchhā tīp*, beat him well.

*tēs ghīn lāgī*, compassion came to him.

*tēs-khē bōlūā*, I will say to him.

*tōē tēs-khē jūn tsānō*, thou preparedst a feast for him.

*tēs-rā jēthā bāi*, his elder brother (was in the field).

*tēs-rē gōlē-dā lāgā*, he fell on his neck.

*tētthī-rī tēi tērē bāpūē bāraktsārī tsānī*, on account of that thy father prepared a feast.

*tētthī-rī pharād ēbī kōrūi ō*, a complaint of that must now be made.

*sē rupōyē tēs-hāgō urē lō*, take those rupees from him.

*tinē khuśī maṇāvī*, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpnā*, equivalent in meaning and use to the Hindī *apnā*, is of frequent occurrence. Thus :—

*sē sūrō-rē jūthē śēkuyē khāē-rō āpnā pēṭ bōhrō-thā*, he was filling his belly with the waste husks of the swine.

*āw bī tēi-dō āpnē dōyē parā-nhōthā*, thereupon, I also ran away in my fear.

*bāpūē āpnē hālī-khē bōlō*, the father said to his servants.

*tinē āpnī gōhrchī bāḍē-dittī*, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus :—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>
Ag.	<i>juniē</i>	<i>jōssē</i>	<i>juniē</i>	<i>junnō</i>	<i>junnī</i>	<i>junnō</i>
Obl.	<i>jōs</i>	<i>jōssau, jōssō</i>	<i>jōtthī</i>	<i>junnē</i>	<i>junnīē</i>	<i>junnē</i>

Examples are :—

*jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē dēē-dē*, that give to me, which is my share of the property.

*tōē mā-khē chhēṭū bī nī dittō, juniē ā khuś kōrdā*, thou didst not give me even a kid, with which I might have done rejoicing.

*tērā chōhṭā, juniē āpnī gōrhī-barī rāḍē-dī khiyānī*, thy son, who wasted his property on harlots.

*mērē bābē-hāgē kitnē ālī ōssō, junnō-hāgē muktī rōṭī āsā*, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kuṇ</i>	<i>kuṇ</i>	<i>kāh</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kāh</i>
Ag.	<i>kuṇīē</i>	<i>kōssē</i>	<i>kuṇīē</i>	<i>kunnē</i>	<i>kunnī</i>	<i>kunnē</i>
Obl.	<i>kōs</i>	<i>kōssau, kōssō</i>	<i>kōnnī</i>	<i>kunnē</i>	<i>kunnīē</i>	<i>kunnē</i>

Examples are :—

*īnē kāh kōrē-rākhō*, what are these doing ?

*tussō-phā pichhaū-kā kōs-rā chōhtā āō*, whose boy comes behind you ?

*sē tussē kōs-phā lōā-thā*, from whom did you buy that ?

The **Indefinite Pronouns** are *kōi*, anyone, someone ; and *kīē* or *kuchh*, anything, something. *Kōi* has an agent *kuṇīē*, and an oblique form *kōs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōi* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

*tēs kōi khānē-khē nā dēō-thā*, no one gave him to eat.

*jō-kīē mā-gē gōhrī-bārī ā*, whatever property is mine (is thine).

**Verbs.** A.—**Auxiliary Verbs and Verbs Substantive.**—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>ōssū, āsū, or ū.</i>	<i>ōssū, āsū, ū.</i>
2. <i>ōssē, āsē, ai.</i>	<i>ōssō, āsō, ō.</i>
3. <i>ōssā, āssō, āsā, āsō, ā, ō.</i>	<i>ōssā, āssō, āsā, āsō, ā, ō.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *ōssō*, *āsā*, *ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nīh ānhi*, which is the same for all persons of both numbers.

The past is *thīā* or *thā* ; plur., *thīē* or *thē* ; fem. (both numbers) *thī*. Like the Hindi *thā* it does not change for person.

The verb 'to become' is *ōhū*, the past participle of which is *ōā*. *Rauhū* or *rauṇā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.



Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

*tērā kāh nā ōssō*, what is thy name ?

*ēs gōhṛē-rī kāh ummōr ōssō*, what is the age of this horse ?

*jō gōhrchī-rā mērā bāḍā āsā*, (that) which is my share of the property.

*junnō-hāgē muktī rōḷī āsā*, to whom there is much bread.

*jō-kīē mā-gē gōhrī-bārī ā, sē sōbbī tērā ā*, whatever property is mine that all is yours.

*mērē bābē-hāgē kitnē āḷī ōssō*, how many servants there are to my father !

*tērē bāō-rē gauhrē kitnē bagēhr āsā*, how many sons are there in thy father's house ?

*tēs-rā jēṭhā bāi khētsō-dā thīā*, his elder brother was in the field.

*sē ēbī dūr thā*, he was still distant (when his father saw him).

*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

*nā māhrā ghāl-mathōl ōā*, no fight took place between us.

*sōbbī jhōṇē śūraṇ ōē*, all the people became astonished.

*āic tērā chōhṭā bōḷṇē zōgā nā rōā*, I am not worthy to be called thy son.

*tū daihṛē-rā mā-sāthī rōā*, thou art ever with me.

**Active Verb.**—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *ṭipnū* or *ṭipnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṇ*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*) ; thus, *ṭipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

*sūr zāḡṇē-rī khātar*, for feeding swine.

*muktī rōḷī khāṇē-dēṇē-khē āsā*, there is much bread for eating, and giving away.

*bitrē zāṇē-rī-tēi bhājā*, he refused to go inside.

*khuśī kōrnē pōrō*, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōḷṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṭipdā*, striking, masculine oblique *ṭipdē*, feminine *ṭipdī*. Examples are :—

*mērē kanārē ṭipdā dauṛā*, he ran beating in my direction.

*nhōṭhdē nhōṭhdē*, while running, *i.e.* as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āiv baḍārō sṭiv lāundē lōē gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

*dēunū*, to go, has *dēundā* ;

*raunū* or *rauhṇū*, to remain, has *raundā* or *rauhndā* ;

*zānū*, to go, has *zāndā* ;

*aunū*, to come, has *aundā*.

The verb *ōhṇū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples :—

*māhrē nīh dēndō*, (as for) our (case), there is no giving, *i.e.* we cannot give.  
*tērē nīh dēundō ānthī*, (as for) thy (case), there is no going, *i.e.* thou canst not go.  
*mērī bauhñē-rē kitāb nīh pōrhdī*, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṭipā* (*ṭipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular :—

	Past Participle.
<i>ōhñū</i> , to become,	<i>ōā</i> .
<i>zāñū</i> , go,	<i>gōā</i> .
<i>lanñū</i> , to take,	<i>lōā</i> .
<i>rauñū</i> or <i>rauñū</i> , to remain,	<i>rōā</i> or <i>rōhā</i> .
<i>kōrnū</i> , to do,	<i>kēū</i> or <i>kīū</i> (fem. <i>kī</i> ), or <i>kittā</i> .
<i>dēñū</i> , to give,	<i>dittā</i> .
<i>auñū</i> , to come,	<i>āyā</i> .
<i>khāñū</i> , to eat,	<i>khāyā</i> .
<i>pīñū</i> , to drink,	<i>pīyā</i> .
<i>dēuñū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *ṭipā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *ñī* (or *nī*). Thus, *tēttñī-rī pharād kōrnī ō*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples :—

*mērē bāī-rē nīh dēñū*, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.  
*tēs-rē chīs pīñī*, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.v.* The usual conjunctive participle adds *rō* to this, as in *ṭipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *ṭipē-au*, but such a form does not occur in the specimens.<sup>1</sup> Examples of the *rō* form are :—

*āpnī gōhrchī kaṭṭhī kōrē-rō*, having made his property together.  
*tētī zāē-rō*, having gone there (he wasted his substance).  
*sūrō-rē jūṭhē śēkuṛē khāē-rō*, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wāḷā* to the oblique infinitive. Thus, *ṭipñēwāḷā*, a striker. As an example, we can quote :—

*gā Kōṭī-rā basñēwāḷā*, (I am) an inhabitant of village Kōṭī.

<sup>1</sup> This is probably *ṭipē-rau* (*i.e.* *-rē*), with the *r* elided. The elision of *r* is a marked peculiarity of the Piśācha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou ; *ṭipō* (or *ṭipā*), strike ye.

Irregular are :—

	Imperative.	
	2nd Sing.	2nd Plur.
<i>auṇū</i> , to come,	<i>ā</i> ,	<i>āō</i> or <i>ā</i> .
<i>dēṇū</i> , to give,	<i>dē</i> ,	<i>dēō</i> or <i>dō</i> ( <i>dā</i> ).
<i>lauṇū</i> , to take,	<i>lau</i> or <i>lē</i> ,	<i>lēō</i> or <i>lō</i> .
<i>dēuṇū</i> , to go,	<i>ḍau</i> or <i>ḍē</i> ,	<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

*sē mā-khē dēv-dē*, give thou to me.  
*mā-khē āṇē hālī-mājē rākh*, keep me amongst thy servants.  
*tēs-pāndē zīn tsār*, put the saddle upon him.  
*rōśśī sāthī bānh*, bind him with ropes.  
*kuē-dā chīs āṇ*, bring water from the well.  
*mā-dā gāō-kā ḍē*, walk before me.

2nd Plural.—

*āchhē āchhē jhikhutē lēō, ēs-dē panēō. Hāthō-rī gunṭhī-khē chhāp, ōr lātō-khē pāṇī deō*, bring ye very good garments, (and) put ye (them) on him.  
 Give a ring for the finger of his hand and shoes for his feet.  
*ēh rupōyā tēs-khē dā*, give ye this rupee to him.  
*sē rupōyō tēs-hāgō urē lō*, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipū</i> .
2. <i>ṭipē</i> ,	<i>ṭipō, ṭipā</i> .
3. <i>ṭipō, ṭipā</i> ,	<i>ṭipō, ṭipā</i> .

The **Present Subjunctive**, “I may strike”, “(if) I strike”, etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *auṇū*, to come, has its 1st person singular *āū*; *dēuṇū*, to go, has *ḍēū*; and *lauṇū*, to take, *laū*, and so on respectively for the other persons.

Examples of the present Indicative are :—

*sē ṭibbē pāndē pāsū tsārō*, he is grazing cattle on the hill-top.  
*mērā bāō tēs mhāṭhē gauhrō-dā rauhā*, my father dwells in that small house.  
*tussō-phā pichhāñ-kā kōs-rā chōhṭā āō*, whose boy comes behind you?

For the Present Subjunctive, we have :—

*khāū, pīū, mōj kōrū*, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *rauṇū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā ṭipdā lāgē rōa* or *ā ṭipṇē lāgē rōā*, I am striking. The only example in the specimens is :—

*ā ēti bhūkhā mōrnē lāgē rōā*, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē ṭipē rākhā*, by me, having beaten, he was kept, *i.e.* I am beating him. So in the parable, the elder son asks his servant *inē kāh kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā ṭipū thā*, I was beating. Similarly, in the parable we have :—

*sē sūrō-rē jūthē śēkuṇē khāē-rō āṇṇā pēṭ bōhrō-thā*, he was filling his belly with the waste husks of the swine.

*tēs kōi khāṇē-khē nā dēō-thā*, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender :—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ṭipūā, ṭipūmā</i>	<i>ṭipūī, ṭipūmī</i>	<i>ṭipūmē</i>	<i>ṭipūmī</i>
2	<i>ṭipēlā (-lō)</i>	<i>ṭipēlī</i>	<i>ṭipōlē</i>	<i>ṭipōlī</i>
3	<i>ṭipōlā (-lō)</i>	<i>ṭipōlī</i>	<i>ṭipōlē</i>	<i>ṭipōlī</i>

As examples we have :—

*āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā*, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindī, by using the present participle without any auxiliary. Thus, *ṭipdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have :—

*chhēṭū, junīē ā āṇṇē sāthī-saṅgī khuś kōrdā*, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindī. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindī.

Thus, *mōē ṭipū*, he was struck by me; *mōē ṭipī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *ṭipā* or *ṭipō*. The masculine plural ends in *ē*, as in *ṭipē*, and the feminine singular and plural in *ī* as in *ṭipī*.

The following are examples of the past tense of intransitive verbs :—

*bēśudā pōṛā rōhā*, I remained fallen senseless.

*ā āj bahutā haṇḍā*, I have walked a long way to-day.

*dūr pōrdēsō-khē ḍēūā*, he went to a far country.

*tētī bōṛā kāl pōṛā*, there a great famine fell (cf. *pōṛō*, below).

*sē kaṇḡāl ōṛ-gōā*, he became poor.

*sē uṭhā*, he arose.

*jōbē sē gauhrō-rē nēuṛē āyā*, when he came near the house.

*hamō khuṣī kōrnē pōṛō*, it fell to us to do rejoicing, *i.e.* it is proper for us to do rejoicing.

*ēkī ghaṇē-pāndē hamē gōḍē*, we quarrelled about a wall.

*jōbē hamē sōbbī jhōṇē sīwē-pāndē pūjē*, when we all arrived at the boundary.

*āpnē āpnē hāgō-khē ḍēūē*, they went each to his own house.

*jōbē tēs śud āī*, when memory came to him.

The following are examples of the past tense of transitive verbs :—

*mōē tēs-rā chōhṭā ṭipā*, I have beaten his son.

*mōē pāp kēū*, I have done sin (cf. *kittā*, below).

*tōē mā-khē chhēṭū bī nī dittō*, thou didst not give me even a kid.

*tōē tēs-khē jūn tsānō*, thou preparedst a feast for him.

*kaṇchhē bagēhrē āpnē bāō-hāgē bōlō*, the younger son said to his father.

*tinīē sūr zāgnē-rī khātar khētsō-dā bhējā*, he sent him into the fields to feed swine.

*bādūē mā-pāndē bād kittā*, the complainant made a complaint upon me.

*mōē tērī ṭōl kī, tērī agayā nī tōṛī*, I did thy service, I did not break thy commands.

*tinīē āpnī gohrchī bādē-dittī*, he divided out his property and gave it.

*tinē khuṣī manāwī*, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipā ōssō*, I have struck him, or by a circumlocution, as in :—

*tērā bāī ēthiā āṛ-rōā*, thy brother having come here remained, *i.e.* thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

*mērā choḥṭā mōrē gōā-thā*, my son had died, *i.e.* died long ago.

*rāchā-thā*, he was lost (a long time ago).

*sē tussē kōs-phā lōā-thā*, from whom did you buy that?

Oftener the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in :—

*jōbē sōb khōṛ-rō mukā*, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zānū*, to go, as in *ā ṭipā zāū*, I am being beaten, but it is seldom used.

**Causal Verbs** are, as a rule, formed by adding *au* to the root. Thus, *ṭipauṇū* (with the *i* shortened), to cause to strike; *ṭugauṇū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṭipāyā*.

Irregular is *khiyāṇṇū*, to cause to eat, Past *khiyānū*, as in *junīē āpū gōhrī-bārī rāḍē-dī khiyānī*, who has caused his property to be devoured on (*i.e.* by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

**Intensives** are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have :—

*dēē-dēṇū*, to give away.

*ḍāḍē dēṇū*, to share out.

*ōē zāṇū*, to take place.

*mōrē zāṇū*, to die.

*lōē zāṇū*, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīṇē kōrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīṇḍā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

**Completives** are formed with *mukṇū*, to complete, with the full conjunctive participle in *-rō*, as in :—

*jōbē sōb khōē-rō mukā*, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

## SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कण्छे बघेरे आपणे बाओ-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे । तबे तिनीए दूई-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कण्छे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेऊआ होर तेती जाए-रो आपणी लटी-पटी शौकी-दी खोई । जबे सब खोए-रो मुका तबे तेती बड़ा काळ पड़ा होर से कंगाळ ओए गोआ । तबे तेस मुलको-दे एकी आदमी-हागे रोआ । तबे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूर-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-था । रका तेस कोई खाणे-खे ना देखो-था । जबे तेस शुद् आई तबे बोलो मेरे बाबे-हागे कितने आळी असो जुनो-हागे मुकती रोटो खाणे देणे-खे आसा अर आँ एतो भूखा मरने लागे रोआ । आँव एथिओ बापू-हागे डेऊआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमेश्वरो-रा बड़ा पाप केऊ । आँव तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाळी माँजे राख । से उठा अर बापू-हागे डेऊआ । से एबी दूर था बापूए देखा । तेस घिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँथा दिता । तेस-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केऊ अर आँव तेरा छोटा बोलणे जोगा ना रोआ । तबे बापूए आपणे हाळी-खे बोलो जे आळे आळे भिखुते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देओ । खाऊ पीऊ मोज करू जे मेरा छोटा मोरे गोआ-था जीए गोआ । राचा-था फाबे गोआ । तबे तीने खुशी मणावी ॥

तोबे तेस-रा जेठा बाई खेचो-दा थीआ । जबे से घौरो-रे नेऊड़े आया तिनीए नाचणे गाणे-रा शाद शुणा । तिनीए तबे आपणा हाळी शादा अर पुछा जे ईने काह करे राखी । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

आए रोआ । घौरो-री तेई राजी खुशी अटे-रो आए रोआ तेथी-री तेई तेरे  
 बापूए बारकचारी चाणी । से तबे बड़े रोशे ओओ बीतरे जाणे-री तेई  
 भाजा । तेस-रा बापू तबे बाएँडा आया अर तेस पतेरो-खे लेए-गोआ । तबे  
 तिनीए आपणे बापू-हागे बोलो जे इतने बरशो मोएँ तेरी टऊ की तेरी अगया  
 नी तोड़ी अर तोएँ आजो तेई माँ-खे केलटू बी नी दित्तो जुनीए आँ आपणे  
 साथी संगी खुश करदा । जबे तेरा छोटा आया जुनीए आपणी घरी-बारी  
 राँडे-दी खियानी तोएँ तेस-खे जून चाणी । तिनीए तेस-खे बोलो जे बघेरा  
 तू देहड़े-रा माँ-साथी रोआ । जो-कोएँ माँ-गे घरी-बारी आ से सबी तेरी आ ।  
 आज एह माँ-तेई मीटा हामों खुशी करने पड़ो । कोए जे तेरा बाई मरे  
 गोआ-था एबी जीए गोआ । राचे गोआ-था एबी मीटे गोआ ॥



[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkī-ādmī-rē dō bagēhr thē. Kaṇchhē-bagēhrē āpnē-bāō-hāgē  
*A-certain-man-of two sons were. By-the-younger-son his-own-father-to*  
 bōlā jē, 'jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē  
*it-was-said that, 'what property-of my share is, that me-to*  
*dēē-dē.'* Tōbē tiniē dūi-khē āpnī gōhrchī bāḍē-ditti.  
*give-away.' Then by-him the-two-to his-own property was-divided-out.*  
 Thōrē-jaē daihrē-dā phirē kaṇchhē-bagēhrē āpnī gōhrchī kaṭṭhī  
*A-few-indeed days-from after by-the-younger-son his-own property together*  
 kōrē-rō dūr-pōrdēśō-khē dēūā, hōr tēti zāē-rō āpnī  
*made-having a-far-country-to it-was-gone, and there gone-having his-own*  
 lōṭī-pōṭī śaukī-dī khōi. Jōbē sōb khōē-rō mukā,  
*goods-chattels debauchery-in was-lost. When all been-lost-having was-finished,*  
 tōbē tēti bōrā kāl pōrā, hōr sē kaṅgāl ōē-gōā. Tōbē  
*then there a-great famine fell, and he poor became. Then*  
 tēs-mulkō-dē ēkī-ādmī-hāgē rōā. Tōbē tiniē sūr  
*that-country-in a-certain-man-to he-remained. Then by-him swine*  
 zāgnē-rī khātar khētsō-dā bhējā. Hōr sē sūrō-rē  
*watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of*  
 jūṭhē śēkurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs  
*waste husks eaten-having his-own belly he-filling-was. Other to-him*  
 kōi khānē-khē nā dēō-thā. Jōbē tēs śud āi, tōbē  
*anyone eating-for not giving-was. When to-him memory came, then*  
 bōlō, 'mērē-bābē-hāgē kitnē ālī ōssō, junnō-hāgē muklī  
*it-was-said, 'my-father-to how-many servants are, whom-to much*  
 rōṭī khānē-dēnē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.  
*bread eating-giving-for is, and I here hungry to-die engaged-remained.*  
 Aw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, "hē bāpūā,  
*I from-here the-father-to will-go, and him-to I-will-say, "O father,*

mōē tã-hundē Pōrmēśwarō-rā bōrā pāp kēū. Āw tērā  
*by-me thy-while-being God-of great sin was-done. I thy*  
 chōhtā bōlṇē zōgā nā rōā. Mā-khē āpṇē-hālī-mājē  
*son to-say fit not remained. Me (acc.) thine-own-servants-among*  
 rākh.”” Sē uthā, ōr bāpū-hāgē dēūā. Sē ēbi dūr  
*keep.”” He arose, and the-father-to went. He still distant*  
 thā, bāpūē dēkhā. Tēs ghin lāgī, ōr daurē-rō  
*was, by-the-father he-was-seen. To-him compassion came, and run-having*  
 tēs-rē gōlē-dā lāgā, ōr phāyā dittā. Tēs-rē chōhtē  
*him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son*  
 bōlō jē, ‘hē bāpūā, tērē-dēkhde Pōrmēśwarō-rā mōē pāp  
*it-was-said that, ‘O father, in-thy-seeing God-of by-me sin*  
 kēū, ōr āw tērā chōhtā bōlṇē zōgā nā rōā.’  
*was-done, and I thy son to-say worthy not I-remained.’*  
 Tōbē bāpūē āpṇē-hālī-khē bōlō jē, ‘āchhē āchhē  
*Then by-the-father his-own-servants-to it-was-said that, ‘good good*  
 jhikhutē lēō, ēs-dē panēō. Hāthō-ri gunthī-khē chhāp,  
*clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,*  
 ōr lātō-khē pāṇī dēō. Khāū, piū, mōj  
*and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment*  
 kōrū, jē mērā chōhtā mōrē-gōā-thā, jiē-gōā;  
*let-us-make, that my son having-died-gone-was, having-lived-went;*  
 rāchā-thā, phābē-gōā.’ Tōbē tīnē khuśī  
*lost-was, having-been-found-went.’ Then by-them rejoicing*  
 maṇāwī.  
*was-celebrated.*

Tōbē tēs-rā jēthā bāi khētsō-dā thīā. Jōbē sē gauhrō-rē  
*Then him-of the-elder brother the-field-in was. When he the-house-of*  
 nēūrē āyā, tīnīē nāchṇē-gāṇē-rā śād śunā. Tīnīē tōbē  
*near came, by-him dancing-singing-of noise was-heard. By-him then*  
 āpṇā hālī śādā, ōr puchhā jē, ‘inē kāh  
*his-own servant was-called, and it-was-asked that, ‘by-these what*  
 kōrē-rākhō?’ Tīnīē tēs-khē bōlō jē, ‘tērā bāi ēthīā  
*is-being-done?’ By-him him-to it-was-said that, ‘thy brother here*  
 āē-rōā. Gauhrō-rī-tēi rājī khuśī oṭē-rō  
*come-has. The-house-of-for (i.e. to) happy rejoicing returned-having*  
 āē-rōā, tētthī-rī-tēi tērē-bāpūē bāraktsāri tsānī.’ Sē  
*he-come-has, that-of-for by-thy-father feasting was-prepared.’ He*  
 tōbē bōrē rōśē-āō, bītrē zāṇē-rī-tēi bhājā. Tēs-rā  
*then much angered, within going-of-for it-was-refused. Him-of*

bāpū      tōbē      bāēdā      āyā,      ōr      tēs      patērō-khē      lēē-gōā.  
*the-father      then      outside      came,      and      him      appeasing-for      took-away.*  
 Tōbē      tiniē      āpnē-bāpū-hāgē      bōlō      jē,      'itnē-bōrsō      mōē  
*Then      by-him      his-own-father-to      it-was-said      that,      'for-so-many-years      by-me*  
 tērī      tōl      kī,      tērī      agayā      nī      tōrī,      ōr      tōē  
*thy      service      was-done,      thy      command      not      was-broken,      and      by-thee*  
 ājō-tēi      mā-khē      chhēlū      bī      nī      dittō,      jūniē      ā  
*today-up-to      me-to      a-kid      even      not      was-given,      by-which      I*  
 āpnē-sāthī      saṅgī      khuś      kōrdā.      Jōbē      tērā      chōhtā  
*my-own-companions      with      rejoicing      might-have-made.      When      thy      son*  
 āyā,      jūniē      āpnī      gōrhī-bārī      rāde-dī      khiyānī,      tōē  
*came,      by-whom      his-own      property      harlots-on      was-caused-to-be-eaten,      by-thee*  
 tēs-khē      jūn      tsānō.'      Tinīē      tēs-khē      bōlō      jē,  
*him-for      a-feast      was-prepared.'      By-him      him-to      it-was-said      that,*  
 'bagēhrā,      tū      daihrē-rā      mā-sāthī      rōā.      Jō-kīē      mā-gē      gōhrī-bārī  
*'son,      thou      days-of      me-with      remainedst.      Whatever      me-to      property*  
 ā,      sē      sōbbī      tērī      ā.      Āj      ēh      mā-tēi      mīṭā      hāmī  
*is,      that      all      thine      is.      Today      this-one      me-to      was-got      for-us*  
 khuśī      kōrnē      pōrō;      kōē      jē      tērā      bāi      mōrē-gōā-thā,  
*rejoicing      to-do      is-proper;      why      that      thy      brother      having-died-gone-was,*  
 ēbī      jīē-gōā;      rāchē-gōā-thā,      ēbī      mīṭē-gōā.'  
*now      having-lived-went;      having-been-lost-gone-was,      now      having-been-got-went.'*

[ No. 2.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.****WESTERN PAHĀRĪ (KIŪṬHALĪ).****STANDARD SUB-DIALECT.****STATE KEONTHAL.****SPECIMEN II.**

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कोटौ-रा  
वसणेवाळा ॥

बादूए माँ-पांदे चानचख भूठिए बाद कित्ता । मोएँ बादू नी टीपा ।  
ना म्हारा घाल-मथोल ओआ । एकी घणे पांदे हमें गडे । तेतीए आँव  
बडारो घणे-री सौँव लाडंदे लोए गोआ था । जवे हामें सबी भूणे सौँव-पांदे  
पूजे तवे बादूए सबी-री गाली दित्ती । जवे मेरे कनारे टीपदा दौड़ा सबी  
भूणे शूरण ओए । आपणे आपणे हागो-खे डेऊए । आँव बी तेई-दो आपणे  
डरे परा-न्होठा । न्होठदे न्होठदे मेरा लात फोडूआ । आपणे हागे तीजँ  
दैहड़े-तेई वेशुदा पड़ा रोहा । बादूए जाणो जे माँ-पांदे तेस-री गाली देणे-री  
फराद करनी ओ । एथी-री तेई मेरी फरादे-रे डोकणे-री तेई बादूए ओड़े  
फराद की । जो म्हारी तेई गाली दित्ती तेथी-री फराद एबी करनी ओ ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHARĪ (KIŪṬHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhō.	Mērē-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanait.</i>
Gā	Kōṭi-rā	basnēwālā.					
<i>Village</i>	<i>Kōṭi-of</i>	<i>inhabitant.</i>					
Bādūē	mā-pāndē	chānchakh	jhūṭhiē	bād	kittā.		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Mōē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēki-ghanē-pāndē	hamē	gōḍē.	Tētīē	āw	baḍārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōṇē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjē,	tōbē	bādūē	sōbbī-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given.</i>	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbī	jhōṇē	śūraṇ	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-ran,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-lāgō-khē		dēūē.	Āw	bī	tēi-dō	āpnē-dōrē	
<i>Their-own-their-own-houses-to</i>	<i>they-went.</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>		
parā-nhōṭhā.	Nhōṭhdē-nhōṭhdē	mērā	lāt	phōṛūā.	Āpnē-hāgē		
<i>away-ran.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
tiū-daihrē-tēi	bēsudā	pōrā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
jē,	mā-pāndē	tēs-rī	gālī	dēṇē-rī	pharād	kōrnī	ō.
<i>that,</i>	<i>'me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.'</i>
tēi	mērī-pharādē-rē	rōkṇē-rī	tēi	bādūē	ōṛē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>causelessly</i>	<i>complaint</i>	
ki.	Jō	māhrī-tēi	gālī	dittī,	tētthī-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō.						
<i>to-be-made</i>	<i>is.</i>						

## PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiūṭhalī is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiūṭhalī, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiūṭhalī of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand ; *khētso-dē*, (the elder son was) in the field ; *luṇḍī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *hangē* instead of *hāgē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what? is dropped, and the word for anything is *kōṛ*, not *kīṛ* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ūṭhō-rō*, having arisen.

In *bōlumā*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khāṛ*, let us eat, *hōṛ*, let us become.

[ No. 3.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP**

WESTERN PAHĀRĪ (KIŪṬHALĪ).

ŚRĪNAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھ تہنوں مانجے دے چھوڑے نے باپو  
 ھاگے بولا ھین باپوآ جو مالو را بانڈا ماہے پہانبا تھا ماہے دے تہے  
 تنئے تینوں ھے سے مال بانڈے دتا ار تھوڑے دنو پاچے چھوڑے  
 بگہیرے سبے ٹھیوں کٹھا کرے رو ایکے دورو رے ملکہو ھے ڈیوا ار تیتی  
 آپنا سب ٹھیوں کپوتی مانجے کھوآ ار جے سبہ ٹھیوں کھوئے پایا ار  
 تیس ملکہو دا بڑا کال پڑا تہی سے کنگال اوھنے لاگا تہے سے تیس ملکہو  
 رے ایکے رانے ھاگے ڈیوا تنئے سے آپنے کھیچو دے سور جاگنے بھجا ار تنئے  
 سونچا کہ جے شیوکر سور کھاؤ سے تینو ھے کھاؤ کہ کوئی تیس ھے کوئیں  
 نہ دبو تھا تہے تنئے ھوشی دے آر رو بولا میرے باؤرے کاہا ھیرنے والے  
 ھے لیکھا جی روٹی کھاو اوسو آر اھون بھوکھا سرو میرے اوٹھو رو آپنے  
 بار ھاگے ھے ڈیونا آر تیس ھے بولماں باپوآ اھون گین را و تیرا گنائی  
 اوسو ایسے اھون تیتھی جوگا نے جو لوگ ماہے تیرا بیٹا بولو ایسے ماں  
 تو آپنا ھالی جانیرو راکھ تہے اوٹھیرو آپنے باوا ھاگے چالا آر سے ایو دور تھا  
 تیس دیکھ رو تیسرے باؤ ھے ترش آیا آر دوڑے رو اونگٹی دتی ار  
 بہت پہائیاں لوآ پٹے تیس ھے بولا باپوآ موھین تیرا ار گین را بُرا کیا

ار ایہے ایتھی جوگا نے جو لوگ ماہے تیرا بیٹا بولو باپوے آپے  
 نوکرو ے بولا چنگی دے چنگی جیو کہتے لیو ار تیس دے پہماؤ اور  
 تیسرے ہاتھو دے چھاپ ار لاتو دے باہنی دیو ار ہم کھائیں ار  
 کھش ہوئیں موئیں جانا تھا جے میرا بیٹا مرے گوار پر ایہے جیو  
 گواراچے گوارا تھا پر ایہے میٹھہ گوارا تے سے کھش ہونے لگے \*

ار تیسرا بڑا بیٹا کھیچو دے تھا جب گھرو رے نیوڑے آیا گانے ار  
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا سو تنئے  
 تیس ے بولا تیرا بھائی آیا ار تیرے باوے بڑی دھام دتی نتھے ری  
 تئیں کی کہ راجی باجی آیا تنئے روشے ہوئرو نہ سونچا کہ بھیترا جاو  
 تے تیسرے باوے باہر آوے رو تنئے منیورا تنئے باؤ ے جواب دتا  
 دیکھ آؤں ایتنے برشون دے تیری ٹھول کردو ار کبھے تیرے بولے باہر  
 نہ ڈیورا پر توئیں کبھے بکری را جھیلٹو ماہے نہ دتا جو آؤں آپے ساتھ  
 آئے ساتھی کھش ہو او ار جے تیرا اے بیٹا آیا جنئے تیرا لٹا پٹا  
 لنڈی دے کھوا توئیں تیسری کھاتر بڑی دھام کیں تنئے تیس ے  
 بولا اے پوتا تو سدا ماہنگے روھے جو کئیں ماہنگے اسو سب تیرا اسو  
 کھش ہونا ار کھشی منانا پڑو تھا کوئے کہ تیرا بھائی موا تھا ایہے  
 جیو گوارا ار راجے گوارا تھا سے ایہے میٹھہ گوارا \*



[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪṬHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

## TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thē. Tihnaũ-mājē-dē chhōṭrē-nē bāpū-hāgē bōlā, 'haī bāpūā, jō mālō-rā bāḍā mā-khē phābā-thā, mā-khē dē.' Tōbē tinīē tinaũ-khē sē māl bāḍē-dittā. Ōr thwārē-dinō-pāchhē chhōṭrē bagēhrē sōbbi-ṭhiyũ katṭhā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tēti āpnā sōb-ṭhiyũ kapūti-mājē khōā. Ōr jōbē sōbh-ṭhiyũ khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kaṅgāl ōhṇē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rāṇē-hāgē dēūā. Tinīē sē āpnē-khētsō-dē sūr zāgnē bhējā, ōr tinīē sōchā ki jē śyokur sūr khāō, sē tināu bī khāō, ki kōi tēs-khē kōī na dēō-thā. Tōbē tinīē hōśi-dē āō-(for āē)-rō bōlā, 'mērē bāō-rē kāmā hīrnēwālē-khē lēkhāji rōṭi khāō-ōssō, ōr ahũ bhūkhā mōrū. Mērē-ūṭhō (for ūṭhē)-rō āpnē-bāō-hāgē-khē dēūā, ōr tēs-khē bōlumā, "bāpūā, ahũ Gī-rā wa tērā gunāi ōssū; ēbī ahũ tēṭṭhī zōgā nī, jō lōg mā-khē tērā bēṭā bōlō. Ēbī mā tū āpnā hālī zānē-rō rākh." Tōbē ūṭhē-rō āpnē-bāwā-hāgē tsālā. Ōr sē ēbū dūr thā, tēs dēkhē-rō, tēs-rē bāō-khē tarś āyā, ōr daurē-rō ūgai ditti, ōr buhat phāiyā lōā. Bēṭē tēs-khē bōlā, 'bāpūā, mōhē tērā ōr Gī-rā burā kiā, ōr ēbī ēṭṭhī zōgā nī jō lōg mā-khē tērā bēṭā bōlō.' Bāpūē āpnē-naukrō-khē bōlā, 'tsaṅgi-dē tsaṅgi jīukhatē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-dī bāhni dēō; ōr ham khāē ōr khuś hōē; mōē zānā-thā jē mērā bēṭā mōrē-gōā, par ēbī jīō gōā; rāchē-gōā-thā, par ēbī mīṭhē-gōā.' Tōbē sē khuś ōhṇē lāgē.

Ōr tēs-rā bōrā bēṭā khētsō-dē thā. Jōb ghōrō-rē nēūrē āyā, gāṇē ōr nāchnē-rā śād hōā. Tōbē ēk naukrō śādē-rō pūchhā ki, 'ē kā ōssō?' Tinīē tēs-khē bōlā, 'tērā bhāi āyā, ōr tērē bāwē bōri dhām ditti, tēṭṭhī-rī-tēī kī ki rāji-bāji āyā.' Tinīē rōsē hōē-rō na sōchā ki 'bīhtarā jāu.' Tōbē tēs-rē bāwē bāhar āwē-rō tinīē maṇēwā. Tinīē bāō-khē jāwāb dittā, 'dēkh, āw itnē-bōrsō-dē tērī ṭahōl kōrdō, ōr kōbbhī tērī bōli bāhar na dēūā, pōr tōē kōbbhī bakrī-rā chhēlṭū mā-khē na dittā, jō āw āpnē-sāth-āē sāthī khuś hō-āū. Ōr jōbē tērā ē bēṭā āyā, jūnīc tērā lōṭā-pōṭā luṇḍi-dē khōā, tōē tēs-rī khātīr bōri dhām kī.' Tinīē tēs-khē bōlā, 'ē pōṭā, tū sōdā mā-haṅgē rō-hai; jō-kīē mā-haṅgē ōssō, sōb tērā ōssō. Khuś ōhṇā ōr khuśi manāṇā pōrō-thā, kōē-ki tērā bhāi mōā-thā, ēbī jīō-gōā; ōr rāchē-gōā-thā, sē ēbī mīṭhē hai.'

## HANDŪRĪ.

The word 'Haṇḍūrī' means literally, the language of the State of Hindur (properly Haṇḍūr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Haṇḍūrī, spoken by an estimated number of 17,862 people. Haṇḍūrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kuthar where Baghātī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Haṇḍūrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Haṇḍūrī merging into the Kahlūrī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Haṇḍūrī at all, but must be considered as identical with Kahlūrī.

At other times it is more nearly Haṇḍūrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Haṇḍūrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Haṇḍūrī in the following statement:—

Haṇḍūrī—

East Nalagarh	.	.	.	.	.	.	.	.	.	.	.	17,862
Mailog	.	.	.	.	.	.	.	.	.	.	.	6,117
												23,979

Bāghalī—

Baghal	.	.	.	.	.	.	.	.	.	.	.	24,384
Kunhiar	.	.	.	.	.	.	.	.	.	.	.	1,848
												26,232

Total Haṇḍūrī of both kinds												50,211
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Haṇḍūrī itself is a transitional form of speech. It is a mixture of Kiūṭhālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūṭhālī and Pañjābī forms are used almost indifferently.

**Nouns** may be declined as in Kiūṭhālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hāṛīyā-ā-khē*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūṭhali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūṭhali *ē*, or may be formed as in Pañjābī. Thus, we have *ḍōruyē*, (the elder son was) in the field, and *ḍōruā-bīchē*, (sent him) into the fields (to feed swine), in which *bīchē* represents the Pañjābī *richch*.

The postposition of the Dative-Accusative is the Kiūṭhali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kāē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūṭhali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rā* is *rī* with *rīyā* for its oblique form. Thus, *ghōṛē-rī jīn*, the saddle of the horse; *tēs-rīyā baihaṇ-sāthī*, with his sister; *tēs-rīyā kyārī-tē*, on his neck.

The First two personal **Pronouns** are *hāũ*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*: plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāḍā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*: plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāḍā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have:—

*ē*, this; ag. *inī* or *inīyē*; obl. *ēs*, *ētē*, or *ē*: plur. *ē*; ag. *inē*; obl. *inā*.

*sē* or *ō*, that; ag. *tīnī* or *tīnīyē*; obl. *tēs*, *tētē* or *tē*: plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

*Kiō*, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

*Kichh* is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Āhũ* is 'I am not.'

The principal parts of the verb *mārṇā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*laggṇā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārũ*, 2. *mārē*, 3. *mārē*; plur. 1. *māre*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahũ-hā*, thou remainest (always) with me; *bharũ-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārũgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

*dītā*, given.

*kītā*, done.

*lēyā*, taken.

*payā*, fallen.

*gēyā* (plur. *gayē*), or *gā*, gone.

[No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HANḌŪRĪ DIALECT.

NALAGARH STATE.

एकी-माणूआँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेवे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुल्खो-खे चाली गया । तेती रई-की आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेवे से सब लटा-फटा खोई चुक्या तो तेते मुल्खो भारी काड़ पया । से बड़ा कंगड़ हुई गया । तेवे से तेते मुल्खो-रे एकी माणू साथे रेहने लागेया । जे-सगे से रहा तीनी आपने डोरुआँ बीचे सूर चारणे भेज-दीता । से सूर-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-थे । तेवे तीनीयें सूँच्या की मेरे-बाबे-गे इतने हाड़ी हे । तीना-गे इतना रीजक हे खाणे होर बाँडणे-खे बतेरा हे । हाँजँ भूखा मरूँ हा । हाँजँ जठी-की आपणे-बाओ-गे जाऊँगा होर तस-खे बोलूँगा हे बाओ में पणमेसरो-खे नी जाणी-की ताँ हुंदिये पाप कीता । हाँजँ तेरा पुत बोलणे जोगा नीहूँ । जेड़े तेरे होर हाड़ी हे मूँ-जो बी राखी ले । होर जठी-की आपणे-बाओ-गे आया । से अजा दूर-ही था तेस-रे बाबे तेवे से देखेआ । तेवे ते-जो तरस आई-गा । होर दोड़ी-की तेस-रीया क्याड़ी-ते जाफ़ी दीती होर तेस-रे मूँहाँ-ते पूका लेया । पुत बोलणे लागेया हे बाओ में पणमेसरो-खे नी जाणी-की ताँ हुंदिये पाप कीता होर हाँजँ एवे तेरा पुत बोलणे जोगा नी रेहा । फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हाथो-थे मूँदी होर पाओँ-ते जूती पन्हाओ । आसा-खे खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था एवे जीऊँदा हुई-गा । हाची गा-था एवे मीठी-गा । तेवे सेओ राजी होणे लागे ॥

तेस-रा बड़ा पुत डोरुये था । तेवे से घरा-रे नेड़े पूज्या तीनी गीत नाचणा सुणेया । तेवे एक हाड़ी बल्वार्ड-के पुकेया की एती क्या हाई राहा ।

तीनी तेस-खे बोल्या जे तेरा भाई आया हे । तेरे-बाओ-ने तेस-रे-राजी-बाजी  
 आवणे-रा जग कीता । तेबे से जड़ी गा होर भीतरो जाणे-खे मूकरी-गा ।  
 तेबे तेस-रा बाओ बार आया । तेस-खे पल्याणे लागा । पुते-ने बोल्या भई  
 इतनी बर्सा मने तुसा-री टेऊ कीती । कदी तुसारा बोल नी मोड़ा ।  
 होर तें मा-खे बाकरीया-रा खेलू बी नी दीता । तेते-साथे जे हाँजँ आपणे-  
 मित्रा-जो खवार्द-के राजी हुंदा । तेते बखतो जो ए तेरा पुत्र आया  
 जीनीयें जे तेरा घर-बार राँडा-जो खड़वाया तें तेस-रे आवणे-री खातर  
 कीती । तेस-रे बाओ-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा ।  
 जे-कीछ मेरे-गे हे से तेरा-ही हे ! आसा राजी होणा चाँइंदा था । तेबे-जे  
 तेरा भाई मरी गा-था तेबे से फेर जीवी गा हाची गा-था मीटी गा ॥

[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪṬHALĪ).

HAṆḌŪRĪ DIALECT.

NALAGARH STATE.

## TRANSLITERATION AND TRANSLATION.

Ekī-maṇṇā-rē dō put thē. Chhōtē-putē-nē bōlyā, 'jō  
*One-man-of two sons were. The-younger-son-by it-was-said, 'what*  
 mērā bāḍā hai, sē mā-jō dēi-dē.' Tinīyē āpnē-gharō-rā laṭā-phaṭā  
*my share is, that me-to give.' By-him his-house-of property*  
 dū-jō bāḍī dītā. Chhōtē-putē-nē jēbē āpnā bāḍā  
*both-to having-divided was-given. The-younger-son-by when his-own share*  
 lēi-lēyā barī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti raī-kē  
*was-taken a-very-far-of country-to it-was-gone. There having-remained*  
 āpnā laṭā-phaṭā sārā ūtō-pātō-bīchē khōi-dītā. Tēbē sē sab  
*his-own property whole debauchery-in was-lost. When he whole*  
 laṭā-phaṭā khōi-chukyā, tō tētē-mulkhō bhārī kār payā.  
*property wasted-completely, then that-country(-in) a-great famine fell.*  
 Sē barā kaṅgār huī-gēyā. Tēbē sē tētē-mulkhō-rē ēkī māṇṇ-sāthē  
*He very poor became. Then he that-country-of one man-with*  
 rēhnē-lāgēyā; jē-sagē sē rahā, tinī āpnē dōruā-bīchē sūr  
*to-dwell-began; whom-with he dwelt, by-him his-own field-in swine*  
 chārṇē bhēj-dītā. Sē sūrō-rē bachūrē-salēōkrā-tē āpnā pēt  
*to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly*  
 bharṇ-thā; tēs-khē hōr māṇṇ kichh nā dēō-thē. Tēbē tinīyē  
*filling-was; him-to other men anything not giving-were. Then by-him*  
 sūchyā kē, 'mērē-bābē-gē itnē hārī hē, tinā-gē itnā  
*it-was-thought that, 'my-father-of so-many servants are, them-with so-much*  
 rijk hē khānē, hōr bāḍnē-khē batērā hē; hāṭh bhūkhā marṇ-hā.  
*food is to-eat, and distributing-for sufficient is; I hungry dying-am.*  
 Hāṭh ūthī-kē āpnē-bāō-gē jāṭgā, hōr tēs-khē bōlūgā, "hē  
*I arisen-having my-own-father-to will-go, and him-to I-will-say, "O*  
 bāō, mē Paṇmēs-rō-khē nī jāṇī-kē tā hundiye pāp kitā;  
*father, by-me God-to not known-having thee in-being sin was-done;*  
 hāṭh tērā put bōlṇē jōgā nihū; jērē tērē hōr hārī hē,  
*I thy son to-be-called worthy am-not; such-as thy other servants are,*

mũ-jō bī rākhi-lē.”’ Hōr ūṭhi-kē āpnē-bāō-gē āyā. Sē  
*me-to even keep.”’ And arisen-having his-own-father-to he-came. He*  
 ajā dūr-hi thā, tēs-rē-bābē tēbē sē dēkhēā. Tēbē tē-jō taras  
*yet far-even was, by-his-father then he was-seen. Then him-to compassion*  
 āi-gā, hōr dōri-kē tēs-riyā kyāri-tē jāphī ditī, hōr tēs-rē  
*came, and run-having his neck-on embracing was-given, and his*  
 mūhā-tē pūkā lēyā. Put bōlnē lāgēyā, ‘hē bāō, mē  
*mouth-of kiss was-taken. The-son to-say began, ‘O father, by-me*  
 Paṁmēs-rō-khē nī jāṇī-kē tã hundiye pāp kitā, hōr hãñ  
*God-to not known-having thee in-being sin was-done, and I*  
 ēbē tērā put bōlnē jōgā nī rēhā.’ Phērī tēs-rē-bāō-nē  
*now thy son to-be-called worthy not remained.’ Again his-father-by*  
 hāriyā-khē bōlēyā, ‘sōbtē sōbtē tālē lyāō, hōr tēs-khē panhāō;  
*the-servants-to it-was-said, ‘good good clothes bring, and him-to put-on;*  
 tēs-rē hāthō-thē mūdi hōr pāñ-tē jūti panhāō; āsā-khē khānē pinē  
*his hand-on ring and feet-on shoe put-on; us-to eat (and)drink*  
 dēō, hōr rājī hōnē dēō; mērā put marī-gā-thā, ēbē jīūdā  
*allow, and glad to-be allow; my son having-died-gone-had, now living*  
 hui-gā; hrāchi-gā-thā, ēbē mīti-gā.’ Tēbē sēō rājī hōnē  
*became; having-been-lost-gone-had, now was-found.’ Then they happy to-be*  
 lāgē.  
*began.*

Tēs-rā barā put dōruyē thā. Tēbē sē gharā-rē nērē pūjyā,  
*His elder son field-in was. When he the-house-of near arrived,*  
 tinī gīt nāchnā sunēyā. Tēbē ēk hārī balwāi-kē  
*by-him singing dancing was-heard. Then one servant called-having*  
 puchhēyā kē, ‘ēti kyā hāi-rāhā?’ Tinī tēs-khē bōlyā  
*it-was-asked that, ‘here what is-going-on?’ By-him him-to it-was-said*  
 jē, ‘tērā bhāi āyā-hē; tērē-bāō-nē tēs-rē rājī-bājī āwnē-rā  
*that, ‘thy brother come-is; thy-father-by his safe-and-sound coming-for*  
 jag kitā.’ Tēbē sē jāri-gā, hōr bhitrō jānē-khē mūkrī-gā.  
*feast was-made.’ Then he angry-went, and inside going-for refused.*  
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyānē lāgā. Putē-nē  
*Then his father outside came, him-to to-entreat began. The-son-by*  
 bōlyā, ‘bhaī, itnī barsā manē tusārī tēl kitī, kadī  
*it-was-said, ‘lo, so-many years by-me thy service was-done, ever*  
 tusārā bōl nī mōrā, hōr tē mā-khē bākriyā-rā chhēlū  
*thy saying not was-disobeyed, and by-thee me-to goat-of young-one*  
 hī nī ditā, tētē-sāthē jē hãñ āpnē-mitrā-jō  
*even not was-given, that-with that I my-own-friends-to*  
 khawāi-kē rājī hundā. Tētē-bakhtō jō ē tērā  
*caused-to-eat-having happy might-have-become. At-that-time that this thy*

putr āyā, jiniyē jē tērā ghar-bār rādā-jō kharwāyā, tē  
*son came, by-whom that thy property harlots-to was-given-to-eat, thou*  
 tēs-rē āwnē-rī khātar kitī.' Tēs-rē bāō-nē bōlyā jē, 'hē  
*his coming-of feast was-made.' His father-by it-was-said that, 'O*  
 put, tū sadā mērē-sāthē rahū-hā; jē-kichh mērē-gē hē, sē tērā  
*son, thou always me-with dwelling-art; whatever me-with is, that thine*  
 hi hē; āsā rāji hōpā chāindā-thā; tēbē-jē tērā bhāi  
*alone is; to-us happy to-be proper-was; then-that thy brother*  
 marī-gā-thā, tēbē sē phēr jiwī-gā; hrāchī-gā-thā,  
*having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,*  
 mīṭī-gā.'  
*was-found.'*

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## SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Śiva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhālī and Kōṭkhāī. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhālī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur :—

Keonthal . . . . .	9,110
Kumharsain . . . . .	4,275
Darkoti . . . . .	595
Balsan . . . . .	5,457
Bashahr . . . . .	2,514
Kotkhai . . . . .	6,882
TOTAL	<u>28,833</u>

Simla Sirājī closely resembles Standard Kiūṭhālī. Immediately to its south lies the Biśsau dialect of Sirmaurī spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhālī.

As in Sirmaurī, a final *i* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindī *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The **Declension** of nouns is nearly the same as in Kiūṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēs*, a country, is either *dēsō* or *dēsō*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āgō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *tēs-rē sūchuwō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	<i>ā</i>	<i>tū</i>
Agent	<i>mō, mōē</i>	<i>tō, tōē</i>
Obl.	<i>mū, mā</i>	<i>tū, tā</i>
Plur.		
Nom.	<i>ē, aimū, ēū</i>	<i>tūē</i>
Agent	<i>ē</i>	<i>tūē</i>
Obl.	<i>āō</i>	<i>tūō</i>

The genitives are as in Kiūṭhālī, except that according to Mr. Bailey the genitive plural 'your' is *tūaurō* or *tūaurō*.

The **Demonstrative Pronouns** are thus declined :—

This, he				That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>ēnē, ēnnē</i>	<i>issē</i>	<i>ēnē, ēnnē</i>	<i>tēnē, tēnnē</i>	<i>tissē</i>	<i>tēnē, tēnnē</i>
Obl.	<i>ēs</i>	<i>tissau</i>	<i>ētthā</i>	<i>tēs</i>	<i>tissau</i>	<i>tētthā</i>
Plur.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īnē</i>	<i>īnīē</i>	<i>īnē</i>	<i>tīnē</i>	<i>tīnīē</i>	<i>tīnē</i>
Obl.	<i>īnō, īnau</i>	<i>īnī</i>	<i>īnō, īnau</i>	<i>tīnō, tīnau</i>	<i>tīnī</i>	<i>tīnō, tīnau</i>

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	<i>ū</i>	<i>ū</i>
2.	<i>ai</i>	<i>ō</i>
3.	<i>au, ō, ō</i>	<i>au, ō, o</i>

or *sō, ōsō* or *ōsō* may be used for any person of any number as in the Biśsau dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ī*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhājī-gōā*, he refused, and *rūsē-gōā*, he became angry. More commonly, however, *yō* is used instead of *ī*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Giripārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is :—

‘ I beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭū</i>	<i>pīṭū</i>
2.	<i>pīṭā</i>	<i>pīṭō</i>
3.	<i>pīṭō</i>	<i>pīṭō</i>

Similarly, the **Future** masculine is :—

‘ I shall beat,’ etc.

	Sing.	Plur.
1.	<i>pīṭūlā</i>	<i>pīṭūmē, pīṭmē</i>
2.	<i>pīṭēlā</i>	<i>pīṭōlē, pīṭlē</i>
3.	<i>pīṭēlā, pīṭlā</i>	<i>pīṭōlē, pīṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā pīṭū tā*, I was striking. Or a periphrasis is used, as in *ā pīṭē rōhā tā*.

The only other point to notice is the use of the verb *ājñū*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकी माकरे दो छोटू थे । छोटड़े छोटूए आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडरे आजो से मूँके दे । तेने सब खेचे दोने छोटूक बाँडी । छोटे छोटूए आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा । तेथे रहय आपणे खेचे जाँदपणे-दे खोए । जवे सब खेचे खरचय मूका तवे तेश देशदा भारी काळ पड़ा । तवे से कंगाळ हुआ । तवे तेस देशरे एकी बसन् आगे रहंदा लागा । तेने बसन् से सँगर चारदा खेचदा छाड़ा । तवे से सँगररे बचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माछ किछ ना देओ था । तवे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असों जीनरे रोटीरा चोटा नईँ आँ भूखा मोईँ रआ । आँ जठय आपणे बाबे आगे डेऊ तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एवे आँ तेरा छोटा बोलने जोगा नईँ रआ । जेरे तेरे रीगड़ असों एरा मूँके बी रख । तवे से जठय आपणे बाबे आगे आजा । जवे से दूर आजा तो तेसरे बाबे देखा । घीण करय तेसरे गऊदे हूँड़ी देय घवाळ दी मूँहदे खोबे दिती । छोटूए बोलो जे बाबा मों भगवानोरा पाप ताँ सामने कीया । एवे आँ तेरा छोटा बोलने जोगा नईँ रआ । बाबे आपणे रीगड़ोके बोलो जे एसके सभीदो आछे भूड़के बमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आओँके खाणे पीणेरे बधाए होणे देओ । कँईँरी तँईँ जे मेरा छोटा मरय जीवा । खोआ था एवे मिली गोआ । तवे बधाईँ करदे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जवे से घरो नेड़ा पूजा तवे तेने नाचणो गाणो शुणो । एकी रीगड़ वोदय पूछो जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भाईँ आजा अ । तेरे बाबे तेसरी राजी खूशीरे बधावीरे पावणचारे की अ । तवे से रुशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आजा । तेस पतेजँदा लागा । छोटूए बोलो जे मों तो तेरी

चाकरी एतनी बरशो करे । ना कभी तेरो हुकम चोड़ो । तूँ मूँके एक  
 खेलटू बी ना दित्तो जो आँ आपणे मिचो संगे मिलय खूशी करदा । जबे ए  
 तेरा छोटा आज्ञा जेने बादे घरचे छेवड़ीदो खेवे तूँ एसके एतणे पावणचारे  
 दी अ । बाबे उत्तर दित्ता जे छोटया तू तो धेड़ी मूँ साथे रहि । जो  
 काह मूँ आगे असो से सबे तेरा असो । आओँ खूशी होणा पड़ो था ।  
 केँई जे तेरा भाई मूँइय जीवा खोए गोआ था एवे मिले गोआ ॥

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[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪṬHALĪ).

SIMLA SIRĀJĪ DIALECT.

## TRANSLITERATION.

Ēkī-māchhō-rē dō chōhtū thē. Chhōtrē-chōhtūē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bādē-rē ājō, sē mū-kē dē.' Tēnē sab khēchē dōnē-chōhtū-kō bādī. Chhōtē-chōhtūē āpnā bādā lēyō ēk-dūrō-dēsō-rē hātō-kō dēwā. Tēthē rōhyō āpnē khēchē jādpanē-dē khōē. Jōbē sōb khēchē khōrchyō-mūkā, tōbē tēs-dēsō-dā bhārī kāl pōrā. Tōbē sē kaṅgāl huā. Tōbē tēs-dēsō-rē ēkī-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnūē sē sūgōr chārdā khēchō-dā chhārā. Tōbē sē sūgōr-rē bōchē-dō sōlēkhṛē-sōngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (*other*) māchh kichh nā dēō-thā. Tōbē tēs-rē sūchwō jē, 'mērē-bābē-āgē ērē rīgōr ōsō, jīnō-rē rōṭī-rā chōṭā (*scarcity*) naī; ā bhūkhā mōi-rōā. Ā ūthyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiyā. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mū-kē bī rōkh." Tōbē sē ūthyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghīn kōryō, tēs-rē gōlō-dē hūṛī-dēyō (*having run*) gōhwāl dī (*embraced*) mūh-dē khōbē dittī. Chōhtūē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnē kiyā. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōrō kē bōlō jē, 'ēs-kē sabhī-dō āchhē jhūrē bōmāō. Hāthō-dē kāgnī, lātō-dē pānī lāō. Āō-kē khānē pīnē-rē badhāē hōnē dēō. Kēī-rī-tēī jē mērā chōhtā mōryō, jīwā; khōā-thā, ēbē milī-gōā.' Tōbē badhāī kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nātsnō gānō sūnō. Ēkī rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāī ājā-ō. Tērē-bābē tēs-rī rājī khūśī-rē badhāvī-rē pāwanchārē kī-ō.' Tōbē sē rūśē-gōā, bhūtrē dēwdā bhāji-gōā. Tēs-rā bābā bāhōr ājā. Tēs patēūdā lāgā. Chōhtūē bōlō jē, 'mō tō tērī chākri ētnī-bōrsō kōrē, nā kōbhī tērō-hukōm tsōrō. Tūē mū-kē ēk chēhlū bī nā dittō jō ā āpnē-mitrō sōngē milyō khūśī kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (*all*) ghōrchē chhēōṛī-dō khēwē, tūē ēs-kē ētnē pāwanchārē dī-ō.' Bābē uttōr dittā jē, 'chōhtyā, tū tō dhērī mū sāthē rōhē. Jō-kāh mū-āgē ōsō, sē sōbē tērā ōsō. Āō khūśī hōnā pōrō-thā, kēī jē tērā bhāī mūiyō jīwā; khōē gōā-thā ēbē milē-gōā.'



[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHARĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

एकौ माणक रे दुई कोअटे थे । काणके आपणे बाबे खे लिखो जे ऐ बाबू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरू दे । तेणे आपणे घरची बरोबर दुई कोअटे खे बाँडी । काणके कोअटे ज बादो लये हेड़ो तबे एकौ दूर देश दा डेवा । तेके रई जू आपणे घरचे थे बादे खाई खंगाले । ज किछी ने रओ सेजे देश दा काळ पड़ा । से हुआ दाळजी । तबे रआ तेथुए देश रे बसण साथी । तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर चारद । जू सुंगरे खाये हंदे शेकले बच तेअ खाई आपणे पेट भरा । रेका ने देअ किछी ने कीदए । तेणे सूँचो जे मेरे बाबे काए जेती रीगड़ स तेस खे आपू खे ओ बाँडणे खे मुक्ती रोटी स । आँअँ मरि लागा भूखा । आँअँ आपणे बाबे काए डेजला ओ बोलूला जे मँएँ पणसर री खुशी खू बार ताँअँ आगू पाप किया स । ऐवे तेरा कोअटा बोलणे योगा ने रआ । मूँ भी आपणे चाकर न्होरा जाण ॥



[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

## TRANSLITERATION AND TRANSLATION.

Ēkī-māṇchha-rē dui chhōaṭē thē. Kāṇchhē āṇṇē-bābē-khē  
*One-man-of two sons were. By-the-younger his-own-father-to*  
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-dī ā-ō, tēō  
*it-was-written that, 'O Father, what property my-share-in comes, that*  
 mū orū dē.' Tēṇē āṇṇē ghōrchī hōrōbōr dui-chhōaṭē-khē  
*to-me here give.' By-him his-own property equally two-sons-to*  
 bāḍī. Kāṇchhē-chhōaṭē jō bādō layē-hērō, tōbē ēkī-dūr-dēśō-dā  
*was-divided. By-the-younger-son when all was-taken, then a-far-country-in*  
 dēwā. Tēchhē rōi, jū āṇṇē ghōrchē thē, bādē  
*he-went. There having-remained, what his-own property was, entirely*  
 khāi khōṅgālē. Jō kichhī nē rōō, sējē-dēśō-dā  
*having-eaten it-was-wasted. When anything not remained, that-country-in*  
 kāl pōrā. Sē huā dālji. Tōbē rōā tēthue-dēśō-rē  
*a-famine fell. He became poor. Then he-remained that-country-of*  
 bōsōṇ sāthī. Tēṇē-bōsṇē chhārā āṇṇē-dōkhrē-dā suṅgar chārdā.  
*inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.*  
 Jū suṅgrē khāyē-handē śēklē bōchō, tēō khāi  
*What by-the-swine being-eaten husks remained-over, those having-eaten*  
 āṇṇē pēt bhōrā. Rēkā nē dēō kichhī nē kōiē.  
*his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.*  
 Tēṇē sūchō jē, 'mērē-bābē-kāē jētī rīgōr sō, tēs-khē  
*By-him it-was-thought that, 'my-father-near as-many servants are, them-to*  
 āpū-khē ō bāḍṇē-khē muktī rōṭī sō. Āō mōri-lāgā bhūkhā.  
*themselves-for and distributing-for much bread is. I dying-am hungry.*  
 Āō āṇṇē-bābē-kāē dēulā, ō bōlulā jē, "mōē Pōṇēsōrō-rī  
*I my-own-father-near will-go, and I-will-say that, "by-me God-of*  
 khushī-khū bār tāō āgū pāp kiyā-sō. Aibē tērā chhōaṭā bōḷṇē  
*desire-to outside thee before sin done-is. Now thy son for-calling*  
 yōgā nē rōā. Mū bhī āṇṇē-chākōr nhōrā jāṇ."'  
*fit not I-remained. Me also thine-own-servants like consider."*

## ŚŌRĀCHŌLĪ.

ŚŌrāchŏli is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barār Pargana of Jubbal. The number of speakers is estimated to be 2,428.

ŚŌrāchŏli is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiūṭhali. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words:—

- āhtḥ*, a hand.
- āṇṇū*, to bring.
- āśṇū*, to come.
- bādā*, all, the whole.
- bāmṇū*, to put clothes on a person.
- chhāṅṭū*, a son.
- chhāṅṭī*, a daughter.
- chhēkṇū*, in *khāyō chhēkṇū*, to eat completely, to finish eating.
- dālṇī*, poor, poverty-stricken.
- ḍōkhōrā*, a field.
- gauhr* or *gōhr*, a house.
- jhurkā*, a garment.
- kāṅṇī*, a ring.
- khāb*, the mouth.
- khāṅṅālṇū*, to waste.
- khōbā*, a kiss.
- māṭī*, a girl, a daughter.
- māyū*, a boy, a son.
- ōr-dēṇū*, to give away.
- paunchārī*, a feast.
- rēkā*, other, another.
- śād*, a sound.
- śēkhḷā*, a husk.
- ṭāḍō*, property, goods and chattels.
- ṭīkā*, angry.
- ujūṇū*, to rise, to arise.
- uṭī*, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *paunchārē dīṇē*, a feast was given, where we should expect *paunchārī dīṇī*, etc.; for 'by him' we have *tīṇī*, *tēṇē*, and *tīṇē*. On the other hand in *bhūkhāī*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are: *āmārā*, *āmārō*, *āmōrā*, *āmōrō*, *āmṛā* or *āmṛō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṇū* (or *ōṇō*, or *ōṇā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahārī change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūṭhalī the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śōrāchōlī. Thus, in the first few lines of the parable, we have *māṇchhō-rē*, *bāyō-kē*, and *dēśō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirājī *kē*. For *hāgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōśṭē kōrī bānh*, bind (him) with ropes; *śēkhlē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the **Locative** there is the usual *dā* (*dō*). 'On' is *gūs* or *gāsī* (*gāsē*).

For the **Personal Pronouns** there are several forms. We may note :—

	I.	Thou.
Sing.—		
Nom.	<i>ā, āū</i>	<i>tū</i>
Agent	<i>mūī</i>	<i>tūī, tāī</i>
Obl.	<i>mū</i>	<i>tā</i>
Gen.	<i>mērā (ō)</i>	<i>tērā (ō)</i>
Plur.—		
Nom.	<i>hāmē, āmē</i>	<i>tumē</i>
Agent	<i>hāmē, āmē</i>	<i>tumē</i>
Obl.	<i>āmū</i>	<i>tumū</i>
Gen.	<i>āmārā (ō), āmōrā (ō), āmrā (ō)</i>	<i>tumārā (ō), tuārā (ō), tuōrā (ō)</i>

The **Demonstratives** are :—

	This.	That.
Sing.—		
Nom.	<i>ē</i>	<i>sē, sēō</i>
Agent	<i>īnī, ēṇē, īnē, neut. ēthūē</i>	<i>tīnī, tēṇē, tīnē, neut. tēthūē</i>
Obl.	<i>ēs, neut. ēthū</i>	<i>tēs, neut. tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē, sēō</i>
Agent	<i>īnē</i>	<i>tīnē</i>
Obl.	<i>iū</i>	<i>tīū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīnī*. *Jun-jō* is 'whatever.'

*Kā* is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *ōsū, āsū, sū.*
2. } *ōsō, sō, ōsō, sō, āsā (ō), sā, ō, ō.*
3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīṇā(ō)*, given ; *gōā* or *gō*, gone ; *rōā(ō)*, remained ; and *uā(ō)*, become.

The conjunctive participle ends in *ī* (*ē*) as in *phēlī*, having run ; *āsē*, having come ; but the Sirājī form in *yō* is more common, as in *ōiyō*, having become ; *pīiyō*, having struck ; *lōyō*, having taken ; *rōyō*, having remained ; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.	Plur.
1. <i>pīṭū.</i>	<i>pīṭū, pīṭē.</i>
2. <i>pīṭō.</i>	<i>pīṭō, pīṭē.</i>
3. <i>pīṭō, pīṭō, pīṭā.</i>	<i>pīṭō, pīṭē.</i>

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

‘I shall strike,’ etc.

Sing.	Plur.
1. <i>pīṭūlō</i>	<i>pīṭūlē.</i>
2. <i>pīṭlō</i>	<i>pīṭlē.</i>
3. <i>pīṭlō</i>	<i>pīṭlē.</i>

The Past is quite regular, and need not detain us.

So is the Perfect. Thus : *āsō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *aṭāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō* ; *ōē* (for *hōi*) *gō*.

A completive is *tīṇē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khāṇē pīṇē dēō*, allow (me) to eat (and) drink.

[ No. 7.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.**

WESTERN PAHĀRĪ (KIṪṪHALĪ).

ŚORĀCHŌLĪ DIALECT.

एकी माणकरे दुई छाँगटू थे । आपणे बायकी तेणे काणके छाँगटूए बोलो मेरे ओ बाया जूणजो टाँडो मेरे बाँडेदो आश तेथू मूँ बी ओर-दे । तीणी आपणो टाँडो दुई बिल बाँडो । जवे काणके छाँगटूए बादो लय एड़ो तेबा सेओ छाँगटू दूर देशखे डेवो तेछे तेणे रय आपणो टाँडो खाओ खंगालो । जवे तीणे बादो खाय केको तेबा तेस देशदो बड़ो काळ पड़ो । तेबा सेओ दाळजी उओ । तेबा सेओ तेस देशदो एकी माणक माँजी रंदो लागो । तेबा तीणी माणके सेओ डोखरेदो सँगर चारदो छाड़ो । सेओ सँगरारे खाए हुंदे शेखके करे आपणो पेट भर थो । औरी माणके तेस किछौ ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे बाय काए असो तीजँ रीगड़ आगे खाणे बाँडनेखी मुकती असो आँ मूआ भूखार्ह । आँ उजूइय आपणे बाय बिल डेऊ ज मूईँ तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । आजँ तेरो छाँगटू बोलणे जोगो ना रआ । मूँ बी रीगड़ भाशे चाण । उजूइय आपणे बाय काछो आशो । एवी सेओ दूर आशे लागो थो तीणी बाये आशदो बेर देखो घीण कीये फेटी आशिय गळा उटे दीणे तेसरौ खावदे खोवे दीणे । तेसरे छाँगटूए तेसखे बोलो ए बाया मूईँ तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । एबा आजँ तेरो छाँग टू बोलणे जोगो ना रआ । वावे आपणे रीगड़खे बोलो वादेखू आछड़े भुड़के आणो तेसखे वामो । तेसरे हाथदे रेके काँगणे लाओ नई पाणी लाओ । मूँ खाणे पीणे देओ आछे रोणे देओ । मूईँ जाणो ज मेरो छाँगटू मरे गो थो तवे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एवै तेसरो बड़ो छाँगटू डोखरेदो थो । तेबा सेओ घौर नेड़ा पूजा तवे नाचणे गाणेरा शाद शुणा । तीणी एकी रीगड़टू बोदिय शादो की तेसरो का मतलब अस । तेणे तेसखे बोलो ज तेरो भाई आशो अ । तेरे बाये

पौणचारे दीणे सेओ जीउंदो मिलो । से टींका उआ भीतरे डेउंदो भाजो ।  
 तेथूखू तेसरो बाय बारे आशो । तेबा तेस समभाउंदो लागो । सेओ भाजो  
 ज एटी बरश तेरो काजकाम कियो कैवी तेरो बोलणो न अटाओ थियो ।  
 मूँके बी ताई लोकाडो चेऊटू ना दीणो जेथे आजँ आपणे भलमाणछेदा आओ  
 रंदो थियो । जबे तेरो से छाँगटू आशो जीणी बादे घरचे छेवड़ीटू खेवे तूई  
 तेसखी पौणचारे दीणे । तीणी नाएँ किये तू दुसकूरी मूँ हारे रआ । जू  
 मूँ आगू असो बादो तेरो । आमूँ खुशी ओणा थियो ज तेरो भाई मरे गो  
 थियो एवे तई जीउंदा ओए गोआ । खोए गो थो एवे मिले गो ॥

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[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪṬHALĪ).

ŚŌRĀCHŌLĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

Ēkī-māṇchhō-rē	duī	chhāṅtū	thē.	Āṇē-bāyō-kē
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>
tēṇē-kāṇchhē-chhāṅtūē	bōlō,	‘mērē-ō-bāyā,	jūṇ-jō	ṭāḍō
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>‘my-O-father,</i>	<i>whatever</i>	<i>property</i>
mērē-bāḍē-dō āsō,	tēthū mū bī	ōr-dē.’	Tiṇī āṇō	ṭāḍō
<i>my-share-in comes,</i>	<i>that to-me also</i>	<i>give-away.’</i>	<i>By-him his-own</i>	<i>property</i>
duī-bil bāḍō.	Jōbē kāṇchhē-chhāṅtūē	bādō	lōyō-ērō,	tēbā sēō
<i>two-near was-divided.</i>	<i>When by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up,</i>	<i>then that</i>
chhāṅtū dūr-dēsō-khē	dēwō.	Tēchhē tēṇē	rōyō	āṇō
<i>son a-far-country-to</i>	<i>went.</i>	<i>There by-him</i>	<i>having-remained</i>	<i>his-own</i>
ṭāḍō khāō	khaṅālō.	Jōbē tiṇē	bādō	khāyō-chhēkō,
<i>property was-eaten</i>	<i>was-wasted.</i>	<i>When by-him</i>	<i>all</i>	<i>was-eaten-completely,</i>
tēbā tēs-dēsō-dō	bōrō kāl	pōrō.	Tēbā sēō	dālji uō.
<i>then that-country-in</i>	<i>a-great famine</i>	<i>fell.</i>	<i>Then he</i>	<i>poor became.</i>
<i>Then</i>	<i>he</i>	<i>poor</i>	<i>became.</i>	<i>Then</i>
sēō tēs-dēsō-dō	ēkī-māṇchhō-māji	rōndō	lāgō.	Tēbā tiṇī-māṇchhē
<i>he that-country-in</i>	<i>a-man-among</i>	<i>remaining</i>	<i>began.</i>	<i>Then by-that-man</i>
sēō dōkhōrē-dō	sūgōr	chārdō	chhārō.	Sēō sūgōrā-rē
<i>he the-field-in</i>	<i>swine</i>	<i>feeding</i>	<i>was-deputed.</i>	<i>He the-swine-of</i>
khāē-hundē-śēkhlē-kōrē	āṇō	pēt	bhōrō-thō.	Aurī-māṇchhē
<i>caten-being-husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>filling-was.</i>	<i>By-another-man</i>
to-him				
kichhī nē	dīṇō.	Tēs-rē	sūchōyō	jē,
<i>anything. not</i>	<i>was-given.</i>	<i>Him-of</i>	<i>it-was-thought</i>	<i>that,</i>
‘as-many-servants				
mērē-bāyō-kāē	ōsō,	tiṭṭī-rīgōrō-āgē	khāṇē	bāḍnē-khī
<i>my-father-to</i>	<i>are,</i>	<i>those-servants-to</i>	<i>eating</i>	<i>dividing-for</i>
<i>much</i>	<i>is,</i>	<i>I</i>	<i>die</i>	
bhūkhāi.	Ā	ujūiyō	āṇē-bāyō-bil	dēū
<i>by-hunger.</i>	<i>I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will-)go</i>
that,				
“by-me				
tērē-mūō-āgū	Pōṇēsōr-dō	bōdkō	āglō	kōrū-ō.
<i>thy-face-before</i>	<i>God-in</i>	<i>sin</i>	<i>formerly</i>	<i>done-is.</i>
<i>I</i>	<i>thy</i>	<i>son</i>		
bōṇē	jōgō	nā	rōā.	Mū bī
<i>to-be-called</i>	<i>worthy</i>	<i>not</i>	<i>remained.</i>	<i>Me</i>
<i>also</i>	<i>a-servant</i>	<i>like</i>	<i>consider.</i>	””
Ujūiyō	āṇē-bāyō-kāchhō	āsō.	Ēbī	sēō
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he</i>
<i>distant</i>	<i>having-come</i>			

lāgō-thō,      tīṇī-bāyē      āśō-dī      bēṛ      dēkhō      ghīṇ  
*reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion*  
 kiṇē,      phēṭī      āśiyō      gōlā      uṭē      dīṇē,      tēs-rī-khābō-dē  
*was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on*  
 khōbē      dīṇē.      Tēs-rē      chhāḡṭūē      tēs-khē      bōlō,      ‘ē bāyā,  
*kisses were-given. By-him-of the-son him-to it-was-said, ‘O father,*  
 mūñ      tērē-mūō-āgū      Pōñēsōr-dō      bōdkō      āglō      kōrū-ō.      Ēbā      āñ      tērō  
*by-me thy-face-before God-in sin formerly done-is. Now I thy*  
 chhāḡṭū      bōlṇē      jōgō      nā      rōā.’      Bābē      āpñē-  
*son to-be-called worthy not I-remained.’ By-the-father his-own-*  
 rīgōrō-khē      bōlō,      ‘bādē-khū      āchhṛē      jhupkē      āṇō,      tēs-khē      bāmō.  
*servants-to it-was-said, ‘all-than good garments bring, him-to clothe.*  
 Tēs-rē      āhthō-dē      rēkē      kāḡṇē      lāō,      nāī      pāṇī      lāō.      Mūñ      khāṇē      pīṇē  
*Him-of hand-on another ring put, new shoes put. Me to-eat to-drink*  
 dēō,      āchhē      rōṇē      dēō.      Mūñ      jāṇō      jō      mērō      chhāḡṭū  
*allow, well to-remain allow. By-me it-is-thought that my son*  
 mōrē-gō-thō,      tōbē      jīundō      ōē-gō.’      Sēō      khuṣī      undē      lāgē.  
*died-gone-was, then living he-became.’ They rejoicing being began.*

Ēbai      tēs-rō      bōrō      chhāḡṭū      dōkhōrē-dō      thō.      Tēbā      sēō      gauhrō-nēṛā  
*Now him-of the-elder son the-field-in was. Then he the-house-near*  
 pūjā,      tōbē      nāchnē-gāṇē-rā      śād      śunā.      Tīṇī      ēkī-rīgōr-dū  
*arrived, then dancing-singing-of sound was-heard. By-him a-servant-on*  
 bōdiyō      śādō      kī,      ‘tēs-rō      kā      mōtlōb      ōsō?’      Tēṇē  
*having-called it-was-asked that, ‘that-of what meaning is?’ By-him*  
 tēs-khē      bōlō      jō      ‘tērō      bhāī      āśō-ō.      Tērē-bāyē      paunchārē  
*him-to it-was-said that ‘thy brother come-is. By-thy-father feast*  
 dīṇē,      sēō      jīundō      milō.’      Sē      ṭīkā      uā,      bhītōrē      dēundō      bhājō.  
*was-given, he living was-got.’ He angry became, within going refused.*  
 Tēthū-khū      tēs-rō      bāy      bārē      āśō.      Tēbā      tēs      sōmjhāundō  
*That-for him-of the-father outside came. Then to-him explaining*  
 lāgō.      Sēō      bhājō      jō,      ‘ēṭī      bōrōs      tērō      kāj-kām      kiṇō;  
*he-began. He refused that, ‘so-many years thy business was-done;*  
 kaibī      tērō      bōlṇō      nā      aṭāō-thiyō.      Mūñ-kē      hī      tāñ      lōkrō      chēlṭū  
*ever thy saying not put-aside-was. Me-to also by-thee a-small goat*  
 nā      dīṇō,      jēthē      āñ      āpñē-bhōl-māṇchhē-dā      āchhō      rōṇḍō-thiyō.  
*not was-given, by-which I my-own-friends-among well might-have-remained.*  
 Jōbē      tērō      sē      chhāḡṭū      āśō,      jīṇī      bādē      ghōrchī      chhēwṛī-dū  
*When thy that son came, by-whom the-whole possession harlots-on*  
 khēwē,      tūñ      tēs-khī      paunchārē      dīṇē.’      Tīṇī      nāñ  
*was-caused-to-be-eaten, by-thee him-for a-feast was-given.’ By-him negation*



kiyē, 'tū dus-kūrī mũ hārē rōā. Jū  
*was-done, 'thou days-a-score (i.e. always) me with remainedst. What*  
 mũ-āgū ōsō, bādō tērō. Āmũ khuṣī ōṇā thiyō, jō tērō bhāi  
*me-to is, all thine. For-us rejoicing to-be was, as thy brother*  
 mōrē-gō-thiyō, ēbē taī jīundā ōē-gōā; khōē-gō-thō, ēbē milē-gō.  
*died-gone-was, now verily living he-became; lost-gone-was, now was-got.'*

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## KĪRNĪ.

Immediately to the south of the Barāṭ Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biśsau dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kirn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhalī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhalī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *kī* corresponding to the Simla Sirāṇī *kē*; and *kichhē*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhalī rule.

The first person singular of the Future occurs in *naśūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhalī. The Jaunsārī forms would be *naśmā* and *bōlmā*. In the Conjunctive Participle *kharī-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *ṛō* added, as in Rājasthānī, to the Past Participle, as in *māḡīē-ṛō* and *bēchīē-ṛō*. The word *āsī* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āsī* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bāṭō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndā* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hond* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwarī) and in Sindhī.

[No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪṬHALĪ.)

(KĪRNĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकी आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो कीं बोलो  
 जो मेरे होन्दे को बाँटो ओरो दे । तेने घरेजँची दोनो कोँ बाँटे दिनौ ।  
 जब तिने आपणो बाँटो ओरो माँगीएड़ो तबे सेओ दूरी देसो नशो । तेथो  
 तिने बादो खाओ बेचो । जब तिने आपणो बाँटो खाई बेचोएड़ो तब  
 पड़ो तेस देसो काळ । तब तेस खरी बेरू आशी । तब तेस-के जिऊ दी एसी  
 आशी हाँ किसिके धाँन साँडो । तेने से आपणे खेचो दा सुँक्रो चारदी  
 छाड़ा । तेस सुँगे कीं जो तूस जवराओ थो से खायो आफु ओर तिस कोई  
 किछे न देथे । तब तिने आपणे जीओ दो सुँच्यो मेरे बापू के ठाँई तो  
 नोक्रो चाक्रो को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ  
 एईके मरू भोके । हाँ आपणे बा कीं न नशूलो तेस कीं बोलूलो बा मूँ  
 भगवानो की कचली की ताजँ आगे हाँ न तेरो बेटो भटेजँदो । जसने तेरे  
 नोकर एशो मूँ भी जान ॥

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

KĪRNĪ DIALECT.

(STATES JUBBAL AND TAROCH.)

## TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bēṭē āpnē-bāpō-kī  
*One-man-of two sons were. By-the-younger-son his-own-father-to*  
 bōlō jō, 'mērē-hōndē-kō bāṭō, ōrō-dē.' Tēnē gharēūchī dōnō-kō  
*it-was-said that, 'my-being-of share, away-give.' By-him property both-to*  
 bāṭē-dinī. Jab tinē āpnō bāṭō ōrō-māgiērō, tabē sē-ō  
*was-divided-out. When by-him his-own share away-was-taken, then he-also*  
 dūri-dēsō naśō. Tēthō tinē bādō khāō bēchō. Jabē  
*to-a-far-country went-away. There by-him all was-eaten was-sold. When*  
 tinē āpnō bāṭō khāi-bēchīērō, tab parō tēs-dēsō kāl.  
*by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.*  
 Tab tēs khari-bērū āsī. Tab tēs-kē jiū-dī ēsī āsī, 'hā  
*Then to-him being-troubled was. Then him-of soul-in such was, 'I*  
 kēsi-kē dhān sāḍō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō  
*some-one-of near may-live.' By-him he his-own fields-in swine feeding*  
 chhārā. Tēs-sūgrō-kī jō tūs ūbrāō thō, sē khāyō  
*was-sent. That-pig-for what husks remained-over were, that was-eaten*  
 āphu, ōr tis kōi kichhē na dē thē. Tab tinē  
*by-himself, and to-him anyone anything not giving was. Then by-him*  
 āpnē-jiō-dō sūchyō, 'mērē-bāpū-kē ṭhāi tō nōkrō-chākrō-kō  
*his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of*  
 ghāṭō nī, jiū-khē khānē-kē bāṭnē-kē bāwalē chāprē, hā ēikē  
*deficiency is-not, whom-for eating-of dividing-of much bread (is), I here*  
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlulō,  
*die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,*  
 "bā, mū Bhagawānō-kī kachli kī tāū āgē. Hā na tērō  
*"father, by-me God-of sin was-done thee before. I not thy*  
 bēṭō jhaṭēūdō. Jasnē tērē-nōkar-ēsō mū bhi jān."'  
*son to-be-called. As thy-servant-like me also consider."'*

## KŌCHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barār tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāwārī or Kanaurī and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūṭhālī, closely allied to Simla Sirājī and Śōrāchōlī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūṭhālī.<sup>1</sup>

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Ṭākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *ṭha* and *ḍha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *ḍha*, *dha*, and *bha*) :—

<sup>1</sup> There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahame Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ī* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

## Kōchi Alphabet.

<i>a</i>	ア	<i>da</i>	ダ
<i>ā</i>	ア, ア, ア:	<i>dha</i>	ダ
<i>i, ī</i>	イ	<i>na</i>	ナ
<i>u, ū</i>	ウ	<i>pa</i>	パ
<i>ē</i>	エ	<i>pha</i>	パ
<i>ai</i>	エ	<i>ba</i>	バ
<i>ō</i>	オ, オ	<i>bha</i>	バ
<i>au</i>	オ	<i>ma</i>	マ
<i>ka</i>	カ	<i>mha</i>	マ
<i>kha</i>	カ, カ	<i>ya</i>	ヤ
<i>ga</i>	ガ	<i>ra</i>	ラ
<i>gha</i>	ガ	<i>la</i>	ラ
<i>cha</i>	カ	<i>ra</i>	カ, カ
<i>chha</i>	カ	<i>śa, sha, sa</i>	サ
<i>ja</i>	カ	<i>ha</i>	ハ
<i>jha</i>	カ	<i>kā</i>	カ, カ:
<i>ṭa</i>	カ	<i>ki, kī</i>	キ
<i>ṭha</i>		<i>ku, kū</i>	ク
<i>ḍa</i>	カ, カ	<i>kē</i>	ケ, ケ
<i>ḍha</i>		<i>kai</i>	ケ
<i>ṇa</i>	カ, カ	<i>kō</i>	コ
<i>ta</i>	タ	<i>kau</i>	コ
<i>tha</i>	タ		

The Kōchī alphabet is as careless as the Ṭākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpnē* is written अपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथोवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाआटे for *lwāṭē* and गाआणी for *gāṇō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सए; or even सअ (for सअे) for *sē*; and तेणये for *tēṇē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसओ for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकडेवो for *pākōriyō*, and similarly *ō* is used instead of *u*, as in हावो for *hāū*.

The letters *ē* and *ai* are continually confused, as in तेवे for *tēbē*.

A sign resembling a *visarga* ( : ) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Ṭākri) merely an indication of length.

As regards consonants, it may be noted that *u* is always written with *anunāsika* (or, rather, *anusvāra* instead of *anunāsika*) over the preceding vowel. Thus, *tēṇē* is written तेणे .

As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ē* and *i*, as in *ghōrchō* or *ghōrchē*, property; *dīnī* or *dēṇē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *īthā* and once *īchhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūṭhalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchī spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (छोहटु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirājī change of *ō* to *ō̃*, as in *mānsō-rē*, of a man, but *sūgōrō-rē̃*, for *sūgōrō-rē*, of the swine. In other respects the oblique form is made as in Kiūṭhali.

In addition to the usual Kiūṭhali postpositions, we may note *lē* (borrowed from Kulu Sirājī), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *mā̃jī*, with, together with; and *kōrē* (or *kōrī*), with, by means of. The Kiūṭhali *hūgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhali. Thus we have *hāū* or *hā̃*, I; agent *mōē̃* or *mō̃*; obl. *mū̃*; *hāō̃*, us; *mhārā*, our. *tū*, thou; agent *tāē̃* or *tē̃*; obl. *tāō̃*.

*ē* or *yah*, this, has its emphatic form *ē̃*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tē̃ē̃* (*tī̃ē̃*), and its oblique *tēs*, *tē̃*, or *tēh*. The relative pronoun *jē* has its agent *jē̃ē̃*, referring to a goat, and *jē̃ē̃* (*jī̃ē̃*), referring to a human being. *Kā* is what? *Kōē̃* (*kō̃ē̃*), anyone; *kichh*, anything; *jē-kīē̃*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsdō*, and a conjunctive participle *āsiyō*, with which forms we may compare the Kāshmirī *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhali. The present participle of *hōnū* (*hōnā* or *hōnō*), to be, is *hōndā*, not *hundā*.

The past participle of *dēnū* (*-ā*, *-ō*), to give, is *dīnā* (*dēnō*, etc.) or *dittā* (*dittō*). In the phrase *dēuā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē̃*) or *iyō*, as in Simla Sirājī. The *ī* (*ē̃*) forms are principally used in compound verbs, as in *phēṭī dēwiyō*, having run, in which *phēṭī dēunū* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhārō*, appointed him to feed (swine).

Inceptive compounds are formed with *laggnū* (past part. *lāgā*) and the present participle, as in *manāōndā patēōndā lāgā*, he began to reconcile and coax.

Completive compounds are formed with *muknū* and the conjunctive participle, as in *ghōrchē khā(i)yō bēchīyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted :—

<i>ād</i> ,	memory.
<i>ājnū</i> ,	to come.
<i>bōdnā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē̃</i> ( <i>dhērī</i> ),	always, continually.
<i>dus</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.



<i>kēr,</i>	the neck.
<i>khōbū,</i>	a kiss.
<i>laukhṛō,</i>	small, younger.
<i>mukṇū,</i>	to complete.
<i>nāsṇū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phēṭṇū,</i>	to run.

[No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE PASHAUR.

IN KŌCHĪ CHARACTERS.

ਹੁਣੀ ਮਨਿਮੈਥੇ ਯੁਗ ਕੋਧੁ ਬੇ ਜੋਖਿਥੇ ਕੋਧੁਏ ਵੀਧੇ ਮੇਂ ਵੀਧੀਂ ਹੁਕੈ  
 ਨੇਂ ਤੇਰੇ ਘਰਸੇ ਤੇ ਤੁਧੇ ਫਿਕੈ ਮੁਧੇ ਕੋਧੁ ਦੇ ਤੇਥੈ ਤੁਧੇ ਚਪਲੇ  
 ਘਰਸੀ ਯੁਗ ਕੀਧੇ ਕੀਧੀਧੇ ਦੀਧੇ ! ਤੇਥੇਥੇਥੇ ਧੁਮੈ ਪੀਧੇ ਫੀਧੇਥੇ ਕੋਧੁ  
 ਚਪਲੇ ਕੀਧੇ ਪੀਧੇਥੇ ਧਰਸੇਥੇ

Page 618, L. 4 from the bottom, insert ਤੁਧੈ at end of line.

5. ਘਰਸੀ ਧੁਮੈਥੇ ਦੇ ਧੀਧੇ ! ਤੇਥੇ ਤੇਥੇ ਸੇਥੇ ਚਪਲੇਥੇ ਘਰਸੇ ਜੇਥੇ ਕੇਥੇਥੇ  
 ਮੁਧੇ ਤੇਥੈ ਤੇਥੇ ਮੁਧਾਥੇ ਨੇਂ ਜੀਧੇ ਪੀਧੇ ਤੇਥੇ ਸੇਥੇ ਦੀਧੇਥੇ ਧੁਮੈ !  
 ਤੇਥੇ ਸੇਥੇ ਹੁਣੀ ਦੀਧੀਥੇਥੇ ਪੀਧੀ ਧੁਮੈਥੇ ਜੀਧੇ ਤੁਧੇ ਸੇਥੇ ਚਪਲੇ  
 ਕੀਧੇਥੇ ਦੇ ਮੁਧਾਥੇ ਸੇਥੇਥੇ ਕੀਧੀਥੇ ! ਤੇਥੇ ਸੇਥੇ ਮੁਧਾਥੇ ਕੇਥੇ ਜੇਥੇ ਸੇਥੇ-  
 ਫੀਧੇਥੇ ਫੀਧੇ ਚਪਲੇਥੇ ਪੇਥੇਥੇ ਚਪਲੇਥੇ ਸੇਥੇਥੇ ! ਤੇਥੇ ਨੇਂ ਕੀਧੀਥੇ  
 10. ਹੁਣੀ ਹੀਧੇ ਤੇਥੇਥੇ ਤੇਥੈ ਤੇਥੇਥੇ ਚਪਲੇ ਕੀਧੇਥੇ ਜੀਧਾਥੇ ਧਰਸਾਥੇ  
 ਕੀਧੇਥੇ ਚਪਲੇ ਦੇ ਤੀਧੇਥੇ ਧੁਮੈ ਜੀਧੀਥੇਥੇ ਜੀਧੀ ਪੀਧੀਥੇ ਕੀਧੀਥੇ  
 ਤੀਧੀਥੇਥੇ ਚਪਲੇਥੇ ਮੁਧਾਥੇ ! ਤੇਥੇਥੇਥੇ ਦੀਧੀਥੇਥੇ ਸੇਥੇਥੇ  
 ਚਪਲੇਥੇ ਕੀਧੇ ਕੀਧੀਥੇਥੇ ਤੀਧੀਥੇ ਤੇਥੇਥੇ ਕੀਧੀਥੇ ਦੇ ਜੀਧੀਥੇ ਪੀਧੀਥੇ-  
 ਸੇਥੇਥੇ ਕੀਧੀਥੇਥੇ ਤੀਧੀਥੇਥੇ ਕੀਧੀਥੇਥੇ ਹੀਧੀਥੇਥੇ ਤੇਥੈ ਤੀਧੀਥੇ ਕੀਧੀਥੇ  
 15. ਕੀਧੀਥੇਥੇ ਕੀਧੀਥੇਥੇ ਤੀਧੀਥੇਥੇ ਚਪਲੇਥੇ ਹੁਣੀ ਜੀਧੀਥੇਥੇ ਕੀਧੀਥੇਥੇ ਧੁਮੈ ਕੀਧੀਥੇ

[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

एकी मानसो रे दुइः कोहटु थे । लोखड़े कोहटुए बाबे खे बोलो ए बाबा

जो तेरे घरचे हौ तेइः रा बांडा मु ले ओरु दे । तेवै तेंगे अपंगे

घरची दुइः वीले बांडीयो दींगे । तेवे हकड़े दुसो पाके काण्णः कोहटु

अपंगा बांडा पाकड़ेवो परदेसवो लेः नासो । तेवे तेंगये अपंगे सारे

8. घरची देआके दे खोए । जैवे तेहरे सए अपंगे सारे घरचे खावो बेचवो

मुके तेवै तेस मुलका दो काळ पड़ो । तेवे सए दाळजे हुअः ।

तेवे सए एकी जीमीदारो मांजी रंहदा लागा । तेंगे से अपंगे

डोखरे दे सुंगरा चारदः छाड़वोः । तेवै से सुंगर रे बचे हींदे सके-

कड़ै करे अपंगवोः पेछड़ा भरना चावो था । होर ना दैवो थे

10. कोए कीछ तेस ले । तेवै तेस रे अपंगे बाप रे रीगड़ धग्गड़

रे आद आजे जे तीन रे आपु खाइयो रोट्टी पोळी बचदी थी

हांवो इःका भूखा मरु । तेंगे अपंगे जीवो दाव सुँचो हांवो

इःथा अपंगे बाप वीले डेउ हांवो तेस खे बोलु जे मोयें पंग-

सर ना देखीयो तांवो आसदे पाप कीय । एवै हांवो तेरो कोहटु

15. फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहोरे अपु आगे

- ८३ । उवै महे उषीहें छपलै वीर वीरों सों । ऊरी महे दूर ६  
 ४ उमरे वीर उमरे नीलीहें नीलीहें । उल्लेखनी कहेयें उम  
 केउरी कहेयें के अलीहें नीलीहें । उल्लेखनी कहेयें । उमरे केउरी  
 वीरालः । मँ वीर पंख मर न नीलीहें । उल्लेखनी कहेयें नीलीहें ।
5. उवै उवै केउरी नीलीहें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 वीरों । उमरे नीलीहें नीलीहें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।
10. पुरी उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 वीरों । उमरे नीलीहें नीलीहें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।
15. केउरी वीरों । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 वीरों । उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।  
 उल्लेखनी कहेयें । उल्लेखनी कहेयें । उल्लेखनी कहेयें ।

छोड़ । तेबे सए तेथीवो अपंगे बाप वीलो चाला । अःजी सए दुरइः  
था तेस रे बापे तेस देखीवो घीण की । तेंगे फेटी डेवेयो तेस  
छोहटु री कीरवो दे घ्याळ देइःयो मुंह दे खोबु देंगे । तेस रे छोहटुए  
बोलआः मों बाबा पंगसर ना देखीयो तांवो आसदे पाप कीयो

8. एबै तेरो छोहटु फीरने जोगः ना रहः । तीणयें अपंगे रीगड़वोः खे  
बोलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की बमांवो ।  
हाथ दे कांगणे लातवो दे लवाआटे लावो । जे आज ये मेरा छोहटा  
मुआ होंदा जीवा खोआ होंदा मीला । तेबे सए दुइः सुखा दे पड़े ॥

तेहरा बडड़ा छोहटा डोखरे दे डेउआ दो थाः । जेबे सअ घरवः नेड़े

10. पुजा तीणयें नाचणो गाआणो सुणवो । तेबै तेंगे एक रीगड़  
बोदीयो पुछो जे म्हारे काये यः काः होए रवोः । तेंगे तेस खी बोलो  
जे तेरा दाद आए रओ सवोः । तेरे बाबे तेए खी भले चांगे आणे  
री तेंइः खाणोकारी की सवोः । एंइः सुँणयो मसे गोआ । भीतरे डेवोंदा  
भाजे गोआ । तेह रा बाब बाहारे आसेयो तेस खे मनावोंदा पतेवोंदा लागाः ।

15. छोहटे बोलो जे मांये तेरे टहल टकुरी कःये बरसो की । तेरो  
बोलो नेइः टाला । तेंइः मुंखे एक केळटु बी ना दीतो जेंइःये हां अपंगे  
साउ संगे खुसी करदा । जेबै ए तेरा एजा छोहटा आज्ञा जेंणयें  
तेरे सारी घरच केवोड़ीयो दे खेवे तेस खे तयें खणोकारी देंगे ।  
बाबे तेस ख जवाब दीणा जे तु तो मुं संगे धड़ी रये सः जे

ਈਸੇਂ ਮੁੰ ਭੰਗੇ ਭਾਏਂ ਸੇ ਸਥ ਤੋਸੇਂ ਸੁਨ ਤਿੰਨੋਂ ਸੁਸੀ ਤੇਲਿ ਪਛੁਤ ਬੀ  
 ਏਕੇਂ ਹੈ ਤੇਰੇਂ ਸੁਨ ਮਰੇ ਗੋਭਿ ਬੀ। ਏਕੇਂ ਸੀਓਂ ਪੁਛੁ ਸੁਨ:  
 ਗਰੁਤਿ ਗੋਭਿ ਬੀ ਮੀਲੇ ਗੋਭੁ

कौयें मुं आगे अःसो से सब तेरो सव । हांवो खुसी होणा पड़व था  
 कैवोदः जै तेरा दाद मरे गोआ था । एबै जीउंदा हुआ सवः  
 गड़ावे गोआ था मौले गोआ ॥

[ No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND  
TRANSLATION.

Ēkī-mānsō-rē	duī	chōhtū	thē.	Laukhrē-chōhtūē	bābē-khē			
One-man-of	two	sons	were.	By-the-younger-son	the-father-to			
bōlō,	‘ē	bābā,	jō	tērē	ghōrchē	hau,	tēī-rā	bāḍā
it-was-said,	‘O	father,	what	thy	property	may-be,	that-of	share
mū-lē	ōrū-dē.’	Tēbē	tēnē	āpnē	ghōrchī	duī-wilē		
me-to	give-away.’	Then	by-him	his-own	property	the-two-near		
bāḍiyō	dīnē.	Tēbē	hōkrē-dusō-pāchhē	kāṇchhā	chōhtū			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	bāḍā	pākōriyō	pōrdēsō-lē	nāsō.	Tēbē	tēnē	āpnē	
his-own	share	having-taken	a-far-country-to	went.	There	by-him	his-own	
sārē	ghōrchī	dēālē-dē	khōē.	Jēbē	tēh-rē	sē	āpnē	sārē
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrchē	khāyō	bēchiyō	mukē,	tēbē	tēs-mulkā-dō			
property	having-eaten	having-sold	was-finished,	then	that-country-in			
kāl	pōrō.	Tēbē	sē	dāljē	huā.	Tēbē	sē	ēkī-jimidārō-māji
a-famine	fell.	Then	he	poor	became.	Then	he	a-farmer-with
rahndā	lāgā.	Tēnē	sē	āpnē-dōkhrē-dē	sūgrā	chārdā		
remaining	began.	By-him	he	his-own-fields-in	swine	feeding		
chhārō.	Tēbē	sē	sūgōrō-rē	bōchē-hōndō-sōlēkrē-kōrē	āpnō			
was-appointed.	Then	he	the-swine-of	remained-becoming-husks-with	his-own			
pēchhā	bhōrnā	chāō-thā,	hōr	nā	dēō-thē	kōē	kichh	
belly	to-fill	wishing-was,	and	not	giving-was	anyone	anything	
tēs-lē.	Tēbē	tēs-rē	āpnē-bāpō-rē	rīgōr-dhōggōrō-rē	ād	ājē		
him-to.	Then	him-of	his-own-father-of	servants-menials-of	memory	came		
jē,	‘tīn-rē	āpū	khāiyō	rōtī-pōlī	bōchdī-thī,			
that,	‘them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
bāñ	ichhā	bhūkhā	mōrū.’	Tēnē	āpnē-jīwō-dō	sūchō,		
I	here	hungry	die.’	By-him	his-own-soul-in	it-was-thought,		
‘hāñ	ithā (for ichhā)	āpnē	bāpō-wilē	dēū.	Hāñ	tēs-khē	bōlū	
‘I	here	my-own	father-near	may-go.	I	him-to	may-say	



jē, “mōē Pōṇsōr nā dēkhiyō tāō āsdē pāp kīy(ō).  
*that, “by-me God not having-seen thee in-being sin was-done.*  
 Ēbē hāū tērō chōhtū phirnē jōgā nā rōhā. Tū mū.  
*Now I thy son to-be-called worthy not remained. Thou me*  
 āpnē-rigōrō-nōhōrē āpū-āgē chhār.”’ Tēbē sē tēthiyō  
*thine-own-servants-like thyself-before keep.”’ Then he from-there*  
 āpnē-bāpō-wilō chālā. Ājī sē dūr-ī thā, tēs-rē bāpē  
*his-own-father-near went. Still he far-even was, him-of by-the-father*  
 tēs dēkhiyō ghīṇ kī. Tēṇē phēṭī dēwiṇyō  
*him having-seen compassion was-made. By-him having-run having-gone*  
 tēs-chōhtū-rī kērō-dē ghyāl dēiyō mūhō-dē khōbū dīnē.  
*that-son-of neck-on clinging having-given the-face-on kisses were-given.*  
 Tēs-rē chōhtūē bōlā, ‘mō, bābā, Paṇsōr nā dēkhiyō  
*Him-of by-the-son it-was-said, ‘by-me, father, God not having-seen*  
 tāō āsdē pāp kiyō. Ēbē tērō chōhtū phirnē jōgā nā  
*thee in-being sin was-done. Now thy son to-be-called worthy not*  
 rōhā.’ Tēṇē āpnē-rigōrō-khē bōlō jē, ‘ēs-khī  
*I-remained.’ By-him his-own-servants-to it-was-said that, ‘this-one-to*  
 bhītrā gāriyō achhē achhē jhūrkē bōmāō. Hāthō-dē  
*from-inside having-brought good good garments put-on. Hand-on*  
 kāgnē, lātō-dē lwātē lāō. Jē āj yē mērā chōhtā muā  
*a-ring, feet-on shoes put. That to-day this my son dead*  
 hōndā, jīwā; khōā hōndā, milā.’ Tēbē sē dui sukhā-dē  
*being, lived; lost being, was-got.’ Then they two happiness-in*  
 pōrē.  
 fell.

Tēh-rā bōḍrā chōhtā ḍōkhrē-dē dēuā-dō thā. Jēbē sē  
*Him-of the-elder son the-field-in gone was. When he*  
 ghōrō-nērē pūjā, tēṇē nāchnō gāṇō suṇō. Tēbē tēṇē  
*the-house-near arrived, by-him dancing singing was-heard. Then by-him*  
 ēk rigōr bōdiyō pūchhō jē, ‘mhārē-kāē yah kā  
*a servant having-called it-was-asked that, ‘our(-house)-in this what*  
 hōī rōō?’ Tēṇē tēs-khī bōlō jē, ‘tērā  
*having-become remained?’ By-him him-to it-was-said that, ‘thy*  
 dād āē rōō-sō. Tērē-bābē tē-khī bhōlē  
*younger-brother having-come remained-is. By-thy-father him-for well*  
 chōngē āṇē-rī tēī khāṇō-kārī kī-sō.’ Ēī suṇiyō  
*healthy coming-of for a-feast made-is.’ This having-heard*  
 rusē-gōā. Bhītrē dēōndā bhājē-gōā. Tēh-rā bāb  
*he-became-angry. Within going he-refused. Him-of the-father*

bāhārē āsiyō tēs-khē manāōndā patēōndā lāgā. Chōhtē  
*outside having-become him-to reconciling coaxing began. By-the-son*  
 bōlō jē, 'mōē tērē tōhōl tōkurī kāē-bōrsō kī,  
*it-was-said that, 'by-me thy service attendance for-several-years was-done,*  
 tērō bōlō nēi tālā. Tēi mū-khē ēk chhēltū  
*thy said-thing not-even was-disobeyed. By-thee me-to a kid*  
 bī nā dittō, jēiē hā āpūē-sāu-sōngē khusī  
*even not was-given, by-which I my-own-friends-with rejoicing*  
 kōrdā. Jēbē ē tērā ējā chōhtā ājā, jēnē  
*might-have-made. When this thy such son came, by-whom*  
 tērē sārī ghōrchī chhēwriō-dē khēwē, tēs-khē tāē  
*thy all property harlots-on was-caused-to-be-eaten, him-for by-thee*  
 khānō-kārī dēpē.' Bābē tēs-khē jawāb dīnā jē,  
*a-feast was-given.' By-the-father him-to answer was-given that,*  
 'tū tō mū-sōngē dhērī rōē-sō. jē-kīē  
*'thou indeed me-with for-days (i.e. always) remained-art. Whatever*  
 mū-āgē āsō, sē sōh tērō sō. Hāō khusī hōnā  
*me-to is, that all thine is. For-us rejoiced to-become*  
 pōrō-thā, kēāi jē tērō dād mōrē-gōā-thā, ēbē  
*proper-was, because that thy younger-brother died-gone-was, now*  
 jiundā huā-sō; gōrāē-gōā-thā, milē-gōā.'  
*living become-is; lost-gone-was, got-went.'*

STANDARD LIST OF WORDS AND SENTENCES  
FOR THE KIŪṬHALĪ GROUP.

# STANDARD LIST OF WORDS AND

English.	Kiūṭhali.	Haṇḍūrī.
1. One . . .	Ek . . .	Ek . . .
2. Two . . .	Dō . . .	Dō . . .
3. Three . . .	Chaun . . .	Tin . . .
4. Four . . .	Tsār . . .	Chār . . .
5. Five . . .	Pānz, pāñjh . . .	Pāch . . .
6. Six . . .	Tshē . . .	Chhē . . .
7. Seven . . .	Sāt . . .	Sat . . .
8. Eight . . .	Atth . . .	Ath . . .
9. Nine . . .	Nau . . .	Nō . . .
10. Ten . . .	Daś . . .	Das . . .
11. Twenty . . .	Biś . . .	Bi . . .
12. Fifty . . .	Pajāh . . .	Pañjāh . . .
13. Hundred . . .	Śau . . .	Sō . . .
14. I . . .	Ā . . .	Hāñ . . .
15. Of me . . .	Mērā, mērō . . .	Mērā . . .
16. Mine . . .	Mērā, mērō . . .	Mērā . . .
17. We . . .	Hamē . . .	Āsē . . .
18. Of us . . .	Māhrā (or -ō), mārā (or -ō)	Asāḍā . . .
19. Our . . .	Māhrā (or -ō), mārā (or -ō)	Asāḍā . . .
20. Thou . . .	Tū . . .	Tū . . .
21. Of thee . . .	Tērā, tērō . . .	Tērā . . .
22. Thine . . .	Tērā, tērō . . .	Tērā . . .
23. You . . .	Tumē, tussē . . .	Tusē . . .
24. Of you . . .	Tumāhrā (or -ō) . . .	Tusāḍā . . .
25. Your . . .	Tumāhrā (or -rō) . . .	Tusāḍā . . .

# PHRASES FOR THE KIŪṬHALĪ GROUP.

Simla Sirāji.	Śōrāchōli.	English.
Ēk . . . . .	Ēk . . . . .	1. One.
Dō . . . . .	Dui . . . . .	2. Two.
Chaun . . . . .	Chin . . . . .	3. Three.
Chār . . . . .	Chār . . . . .	4. Four.
Pāñj . . . . .	Pāj . . . . .	5. Five.
Chho . . . . .	Chha . . . . .	6. Six.
Sāt . . . . .	Sāt . . . . .	7. Seven.
Āṭh . . . . .	Āṭh . . . . .	8. Eight.
Nau . . . . .	Nau . . . . .	9. Nine.
Daś . . . . .	Dauś . . . . .	10. Ten.
Biś . . . . .	Biś . . . . .	11. Twenty.
Pajā . . . . .	Ādō śau . . . . .	12. Fifty.
Śau . . . . .	Śau . . . . .	13. Hundred.
Ā . . . . .	Āñ . . . . .	14. I.
Mērā . . . . .	Mērā, mērō . . . . .	15. Of me.
Mērā . . . . .	Mērā, mērō . . . . .	16. Mine.
Aĩ, ě, aimũ, ěũ . . . . .	Hāmē, amē . . . . .	17. We.
Māhrā . . . . .	Āmōrā, amōrō, amārā, amārō, amrā, amrō.	18. Of us.
Māhrā . . . . .	Āmōrā, amōrō, amārā, amārō, amrā, amrō.	19. Our.
Tū . . . . .	Tū . . . . .	20. Thou.
Tērā . . . . .	Tērā, tērō . . . . .	21. Of thee
Tērā . . . . .	.....	22. Thine.
Tñāĩ, tñē . . . . .	Tumē . . . . .	23. You.
Tuaur . . . . .	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tuaurō . . . . .	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kiūṭhali.	Haṇḍūri.
26. He . . . .	Sē . . . .	Sē . . . .
27. Of him . . . .	Tēs-rā . . . .	Tēs-dā . . . .
28. His . . . .	Tēs-rā . . . .	Tēs-dā . . . .
29. They . . . .	Sē . . . .	Sē . . . .
30. Of them . . . .	Tin-rā, tihnau-rā . . . .	Tinā-rā . . . .
31. Their . . . .	Tin-rā, tihnau-rā . . . .	Tinā-rā . . . .
32. Hand . . . .	Hāth . . . .	Hāth . . . .
33. Foot . . . .	Lāt . . . .	Pair . . . .
34. Nose . . . .	Nāk . . . .	Nāk . . . .
35. Eye . . . .	Ākkhē . . . .	Hākh . . . .
36. Mouth . . . .	Mūh . . . .	Mūb . . . .
37. Tooth . . . .	Dānd . . . .	Dānd . . . .
38. Ear . . . .	Kān . . . .	Kān . . . .
39. Hair . . . .	Bāl . . . .	Kēs . . . .
40. Head . . . .	Mūṇḍ . . . .	Sir . . . .
41. Tongue . . . .	Jib . . . .	Jib . . . .
42. Belly . . . .	Pēt . . . .	Pēt . . . .
43. Back . . . .	Pīṭh . . . .	Pīṭh, pīṭhi . . . .
44. Iron . . . .	Lōā . . . .	Lōbā . . . .
45. Gold . . . .	Sōēnā . . . .	Sōinā . . . .
46. Silver . . . .	Chāṇḍ . . . .	Chāḍi . . . .
47. Father . . . .	Bāpī, bāṣ . . . .	Bābā . . . .
48. Mother . . . .	Āmā, ījī . . . .	Ammā . . . .
49. Brother . . . .	Bāiā, bāṣ . . . .	Dādā . . . .
50. Sister . . . .	Bēbi, būhṇ . . . .	Bōbō . . . .
51. Man . . . .	Māchh, ṭhīṇḍ . . . .	Māpī . . . .
52. Woman . . . .	Jwānas, chhēwṛī . . . .	Jawānas . . . .

Simla Sirājl.	Śōrāchālī.	English.
Sē . . . . .	Sēō, sē . . . . .	26. He.
Tēs-rā . . . . .	Tēs-rō . . . . .	27. Of him.
Tēs-rā . . . . .	Tēs-rō . . . . .	28. His.
Sē . . . . .	Sēō, sē . . . . .	29. They.
Tinan-rā . . . . .	Tiñ-rō . . . . .	30. Of them.
Tinau-rā . . . . .	Tiñ-rō . . . . .	31. Their.
Hāth . . . . .	Āhth . . . . .	32. Hand.
Lāt . . . . .	Bāgnō . . . . .	33. Foot.
Nāk . . . . .	Nāk . . . . .	34. Nose.
Ākh . . . . .	Ākh . . . . .	35. Eye.
Mũ . . . . .	Khāb . . . . .	36. Mouth.
Dād . . . . .	Dād . . . . .	37. Tooth.
Kān . . . . .	Kōnthū . . . . .	38. Ear.
Bāl . . . . .	Māḍal . . . . .	39. Hair.
Mūḍ . . . . .	Mūḍ . . . . .	40. Head.
Jib . . . . .	Jib . . . . .	41. Tongue.
Pēt . . . . .	Pēt . . . . .	42. Belly.
Pithi . . . . .	Pith . . . . .	43. Back.
Lōhō . . . . .	Lōh . . . . .	44. Iron.
Sāno . . . . .	Sunō . . . . .	45. Gold.
Rūpō . . . . .	Rūpō . . . . .	46. Silver.
Bābā . . . . .	Bābū, bāy . . . . .	47. Father.
Ī . . . . .	Ije, āy . . . . .	48. Mother.
Dādā, bhāi . . . . .	Bhāi, bhāyā . . . . .	49. Brother.
Dāē . . . . .	Dādē, bōnē . . . . .	50. Sister.
Māchh . . . . .	Māpichh, māpohh . . . . .	51. Man.
Astrō . . . . .	Chhēwṛi . . . . .	52. Woman.

English.	Kiūṭhali.	Haṇḍūrī.
53. Wife . . .	Chhēwṛī . . .	Bahū . . .
54. Child . . .	Bagēhr . . .	Bhāt . . .
55. Son . . .	Bēṭā, bagēhr . . .	Baṛā bhāt . . .
56. Daughter . . .	Bēṭī . . .	Chhōṭī . . .
57. Slave . . .	Ālī . . .	Kāmā . . .
58. Cultivator . . .	Bastarū . . .	Pāū . . .
59. Shepherd . . .	Badālā . . .	Gawāl . . .
60. God . . .	Ṭhāukur . . .	Parṁēśwar . . .
61. Devil . . .	Bhūt . . .	Lūd . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .
63. Moon . . .	Jūhṇ . . .	Chand . . .
64. Star . . .	Tārā . . .	Tārē . . .
65. Fire . . .	Āg . . .	Āg . . .
66. Water . . .	Chīs . . .	Pānī . . .
67. House . . .	Gauhr . . .	Ghar . . .
68. Horse . . .	Gohṛā . . .	Ghōṛā, kōṛā . . .
69. Cow . . .	Gāuī . . .	Gāyē . . .
70. Dog . . .	Səkārī, kukkar . . .	Kūtā . . .
71. Cat . . .	Ginḍā ( <i>m.</i> ), braīlī ( <i>f.</i> ) . . .	Bilī . . .
72. Cock . . .	Kukkrā . . .	Kukhrā . . .
73. Duck . . .	.....	Bātakh . . .
74. Ass . . .	Gādhā . . .	Gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Charkū, pañchhi . . .	Panchhi . . .
77. Go . . .	Ḍā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Bēṭh . . .	Baiṭh . . .



Simla Sirāji.	Sōrāchōli.	English.
Chhēḍṛi . . . .	Boṭi . . . .	53. Wife.
Chōhtū, chōhtā . . .	Lōbrē . . . .	54. Child.
Chhāngtū . . . .	Chhāgtū, māyū . . .	55. Son.
Chhāngti . . . .	Chhāgti, māi . . . .	56. Daughter.
Kāmōṇ . . . .	Kāmiṇ . . . .	57. Slave.
Bōsṇū . . . .	Bōsiṇ . . . .	58. Cultivator.
Bōṛhālā . . . .	Bēḍhālā . . . .	59. Shepherd.
Ṭhākūr . . . .	Pōṇēsōr . . . .	60. God.
Rīḍ . . . .	Satān . . . .	61. Devil.
Dēs . . . .	Śuruṇ . . . .	62. Sun.
Jūṇ . . . .	Jūhaṇ . . . .	63. Moon.
Tārā . . . .	Tārō . . . .	64. Star.
Āg . . . .	Āg . . . .	65. Fire.
Pāṇī . . . .	Pāṇi . . . .	66. Water.
Gauhr, gōhr . . . .	Ghaur, gauhr . . . .	67. House.
Gōhrā . . . .	Ghōṛō, gōhrō . . . .	68. Horse.
Gāō . . . .	Gāō . . . .	69. Cow.
Kūkar . . . .	Kukur . . . .	70. Dog.
Dhōḍā . . . .	Birāli . . . .	71. Cat.
Kākhṛā . . . .	Kukhrō . . . .	72. Cock.
Bōtōkh . . . .	Bōtōk . . . .	73. Duck.
Gādā . . . .	Gādō . . . .	74. Ass.
Ūṭ . . . .	Ūṭ . . . .	75. Camel.
Pōkhrā . . . .	Chōṛkā . . . .	76. Bird.
Dē . . . .	Dē . . . .	77. Go.
Khā . . . .	Khā . . . .	78. Eat.
Bōṭh . . . .	Bēs . . . .	79. Sit.

English.	Kiñṭhali.	Harṣṭūl.
80. Come . . .	Ā . . .	Ā . . .
81. Beat . . .	Ṭip . . .	Mār . . .
82. Stand . . .	Ūbhā o . . .	Ubē-hō . . .
83. Die . . .	Mōr . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Daur . . .	Daur . . .
86. Up . . .	Ūbhā . . .	Ubē . . .
87. Near . . .	Nēūrē . . .	Nērē . . .
88. Down . . .	Bhūṭidā, āndhā . . .	Udē . . .
89. Far . . .	Dūr . . .	Dūr . . .
90. Before . . .	Gāṭkā . . .	Āgē . . .
91. Behind . . .	Pāchhukā, pichhaṭkā . . .	Pichhā . . .
92. Who . . .	Kuṇ . . .	Kiō . . .
93. What . . .	Kāh . . .	Kyā . . .
94. Why . . .	Kōnni-khē, kōē . . .	Kaṭ . . .
95. And . . .	Hōr . . .	Phēr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jai . . .	Jē . . .
98. Yes . . .	Āh . . .	Hā . . .
99. No . . .	Nīh, na . . .	Nā . . .
100. Alas . . .	Rakh . . .	Dukh . . .
101. A father . . .	Bāpū . . .	Bāo . . .
102. Of a father . . .	Bāpū-rā . . .	Bāo-rā . . .
103. To a father . . .	Bāpū-khē, -hāgō . . .	Bāo-khē . . .
104. From a father . . .	Bāpū-dā, -hāgō . . .	Bāo-tē . . .
105. Two fathers . . .	Dō bāpū . . .	Dō bāē . . .
106. Fathers . . .	Bāpū . . .	Bāo . . .

Simla Sirāji.	Śrāchōli.	English.
Āj . . . . .	Āś . . . . .	80. Come.
Piṭ . . . . .	Piṭ . . . . .	81. Beat.
Ubā ṭ . . . . .	Ubē-hṭ . . . . .	82. Stand.
Mōr . . . . .	Mū . . . . .	83. Die.
Dē . . . . .	Dē . . . . .	84. Give.
Phēṭ . . . . .	Śig . . . . .	85. Run.
Gāsh . . . . .	Gāś . . . . .	86. Up.
Nērā . . . . .	Nēri . . . . .	87. Near.
Niṭhō . . . . .	Niūdō . . . . .	88. Down.
Dūr . . . . .	Dūr . . . . .	89. Far.
Āgē . . . . .	Āgū . . . . .	90. Before.
Pāchhē . . . . .	Pichhā . . . . .	91. Behind.
Kūn-jā . . . . .	Kuṇṭ . . . . .	92. Who.
Kā . . . . .	Kā . . . . .	93. What.
Kaīi . . . . .	Kēukhī . . . . .	94. Why.
Tai . . . . .	Tai, tē . . . . .	95. And.
Sidhō . . . . .	Par . . . . .	96. But.
Jai . . . . .	Jē . . . . .	97. If.
Ō . . . . .	Hābā . . . . .	98. Yes.
Nā . . . . .	Nā . . . . .	99. No.
Jhaurī . . . . .	Ērā . . . . .	100. Alas.
Bābā . . . . .	Bābū . . . . .	101. A father.
Bābē-rā . . . . .	Bābū-rā . . . . .	102. Of a father.
Bābē-ka . . . . .	Bābū-khē . . . . .	103. To a father.
Bābē-dō . . . . .	Bābū-dē . . . . .	104. From a father.
Dō bābē . . . . .	Dui bābū . . . . .	105. Two fathers.
Bābē . . . . .	Bābū . . . . .	106. Fathers.

English.	Kiūṭhali.	Haṇḍūri.
107. Of fathers . . .	Bāpū-rā . . .	Bāo-rā . . .
108 To fathers . . .	Bāpū-khē, -hāgē . . .	Bāo-khē . . .
109. From fathers . . .	Bāpū-dā, -hāgō . . .	Bāo-tē . . .
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .
112. To a daughter . . .	Bēṭi-khē, -hāgē . . .	Bēṭi-khē . . .
113. From a daughter . . .	Bēṭi-dā, -hāgō . . .	Bēṭi-tē . . .
114. Two daughters . . .	Dō bēṭi . . .	Dō bēṭiyā . . .
115. Daughters . . .	Bēṭi . . .	Bēṭiyā . . .
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭiyā-rā . . .
117. To daughters . . .	Bēṭi-khē, -hāgē . . .	Bēṭiyā-khē . . .
118. From daughters . . .	Bēṭi-dā, -hāgō . . .	Bēṭiyā-tē . . .
119. A good man . . .	Ēk bhalā māchh . . .	Khārā ādmi . . .
120. Of a good man . . .	Ēki bhalē māchhō-rā . . .	Kharē ādmi-rā . . .
121. To a good man . . .	Ēki bhalē māchhō-khē, -hāgē. . .	Kharē ādmi-khē . . .
122. From a good man . . .	Ēki bhalē māchhō-dā, -hāgō . . .	Kharē ādmi-tē . . .
123. Two good men . . .	Dō bhalē māchh . . .	Dō kharē ādmi . . .
124. Good men . . .	Bhalē māchh . . .	Kharē ādmi . . .
125. Of good men . . .	Bhalē māchhō-rā . . .	Kharē ādmiyā-rā . . .
126. To good men . . .	Bhalē māchhō-khē, -hāgē . . .	Kharē ādmiyā-jō . . .
127. From good men . . .	Bhalē māchhō-dā, -hāgō . . .	Kharē ādmiyā-tē . . .
128. A good woman . . .	Ēk tsōzzari jwānas . . .	Ēk khari jawāpas . . .
129. A bad boy . . .	Ēk natsōzzā (or natsōzzarō) bagēhr. . .	Ēk burā chhōṭū . . .
130. Good women . . .	Tsōzzari chhēwri . . .	Khariyā jawāpasā . . .
131. A bad girl . . .	Ēk natsōzzi chōṭi . . .	Ēk buri chhōkri . . .
132. Good . . .	Tsōzzarā (or -rā) . . .	Kharā . . .
133. Better . . .	(Ēs-dā) bēh (better than this). . .	(Tēs-tē) kharā . . .

Simla Sirāji.	Sōrāchōli.	English.
Bābē-rā . . . .	Bābū-rā . . . .	107. Of fathers.
Bābē-kā . . . .	Bābē-khē . . . .	108. To fathers.
Bābā-dō . . . .	Bābē-dō . . . .	109. From fathers.
Chōhṭi . . . .	Chhāḡṭi . . . .	110. A daughter.
Chōhṭi-rā . . . .	Chhāḡṭi-rā . . . .	111. Of a daughter.
Chōhṭi-ka . . . .	Chhāḡṭi-khē . . . .	112. To a daughter.
Chōhṭi-dō . . . .	Chhāḡṭi-dō . . . .	113. From a daughter.
Dō chōhṭiyā . . . .	Dūi chhāḡṭi . . . .	114. Two daughters.
Chōhṭi . . . .	Chhāḡṭi . . . .	115. Daughters.
Chōhṭi-rā . . . .	Chhāḡṭi-rā . . . .	116. Of daughters.
Chōhṭi-ka . . . .	Chhāḡṭi-khē . . . .	117. Two daughters.
Chōhṭi-dō . . . .	Chhāḡṭi-dō . . . .	118. From daughters.
Bhōlā māchh . . . .	Bhōlō māṇchh . . . .	119. A good man.
Bhōlē māchh-rā . . . .	Bhōlē māṇchhō-rā . . . .	120. Of a good man.
Bhōlē māchh-ka . . . .	Bhōlē māṇchhō-khē . . . .	121. To a good man.
Bhōlē māchh-dō . . . .	Bhōlē māṇchhō-dō . . . .	122. From a good man.
Dō bhōlē māchh . . . .	Dūi bhōlē māṇchh . . . .	123. Two good men.
Bhōlē māchh . . . .	Bhōlē māṇchh . . . .	124. Good men.
Bhōlē māchh-rā . . . .	Bhōlē māṇchhō-rā . . . .	125. Of good men.
Bhōlē māchh-ka . . . .	Bhōlē māṇchhō-khē . . . .	126. To good men.
Bhōlē māchh-dō . . . .	Bhōlē māṇchhō-dō . . . .	127. From good men.
Bhōli chhēṛi . . . .	Bhōlē chhēwṛi . . . .	128. A good woman.
Burō chōhṭū . . . .	Ēk nikāmō chhāḡṭū . . . .	129. A bad boy.
Bhōli chhēṛi . . . .	Bāṭhṇi chhēwṛi . . . .	130. Good women.
Rihī chōhṭi . . . .	Ēk nikāmi māi . . . .	131. A bad girl.
Āchhō, bhōlō . . . .	Āchhō . . . .	132. Good.
Āchhō, bhōlō . . . .	(Tēs-kiñ) āchhō . . . .	133. Better.

English.	Kiūthali.	Haṇḍūri.
134. Best . . .	Sōbbi-dā tsōzzarā (-rō) . . .	(Sab-tē) kharā . . .
135. High . . .	Uchṭā (or -tō) . . .	Ūchā . . .
136. Higher . . .	(Ēs-dā) uchṭā (-tō) . . .	(Tēs-tē) ūchā . . .
137. Highest . . .	Sōbbi-dā uch <sup>a</sup> ṭā (-tō) . . .	(Sab-tē) ūchā . . .
138. A horse . . .	Gōhrā . . .	Kōrā . . .
139. A mare . . .	Gōhrī . . .	Kōrī . . .
140. Horses . . .	Gōhrē . . .	Kōrē . . .
141. Mares . . .	Gōhrī . . .	Kōriyā . . .
142. A bull . . .	Sān . . .	Bald . . .
143. A cow . . .	Gāuī . . .	Gāyē . . .
144. Bulls . . .	Sān . . .	Bald . . .
145. Cows . . .	Gāuī . . .	Gayē . . .
146. A dog . . .	Sakārī . . .	Kūtā . . .
147. A bitch . . .	Sakāran . . .	Kūti . . .
148. Dogs . . .	Sakār . . .	Kūtē . . .
149. Bitches . . .	Sakārī . . .	Kūtīyā . . .
150. A he goat . . .	Bākrā . . .	Bakrā . . .
151. A female goat . . .	Bakrī . . .	Bakrī . . .
152. Goats . . .	Bakrē . . .	Bakrē . . .
153. A male deer . . .	Aran . . .	Hiran . . .
154. A female deer . . .	Arnī . . .	Hirni . . .
155. Deer . . .	Aran . . .	Hiran . . .
156. I am . . .	Ā ōssū, āsū . . .	Hāū hē . . .
157. Thou art . . .	Tū ōssē, āsē . . .	Tū hē . . .
158. He is . . .	Sē ōssā, ōssō, āsū, āsō . . .	Sē hē . . .
159. We are . . .	Hamē ōssū, āsū . . .	Āsē hē . . .
160. You are . . .	Tumē ōssō, āsō . . .	Tusē hē . . .

Simla Sirāji.	Śōrāchōli.	English.
Sabhi-dō āchhō . . .	Bādē-khū āchhō . . .	134. Best.
Uchhṭō . . .	Gās . . .	135. High.
Uchhṭō . . .	(Tēs-khū) gās . . .	136. Higher.
Sabhi dō uchhṭā . . .	Bādē-khū gās . . .	137. Highest.
Gōhrā . . .	Gōhrō . . .	138. A horse.
Gōhrī . . .	Gōhrī . . .	139. A mare.
Gōhrē . . .	Gōhrē . . .	140. Horses.
Gōhrī . . .	Gōhrī . . .	141. Mares.
Bōlōd . . .	Bōlōd . . .	142. A bull.
Gāō . . .	Gāō . . .	143. A cow.
Bōlōd . . .	Bōlōd . . .	144. Bulls.
Gāō . . .	Gāwī . . .	145. Cows.
Kūkōr . . .	Kukur . . .	146. A dog.
Kukrī . . .	Kukrē . . .	147. A bitch.
Kūkar . . .	Kukōr . . .	148. Dogs.
Kukrī . . .	Kukrī . . .	149. Bitches.
Bākṛā . . .	Bākṛō . . .	150. A he goat.
Bākṛī . . .	Bākṛē . . .	151. A female goat.
Bākṛē . . .	Bākṛē . . .	152. Goats.
Hōrin . . .	Ōrin . . .	153. A male deer.
Hōrnī . . .	Ōrin . . .	154. A female deer.
Hōrnī . . .	Ōrin . . .	155. Deer.
Āñ sō, ōsō, ōsō . . .	Āñ ōsū, āsū sū . . .	156. I am.
Tū ai, sō, ōsō, ōsō . . .	Tū ōsō, sō, āsā, sā . . .	157. Thou art.
Sē au, ō, ō, sō, ōsō, ōsō . . .	Sē, ōsō, sō, āsā, sā . . .	158. He is.
Ē ū, sō, ōsō, ōsō . . .	Āmē, ōsū, āsū, sū . . .	159. We are.
Tūē ō, sō, ōsō, ōsō . . .	Tumē ōsō, sō, āsā, sā . . .	160. You are.

English.	Kiñṭhali.	Haṇḍiri.
161. They are . . .	Sē ōssā, ōssō, āsā, āsō . . .	Sē hō . . .
162. I was . . .	Ā thā, thiyā . . .	Hāñ thā . . .
163. Thou wast . . .	Tā thā, thiyā . . .	Tū thā . . .
164. He was . . .	Sē thā, thiyā . . .	Sē thā . . .
165. We were . . .	Hamē thē, thiyē . . .	Āsē thē . . .
166. You were . . .	Tumē thē, thiyē . . .	Tusē thē . . .
167. They were . . .	Sē thē, thiyē . . .	Sē thē . . .
168. Be . . .	Ō . . .	Hō . . .
169. To be . . .	Ōñ, ōhñ . . .	Hōñā . . .
170. Being . . .	Hundā . . .	Hundā . . .
171. Having been . . .	Ōē-rā (or -rō) . . .	Hōi-kē . . .
172. I may be . . .	A ōñ, ōhñ . . .	Hāñ hōñ . . .
173. I shall be . . .	Ā ōhñmā . . .	Hāñ hñgā ñgā . . .
174. I should be . . .	Ā ōñ, ōhñ . . .	.....
175. Beat . . .	Ṭip . . .	Mā . . .
176. To beat . . .	Ṭipñ . . .	Māñā . . .
177. Beating . . .	Ṭip-dā . . .	Mārdē . . .
178. Having beaten . . .	Ṭipē-rā (or -rō) . . .	Māri-kē . . .
179. I beat . . .	Ā ṭipñ . . .	Hāñ māñ . . .
180. Thou beatest . . .	Tā ṭipē . . .	Tū mārdē . . .
181. He beats . . .	Sē ṭipā, ṭipō . . .	Sē mārdē . . .
182. We beat . . .	Hamē ṭipñ . . .	Āsē mārdē . . .
183. You beat . . .	Tumē ṭipā, ṭipō . . .	Tusē mārdō . . .
184. They beat . . .	Sē ṭipā, ṭipō . . .	Sē mārdē . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mōē ṭipā . . .	Mē mārdyā . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Toē ṭipā . . .	Tē mārdyā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Tiniē ṭipā . . .	Tiniyē mārdyā . . .



Simla Sirāji.	Sōrāchōli.	English.
Sē au, ō, ǝ, sō, ǝsō, ǝsō	Sē ǝsō, sō, āsā, sā	161. They are.
Ǻ tā, thā	Ǻñ thō	162. I was.
Tā tā, thā	Tā thō	163. Thou wast.
Sē tā, thā	Sē thō	164. He was.
Ǻ tā, thē	Āmē thiē	165. We were.
Tāñ tā, thē	Tumē thē	166. You were.
Sē tā, thē	Sē thē	167. They were.
Hō	Ō	168. Be.
Ōhñā	Ōñā	169. To be.
Hundā	Ōndā	170. Being.
Hōē-rō	Ōiyō	171. Having been.
Hōū	Ǻñ ōū	172. I may be.
Ǻ hālā	Ǻñ ōūlō	173. I shall be.
.....	.....	174. I should be.
Piṭ	Piṭ	175. Beat.
Piṭñā	Piṭñā	176. To beat.
Piṭdā	Piṭdā	177. Beating.
Piṭē-rō	Piṭiyō	178. Having beaten.
Ǻ piṭñā	Ǻñ piṭñā	179. I beat.
Tā piṭē, piṭā	Tā piṭō	180. Thou beatest.
Sē piṭō	Sē piṭō	181. He beats.
Ǻ piṭñā	Āmē piṭē	182. We beat.
Tāñ piṭō	Tumē piṭē	183. You beat.
Sē piṭō	Sē piṭō	184. They beat.
Mōē piṭā	Māñ piṭō	185. I beat ( <i>Past Tense</i> ).
Toē piṭā	Tāñ piṭō	186. Thou beatest ( <i>Past Tense</i> ).
Tēnnē piṭā	Tiñ piṭō	187. He beat ( <i>Past Tense</i> ).

English.	Kiūṭhali.	Haṇḍūrī.
188. We beat ( <i>Past Tense</i> )	Hamē ṭipā . . .	Āsē mārēyā . . .
189. You beat ( <i>Past Tense</i> )	Tumē ṭipā . . .	Tusē mārēyā . . .
190. They beat ( <i>Past Tense</i> ).	Tihnē ṭipā . . .	Tinē mārēyā . . .
191. I am beating . . .	Ā ṭipdā lāgē-rōā . . .	Hāū mārēyā lagī-rayā . . .
192. I was beating . . .	Ā ṭipū-thā . . .	Hāū mari rayā-thā . . .
193. I had beaten . . .	Moē ṭipā-thā . . .	Mē mārēyā-thā . . .
194. I may beat . . .	Ā ṭipū . . .	Hāū mārū . . .
195. I shall beat . . .	Ā ṭipmā, ṭipūā . . .	Hāū mārūgā . . .
196. Thou wilt beat. . .	Tū ṭipēlā . . .	Tū mārēyā . . .
197. He will beat . . .	Sē ṭipōlā . . .	Sē mārēyā . . .
198. We shall beat . . .	Hamē ṭipmā . . .	Āsē mārēyā . . .
199. You will beat . . .	Tumē ṭipōlē . . .	Tusē mārēyā . . .
200. They will beat. . .	Sē ṭipōlē . . .	Sē mārēyā . . .
201. I should beat . . .	Ā ṭipū . . .	.....
202. I am beaten . . .	Ā ṭipā jāū . . .	Hāū mārēyā gēyā . . .
203. I was beaten . . .	Ā ṭipā gōā . . .	Hāū mārēyā gēyā-thā . . .
204. I shall be beaten . . .	Ā ṭipā jāūmā . . .	Hāū mārēyā gayā-hūgā . . .
205. I go . . .	Ā dēū . . .	Hāū jāū . . .
206. Thou goest . . .	Tū dēwē . . .	Tū jāē . . .
207. He goes . . .	Sē dēwā, dēwō . . .	Sē jāē . . .
208. We go . . .	Hamē dēū . . .	Āsē jāē . . .
209. You go . . .	Tumē dēwā, dēwō . . .	Tusē jāē . . .
210. They go . . .	Sē dēwā, dēwō . . .	Sē jāē . . .
211. I went . . .	Ā dēwā . . .	Hāū gēyā . . .
212. Thou wentest . . .	Tū dēwā . . .	Tū gēyā . . .
213. He went . . .	Sē dēwā . . .	Sē gēyā . . .
214. We went . . .	Hamē dēwē . . .	Āsē gayē . . .

Simla Sirāji.	Śōrāchōli.	English.
Ē piṭā . . . .	Āmē piṭō . . . .	188. We beat ( <i>Past Tense</i> ).
Tūē piṭā . . . .	Tumē piṭō . . . .	189. You beat ( <i>Past Tense</i> ).
Tinē piṭā . . . .	Tinē piṭō . . . .	190. They beat ( <i>Past Tense</i> ).
Ā piṭē rōhā ũ . . . .	Ā ũ piṭū-lāgē-rōā-sū, ā ũ piṭū-sū.	191. I am beating.
Ā piṭē rōhā tā . . . .	Ā ũ piṭū-thā . . . .	192. I was beating.
Moē piṭā tā . . . .	Māi piṭō-thō . . . .	193. I had beaten.
Ā piṭū . . . .	Ā ũ piṭū . . . .	194. I may beat.
Ā piṭūlā . . . .	Ā ũ piṭūlō . . . .	195. I shall beat.
Tū piṭelā . . . .	Tū piṭlō . . . .	196. Thou wilt beat.
Sē piṭelā, piṭlā . . . .	Sē piṭlō . . . .	197. He will beat.
Ē piṭūmē, piṭmē . . . .	Āmē piṭūlē . . . .	198. We shall beat.
Tūē piṭolē, piṭlē . . . .	Tumē piṭelā . . . .	199. You will beat.
Sē piṭolē, piṭlē . . . .	Sē piṭlē . . . .	200. They will beat.
.....	.....	201. I should beat.
Ā piṭā gōā . . . .	Ā ũ piṭō-jāu-sū . . . .	202. I am beaten.
Ā piṭā gōā tā . . . .	Ā ũ piṭō-gōā . . . .	203. I was beaten.
Ā piṭā jānlā . . . .	Ā ũ piṭō-jāulā . . . .	204. I shall be beaten.
Ā dēū . . . .	Ā ũ dēū . . . .	205. I go.
Tū dēā . . . .	Tū dēwō . . . .	206. Thou goest.
Sē dēō . . . .	Sē dēwā . . . .	207. He goes.
Ē dēū . . . .	Āmē dēū . . . .	208. We go.
Tūē dēō . . . .	Tumē dēwē, dēō . . . .	209. You go.
Sē dēō . . . .	Sē dēwē, dēō . . . .	210. They go.
Ā dēwā . . . .	Ā ũ dēwō . . . .	211. I went.
Tū dēwā . . . .	Tū dēwō . . . .	212. Thou wentest.
Sē dēwē . . . .	Sē dēwō . . . .	213. He went.
Ē dēwē . . . .	Āmē dēwē . . . .	214. We went.

English	Kiūṭhali.	Haṇḍūri.
215. You went . . .	Tumē dēwē . . .	Tusē gayē . . .
216. They went . . .	Sē dēwē . . .	Sē gayē . . .
217. Go . . .	Ḍē . . .	Jā . . .
218. Going . . .	Ḍeundā . . .	Jāndā . . .
219. Gone . . .	Goā . . .	Gayā . . .
220. What is your name ?	Tērā kāh nā ḍssō ? . .	Tērā kyā nāw ? . .
221. How old is this horse ?	Ēs gōhrē-ri kāh ummōr ḍssō ?	Is ghōrē-ri kyā umar hē ? .
222. How far is it from here to Kashmir ?	Ēthā-dā Kāsmir kitnā dūr āsā ?	Kāsmir ēthā-tē kitnī dūr hē ?
223. How many sons are there in your father's house ?	Tērē bāō-rē gauhrē kitnē bagēhr āsā ?	Tērē bāwā-rē ghar kitnē maṭhē hai ?
224. I have walked a long way to-day.	Ā āj bahutā haṇḍā . .	Hāū āj baṛiyē dūrnā-tē āyā
225. The son of my uncle is married to his sister.	Mērē kākē-rā chōhtā tēs-ri bauhpē-sāthi biā āsā.	Mērē chāchū-rā put tēs-riyā baihan-sāthi byā hē.
226. In the house is the saddle of the white horse.	Chittē gōhrē-ri zīn tēs gauhrē āsā.	Bagē ghōrē-ri jin ghar-hi rakhū-ri.
227. Put the saddle upon his back.	Tēs pāndē zīn tsār . .	Jin piṭhī-parō rākhī-dō .
228. I have beaten his son with many stripes.	Moē tēs-rā chōhtā chitē- sāthi ṭipā.	Mai tēs-rē putō-jō bahut kuṭyā.
229. He is grazing cattle on the top of the hill.	Sē ṭibbē-pāndē pāsū tsārō .	Ō uthī dhārā par pāsūā chārāyā karō-ā.
230. He is sitting on a horse under that tree.	Sē tēs dālō nhētē gōhrē- pāndē bēthā āsā.	Ō dālō-hēth ghōrē-parō chaṛū-rā.
231. His brother is taller than his sister.	Tēs-rā bhāiā tēs-ri bauhpē- dā lābā āsā.	Tēs-rā bhāi tēs-tē ( <i>than him</i> ) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl dāhē rupōyā āsā.	Tētē-dā mōl dhāi rupaiyē ā.
233. My father lives in that small house.	Mērā bāō tēs mhāṭhrē gauhrō-dā rauhā.	Mērā bāō tēs chhōṭiyā jhuā- giyā raā.
234. Give this rupee to him	Ēh rupōyā tēs-khē dā . .	Ē rupaiyā ē-jō dō . .
235. Take those rupees from him.	Sē rupōyō tēs-hāgō urē lō .	Ē rupaiyē tēs-tē lēi-lō .
236. Beat him well and bind him with ropes.	Tēs āchhā ṭip ōr rōssī-sāthi bānh.	Ēs-jō ain kuṭī-kē rasē-kanē bādhō.
237. Draw water from the well.	Kūē-dā chīs ān . .	Kūē-tē pāṇī chakī-lē . .
238. Walk before me . .	Mā dā gāḍ-kā dē . .	Mā-tē āgē chal . .
239. Whose boy comes be- hind you ?	Tussō-phā picchhāū-kā kōs- rā chōhtā āō ?	Tā-tē picchhē kēs-rā bhāū hai ?
240. From whom did you buy that ?	Sē tussē kōs-phā lōā-thā ? .	Ē tē kēs-tē lēyā-hai ? .
241. From a shopkeeper of the village.	Gā-rē bāṇiyē-phā . .	Gāw-rē baṭāniyē-tē .

Simla Sirāji.	Śrāchōli.	English.
Tūē dēwē . . .	Tūmē dēwē . . .	215. You went.
Sē dēwē . . .	Sē dēwē . . .	216. They went.
Dē . . .	Dē . . .	217. Go.
Dēundā . . .	Dēundā . . .	218. Going.
Dēwā . . .	Dēwā . . .	219. Gone.
Tērō nāwō kā ō ? . . .	Tērō kā nāō rē ? . . .	220. What is your name ?
Ē ghōrā keti umari-rā ? . . .	Ēs gōhrē-rē kā umōr āsā ? . . .	221. How old is this horse ?
Ith-dā Kashmir kitnō dūr sō ? . . .	Ichhē-kiū Kōsmir kētrī dūr āsā ? . . .	222. How far is it from here to Kashmir ?
Tērē bāp-rē keti chōhtē ō ? . . .	Tērē bābū-rē kēttē chhāng-tū āsā ? . . .	223. How many sons are there in your father's house ?
Āj ā dūr tēi hāndā . . .	Āū āj bhōutō hāndō . . .	224. I have walked a long way to-day.
Mērē kākē-rē chōhtē ēs-ri būhā āpī sō. . . .	Mērē kākē-rē chhāgtū tēs-ri dādī-rō jāpō huō. . . .	225. The son of my uncle is married to his sister.
Śuklē gōhrē-ri jin gauhrō ō. . . .	Śuklē gōhrē-rē kāthē ghōrō bihrō āsā. . . .	226. In the house is the saddle of the white horse.
Jin ēs-ri pīthī-gās chhār . . .	Tēs-ri pīthē gāsī kāthē pāpō. . . .	227. Put the saddle upon his back.
Mō ēs-rō chōhtē chihē pītā. . . .	Mūi tēs-rō chhāgtū chhiṭē-kōrē pītō-sō. . . .	228. I have beaten his son with many stripes.
Sē tēs dāhō gōrū dēwāndā. . . .	Sō tīr gāsī bōhchē chārō āsā. . . .	229. He is grazing cattle on the top of the hill.
Sē tēs-ruk-riṭhē gōhrē gās ō. . . .	Sō tēs bikh-tholi gōhrē-gāsē bōthā-sā. . . .	230. He is sitting on a horse under that tree.
Tēs-rā bhāi tēs-ri bauhō-dā lāmbā ō. . . .	Tēs-rā bhāyā tēs-ri bōpē-kiū lābā āsā. . . .	231. His brother is taller than his sister.
Tēs-rō mōl dhāi rupē . . .	Tēthū-rō mōl dhāi rupayā āsā. . . .	232. The price of that is two rupees and a half.
Mērā bābā tēs nādē gauhrō-dā rō-ō. . . .	Mērō bābū chhōtē ghōrō-dō rōā-sā. . . .	233. My father lives in that small house.
Ē rupē tēs dē . . .	Ēs rupayē ēs dēō . . .	234. Give this rupee to him.
Tēs-dā sējā rupeā āp . . .	Tiyō rupayē tēs-kiū ōr kōr. . . .	235. Take those rupees from him.
Tēs āchhē pītē bi ōr rāsiyē bi bānē. . . .	Tēs āchhō pīt tēō rōstē kōrī bān. . . .	236. Beat him well and bind him with ropes.
Bāo-dō pāpī khich . . .	Kūē-kiū pāpī gār . . .	237. Draw water from the well.
Mū-dō gāñ-kā chāl . . .	Mūi āgū chāl . . .	238. Walk before me.
Tā pāchhē kōs-rā chōhtā ājō ? . . .	Tumūi pōchhi kās-rā māyū āsā ? . . .	239. Whose boy comes behind you ?
Tūē kōs-dā ginā ? . . .	Tumē sēō kās-dō ginō-thō ? . . .	240. From whom did you buy that ?
Gāō-rē ēki bōniyē-dā . . .	Gōrō-rē bāniyē-kiū . . .	241. From a shopkeeper of the village.



## THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukētī, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Biās, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtḡurū (Kotgarh) *‘alāqa* of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiñṭhālī. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtḡurū *‘alāqa*. This tract is locally known as Šodōch or Šōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Biās side of the watershed, is different, and is allied to Kulūī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Šōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Šōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirājī is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Šōdōchī—		
Sangri . . . . .	2,606	
Keonthal . . . . .	3,026	
Kumharsain . . . . .	6,039	
Bashahr . . . . .	3,658	
Kotgarh . . . . .	3,564	
	<hr/>	
	18,893	
Outer Sirājī . . . . .	20,000	
	<hr/>	
	38,893	
	<hr/>	
	TOTAL . . . . .	38,893
		<hr/>

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

**Vocabulary.**—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.' :—

- āgdē*, before.
- ākkh*, the eye.
- āl*, a weaving machine (O. S.).
- ārnau*, to be defeated.
- ārśā*, on this side.
- ātshau*, see *hātshau*.
- auhṇau*, or *aunṇau*, to be, to become.
- aul*, a plough.
- bāb*, a father.
- bāṅṇau*, to run.
- bāgur*, wind, air.
- bāhrṭau*, a load.
- bāī*, *bāē*, *bhāī*, a brother.
- baīhṇ*, see *būhṇ*.
- bailī*, the evening meal (O. S.).
- barērā*, a brother (O. S.).
- banhrī*, much.
- baun*, a forest, jungle.
- bāvtā*, one of the slanting roofs of a house (O. S.).
- bēḍṇau*, or *bōḍṇau*, to call, summon.
- bēḍḍau*, seed.
- bēhṇ*, a sheep.
- bēṣṇau*, to sit.
- bēthū*, a low-caste servant, a slave.
- bhōrī*, great, excessive.
- bijā*, drought (O. S.).
- bītau*, good, beautiful.
- bōḍḍau*, great, large.
- bōḍkau*, great, excessive.



- bōdṇau*, see *bēdṇau*.  
*bōḷd*, an ox.  
*brailau*, fem. *braili*, a cat.  
*bū*, a grandfather (O. S.).  
*būhṇ*, *baihṇ*, a younger sister.  
*būṭ*, a tree.  
*chāṇ*, ready.  
*chanṇau*, to make.  
*chaun*, three.  
*chēi*, a younger sister.  
*chhēōṛi*, see *tshēōṛi*.  
*chhōṭū*, see *tshōṭū*.  
*chīr*, a plot of cultivated land (O. S.).  
*chiūkhū*, fem. *chiūkhī*, a small bird.  
*dāhr*, a hill.  
*dāi*, an elder sister.  
*daihrau*, a day, the sun.  
*daihē*, daily, continually, always.  
*dālji*, poor, indigent.  
*dāṇau*, to place.  
*dānd*, a tooth.  
*dau*, sunshine.  
*dēuṇau*, to go.  
*dhaṇ*, the belly (O. S.).  
*dhōṛi jāṇau*, to tumble down (O. S.).  
*dhōṇi*, the master of a *bēṭhū* (O. S.).  
*dōl*, a plain (O. S.).  
*dzādan*, cold.  
*dzai*, if, that.  
*dzibh*, the tongue.  
*dzōṇau*, a man, a person.  
*dzōṛkī*, a fish (O. S.).  
*dzōt*, a hill-top, pass (O. S.).  
*dzōth*, *dzōth*, the moon.  
*gāē*, upon.  
*gāś*, up.  
*gauhr*, a house.  
*gēō*, ghī.  
*ghīṇ*, compassion.  
*ghōrchī*, property, possessions.  
*gōṛāṇau*, to be lost.  
*gōhrau*, a horse.  
*grāsnī*, a household god (O. S.).  
*graū*, a village.  
*guḷūau*, sweet.

- hāṇḍṇau*, to walk.  
*hātth*, a hand.  
*hātshau*, *hātsau*, *ātshau*, good.  
*hīdzē*, yesterday. In (O. S.) *hīj*.  
*hōknau*, little, small.  
*hōrth*, a wife (O. S.).  
*hōtsau*, little, small (O. S.).  
*hūbhī*, up.  
*hūndī*, down.  
*ī*, *īj*, a mother.  
*ichhṇau*, to come (O. S.).  
*jāt*, the mouth.  
*jhēṭṇau*, to fight.  
*jhīrnau*, to draw (water).  
*jhūṭṇau*, to drink (O. S.).  
*jōchṇau*, to yoke, and *jōchnau*, to plough.  
*jōlkā*, clothes (O. S.).  
*kāē*, near.  
*kāṅṇī*, a ring.  
*kāllē*, to-morrow.  
*kēṇkī*, alone, separate (O. S.).  
*khākkh*, the corner of the mouth (O. S.).  
*khāssau*, much (O. S.).  
*khēch*, *khēts*, a field.  
*khēuṇau*, to give to eat.  
*khōrānt*, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).  
*khōrau*, upright, standing.  
*khōṭṇau*, to serve, to do service.  
*kōṇak*, wheat (O. S.).  
*kōṇōrā*, a winnowing tub (O. S.).  
*lāgfī*, a field.  
*laiṇau*, to take.  
*lāṇau*, to apply, appoint (*lagāna*).  
*lāt*, a foot.  
*lōlōṭā*, a haystack (O. S.).  
*lōṭṇau*, to fall.  
*māhtṇau*, i.q. *mhātṇau*.  
*māndzau*, a bed (O. S.).  
*māndzhā*, in, within, from in.  
*māṇōchh*, *māṇś*, a man.  
*māss*, meat.  
*mātrī*, a mortgage (O. S.).  
*mērā*, kindness (O. S.).  
*mhēṭrau*, little, small.

- möndör*, a roof (O. S.).  
*mûh*, the face.  
*naitau*, hot.  
*nāñi*, a wife.  
*naũ*, a name.  
*nēdđhī*, *nērī*, near.  
*nēwöl*, low-lying land (O. S.).  
*nikkau*, bad (O. S.).  
*nĩñau*, to take away (O. S.).  
*ör*, other, another ; and.  
*örtā . . . . pörtā*, hither and thither (O. S.).  
*örü lainau*, to take away.  
*ötāñau*, to put to one side.  
*ötñau*, to go to one side, to turn.  
*painau*, sharp.  
*pāñd*, the top story of a house (O. S.).  
*panēñau*, to give to drink.  
*pārśā*, beyond.  
*pātsā*, behind.  
*phāñau*, to meet.  
*phuāl*, a shepherd.  
*phöröz*, the day before yesterday (O. S.).  
*piñdī*, a house (O. S.).  
*pinnī*, an egg.  
*piñau*, to beat.  
*pitshū*, behind (O. S.).  
*piñth*, the back.  
*pōhlū*, *pōñhöl*, hay (O. S.).  
*pōlñau*, a shoe.  
*pör*, but.  
*pōt*, *pēt*, the belly.  
*pōtsēli*, a blanket (O. S.).  
*rāch*, *rāchī*, night.  
*rāmlau*, clean (O. S.).  
*rāñdū*, a husband.  
*rauññau*, *rauñau*, *rōñau*, to remain.  
*rīau*, bad, ugly.  
*rīgör*, a servant.  
*saigörnau*, to make (O. S.).  
*śailñau*, a fox.  
*sāũ*, a friend, companion.  
*śēñau*, cold.  
*sithē*, with, together with ; with, by means of.  
*śittau*, white (O. S.).  
*śōbhlau*, good, beautiful, well (O. S.).  
*sōhrāj*, highland (=Sirāj) (O. S.).  
*śōlōkhñau*, chaff, husk.

*sorlau*, a plain (O. S.).  
*śōrū*, a boy, a son (O. S.).  
*śrāl*, hair.  
*suhōn*, wild hay-grass (O. S.) ; a large roof-beam (O. S.).  
*sulai*, lazy (O. S.).  
*sūnau*, gold.  
*suttṇau*, to lie down, to sleep.  
*ṭhurnau*, to run.  
*tichchhau*, sharp (O. S.).  
*tōl, tōl*, down, below.  
*tsāgau*, well, healthy (*changā*).  
*tshāh*, buttermilk.  
*tshēkau*, swift (O. S.).  
*tshēōrī, chhēōrī*, a woman, a wife.  
*tsikṇau*, to beat (O. S.).  
*tshōṭū, chhōṭū*, a boy, a son.  
*tsōrnau*, to graze, eat grass.  
*ulī*, a cave (O. S.).  
*utshṭrau, utshṭau, utstṭrau*, high, lofty.  
*uzṇau, uzunṇau*, to rise, arise.

**Pronunciation.**—The pronunciation of Śōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tshōṭā*, but much more often *tshōṭū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindī *hōnā*, to become, is represented in Śōdōchī by *aunau* or *auhṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *raunau*, the Hindī *rahnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindī *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōṭū* or *tshōṭū*, a son, and similarly *j* becomes *z*, as in *uzunṇau*, for *ujunṇau*, to arise, or *dz*, as in *dzibh*, for *jibh*, the tongue.

The letter *h* is often dropped, as in *ōṭṇau*, to go to one side, Hindī *hatnā*; *śēlau*, equivalent to the Kāshmīrī *śēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *aunau* or *auhṇau*, the Hindī *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmīrī *gēv*), clarified butter (*ghī*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhrā*, a horse; and in *daiṇrau*, usually written *dhairau*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindī *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthiō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindī *jōtnā*, to yoke; and *rāch*, Hindī *rāt*, night.

**Nouns.**—A very common termination for nouns and adjectives is *tau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrṭau*, a load, Hindī *bhār*; and *utṣṭau* or *utstṭrau*, high, Hindī *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōṭī*, a girl, *tshōṭīau*. It may be noted that in Sainjī, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōṭīai* (-*ē*), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhṛau*, a horse, the genitive (singular or plural) *gōhṛēau* (*gōhṛēō*), and the agent (singular or plural) *gōhṛēyai* (-*ēyē*).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse, oblique singular or plural, *gōhṛai* or *gōhṛē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ī*. Thus, *būhṇ* or *baiḥṇ*, a sister; oblique form, singular or plural, *baiḥṇī*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhṛau*, a horse; *gōhṛai* or *gōhṛē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *ī*. Thus, *baiḥṇ*, a sister; *baiḥṇī*, sisters. Outer Sirājī, however, has no nasalization (*baiḥṇī*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form :—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhṛau</i> ( <i>ā</i> , <i>ō</i> ). a horse	<i>gōhṛai</i> ( <i>ē</i> )	<i>gōhṛēau</i> ( <i>ō</i> )	<i>gōhṛēyai</i> ( <i>ē</i> )	<i>gōhṛai</i> ( <i>ē</i> )	<i>gōhṛēā</i>	<i>gōhṛēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhrau</i> ( <i>ō</i> )	<i>gauhrai</i> ( <i>ē</i> )	<i>gauhrā</i>	<i>gauhrī</i>	<i>gauhrō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>bāthīau</i> ( <i>ō</i> )	<i>hāthīai</i> ( <i>ē</i> )	<i>hāthī</i>	<i>hāthīī</i>	<i>hāthīyō</i>
<i>tshōṭī</i> , a girl	<i>tshōṭī</i>	<i>tshōṭīau</i> ( <i>ō</i> )	<i>tshōṭīai</i> ( <i>ē</i> )	<i>tshōṭī</i>	<i>tshōṭīyē</i>	<i>tshōṭīyō</i>
<i>būhṇ</i> or <i>baiḥṇ</i> , a sister	<i>baiḥṇī</i> (O. S. <i>baiḥṇau</i> ( <i>ō</i> ) <i>baiḥṇī</i> ).	<i>baiḥṇai</i> ( <i>ē</i> )	<i>baiḥṇai</i> ( <i>ē</i> )	<i>baiḥṇī</i>	<i>baiḥṇē</i>	<i>baiḥṇō</i>

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (-ē) or *gōhrai* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūṭhalī.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhalī adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

**Pronouns.**—The first two personal pronouns are declined as follows:—

		I.	Thou.
Sing.	Nom.	<i>mū</i> (O. S. <i>hū</i> )	<i>tū</i> .
	Agent	<i>mai</i>	<i>taī</i> .
	Obl.	<i>mū</i> , <i>mū</i>	<i>tā</i> , <i>tā</i> .
	Gen.	<i>mērau</i> (-ō)	<i>tērau</i> (-ō).
Plur.	Nom. } Agent }	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
	Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i> .
	Gen.	<i>māhrau</i> (-ō)	<i>thārau</i> (-ō).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tētth*) *mulkhā-rē ēkī māṇsā sōṅgē*, with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jau</i> (jō), <i>ēv</i> , <i>ēh</i> (O. S. also <i>ē</i> )	<i>jau</i> (jō), <i>ēv</i> , <i>ēh</i>	<i>jau</i> (jō), <i>ēv</i> , <i>ēh</i>	<i>sau</i> (sō), <i>sai</i> (sē) (O. S. also <i>ōh</i> )	<i>sau</i> (sō), <i>sai</i> (sē)	<i>sau</i> (sō), <i>sai</i> (sē) (O. S. <i>ōh</i> )
Agent	<i>ēūai</i> (-ē)	<i>ai</i> (ē)	<i>ēūai</i> (-ē)	<i>tīnī</i> (O. S. <i>tēī</i> )	<i>tai</i> (tē) (O. S. <i>tai</i> )	<i>tīnī</i> (O. S. <i>tēī</i> )
Obl.	<i>ēū</i> , <i>ēs</i>	<i>aiā</i> (ēā)	<i>ētth</i>	<i>tēū</i> , <i>tēs</i> , <i>tēh</i>	<i>taiī</i> , <i>tēā</i>	<i>tētth</i>
Gen.	<i>ēh-rau</i> (-rō)	<i>aiāu</i> (-ō) (O. S. <i>ēssō</i> )	<i>ētthau</i> (-ō)	<i>tē-āu</i> (-ō), <i>tēh- rau</i> (-rō), <i>tēs- rau</i> (-rō)	<i>taiāu</i> (-ō) (O. S. <i>tēssō</i> )	<i>tētthau</i> (-ō)
Plur.—						
Nom.		<i>jai</i> (jē), <i>ēū</i>			<i>sai</i> (sē)	
Agent		<i>īnūi</i> (inē)			<i>tīnē</i>	
Obl.		<i>īnā</i>			<i>tīnā</i>	
Gen.		<i>īnau</i> (inō), <i>īnāau</i> (-ō)			<i>tīnau</i> (tīnō), <i>tīnāau</i> (-ō)	

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthānī.

The **Relative Pronoun** *d̐zau* or *d̐zun*, who, which, is declined as follows. Sing. ag. *d̐zunī* or *d̐zīnī*, obl. *d̐zanō*, gen. *d̐zan-rō*. The plural is the same as the singular, except that the ag. is *d̐zunīyai* or *d̐zīnīyai*.

The **Interrogative Pronoun** *kuṇ*, who, is declined exactly like *d̐zun*. Its neuter is *kai* (kē), gen. *kiūwō*.

**Indefinite Pronouns** are: *kōī*, anyone, someone (ag. *kuṇī*, gen. *kōsuī*), and *kichh*, anything, something. *D̐zau kuṇī* or *d̐zun kuṇī* is 'whoever,' and *d̐zau kichh* or *d̐zun kichh* is 'whatever.'

### VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā*. O. S. has also *ā* in the first person singular.

The past tense is *tau* (tō), pl. *tai* (tē); fem. sing. and plur. *tī*. We occasionally come across the Kiūṭhālī forms *thau* (thō), *thai* (thē), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhī ainthī*, I am not. It does not change for number or person. Outer Sirājī has *āthī* instead of *ainthī*.

**B. Active Verb.**—Infinitive *piṭṇau* (-ṇā, -ṇō), to strike. After *r* we have *nau* instead of *ṇau* as in *tsōrṇau*, to graze. Outer Sirājī has optionally -ṇū instead of -ṇō.

Present Participle *piṭḍau* (-ḍā, -ḍō), striking. After a vowel the termination is *ndau*, as in *jāṇḍau*, going. So *rauḥṇḍau*, *rauṇḍau*, or *rōṇḍau*, remaining, from *rauḥṇau*, *rauṇau* or *rōṇau*, to remain.

Past Participle, *piṭau* (-ā, -ō), struck.

Irregular are :—

<i>auḥṇau</i> or <i>auṇau</i> , to be, to become,	past part. <i>ūḥau</i> , <i>ūau</i>
<i>ḍēuṇau</i> , to go,	<i>ḍēūau</i>
<i>lagṇau</i> , to be joined,	<i>lāgau</i>
<i>jāṇau</i> , to go,	<i>gōau</i> or <i>gau</i> , plur. <i>gēai</i> , <i>gai</i> ; fem. <i>gēi</i>
<i>kōrṇau</i> , to do,	<i>kīau</i>
<i>dēṇau</i> , to give,	<i>dīṇau</i> (O. S. <i>dēnnau</i> )
<i>laiṇau</i> , to take, is regular.	

The Outer Sirājī *ichḥṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭṭō*, having struck (in compounds, *piṭṭi*). Outer Sirājī, *piṭṭē-kōrē*.

Adverbial Pres. Part., *piṭḍā*, while striking.

Noun of Agency, *piṭṇēālā*.

Imperat. 2 sing. *piṭ*, strike thou.

2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭ*, *piṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirājī as a Future ; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭī</i> , <i>piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be observed that the second and third person of both numbers have all the same forms.

*āṇau*, to come, has :—

	Sing.	Plur.
1.	<i>āū</i>	<i>āī</i> , <i>ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>



*dēuṇau*, to go, has:—

	Sing.	Plur.
1.	<i>dēū</i>	<i>dēwī, dēwā</i>
2 & 3.	<i>dēwā</i>	<i>dēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mũ piṭḍau lāgau aundau*, I am beating, equivalent to the Hindi *maĩ mārtā lagā hōtā (hũ)*.

The Imperfect is formed from the present by adding *tau (tō)* (plur. *tai (tē)*; fem. *tī*) to the present. Thus *mũ piṭū tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mũ piṭḍau lāgau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mũ piṭḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṭmũ, piṭū</i>	<i>piṭmē, piṭī, piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *dēuṇau*, to go, makes *dēmũ, dēmē*. Outer Sirāji has no forms in *mũ* or *mē*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

*mũ dēūau*, I went.  
*maĩ piṭau*, I struck him.  
*mũ dēūau tau*, I had gone.  
*maĩ piṭau tau*, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mũ piṭḍau rauhũ*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāgau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tsārdau lāau*, he appointed him to feed swine.

The conjunctive participle in *i* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēūē nēhī pōrhdī*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *mērē nēhī dēundau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *dēuṇau*. *Jāṇau* is mainly employed in composition.

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (ŚODŌCHĪ).

एकी बाबे दोई छोटू ते । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जी मेरी बाँडी पड़ा तेज मूल्हे दे । तेबी तीनी तीना ले आपणी घरची बाँडी । थोड़े धैड़े जए ते तीनी छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली के डेजअौ । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बड़ौ काळ पड़ौ । तेबी सौ बड़ौ दाळजी ऊअौ । तेबी सौ तेज मुलखा रे एकी माण्शा संगे रौंदौ लागौ । तीनी सौ आपणी लाँगटी दो सुंगरे चारदौ लाअौ । तेबी सौ सुंगरे रे बचे औंदे शलोकड़े सिथे आपणौ पोट भरा तौ । तेज ले ओर कीई किछ ना देआ तौ । तेबी तेज ले सोच आई । आपणे जी दे सूँचौ जै मेरे बाबा काए जेतर रीगड़ बेठू आसा तीना काए खाणे बाँडणे ले रोटौ मुक्ती ओआ । मूँ लागौ औंदो भूखौ मरदौ । मूँ एबी उजुयो आपणे बाबा काए ले डेज । तेज के बोलू जै बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊअौ । मूँ एबी तेरी छोटूबोलणे जोगौ ना रौहौ । मूँ ले एकी रीगड़ा बराबरी रख । तेबी सौ खड़ौ उजुअौ । आपणे बाबा काले आअौ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरी । देखी घीण की । ठूरयो तेजए मूँहा दी पोप्पी दीनी । तेजए छोटूए तेज ले बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊअौ । मूँ एबी तेरी छोटू बोलणे जोगौ ना रौअौ । तेजए बाबे आपणे रीगड़ा ले बोलौ जै सभी का बीतै जुड़कै आणौ एज ले बढेअौ । एऊए हाथा दे काँगणी लाअौ लाता दे पोलड़े लाअौ । हामाँ ले खाणौ पीणौ खुशी औणे देअौ । की ले जै मेरी जी छोटू मुअौ तौ फिरे जीउंदौ ऊअौ गड़ाअौ तौ एबी मिली गोअौ । सै खुशी औंदी लागी ॥

तेजअौ बड़ौ छोटू खेचा दो तौ । जेबी सौ घौरा सेठे पूजौ तीनी नाचणौ गाणौ शुणौ । तो एकी रीगड़ा ले बोदिय पृछौ जै कै जौ लागे औंदे करद । तीनी बोलौ तेज ले तेरी भाऊ आअौ तेरे बाबे खानाकारी की की ले जै तेज ले सौ भकौ चाँगौ जीउंदौ मिलौ । तेथी गाए सौ नराज

जअौ । भौचे डेउंदौ भाजौ । तेथी गाए तेजअौ बाव बारे आअौ । तेज  
 लै पतेउंदौ लागौ । तीनी बोलौ जै एची बरश ताँ सिथे रौहंदे खटदे  
 जई । केबीए तेरौ बोल ना अटाअौ । तँ मेरी तार्ई केबी एक छेळू बी  
 ना दीनौ जेथ का मूँ बी साज संगे खुशी रअंदौ । जेबी तेरौ छोटू आअौ  
 जीनी तेरी सारी घरची छेवड़ी के मराई तँ एह री तार्ई खानाकारी की ।  
 बावे तेज लै बोलौ ए छोटू तू तो मूँ संगे घेड़ी रौहा । जी मूँ काए आ, सौ  
 सब तेरौ आ । हमाँ लै खुशी मनाउणी चेइजे । की लै जै तेरौ भारई मोरी  
 गोअौ तौ तेबी जीउंदौ फिरौ गड़ाई गोअौ तौ एबी मिली गोअौ ॥

[ No. 1. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

## TRANSLITERATION AND TRANSLATION.

Ekī-bābē dōi tshōtū tai. Tinā-mā hōknē-tshōtūē  
*Of-one-father two sons were. Them-from-among by-the-younger-son*  
 bōlau, 'hē bābā, āpnī-ghōrchī-māndzhā dzau mērau bāḍau ṛōrā,  
*it-was-said, 'O father, thine-own-property-from-in what my share falls,*  
 tēu mū-lhai dē.' Tēbī tinī tinā-lai āpnī ghōrchī bāḍī.  
*that me-to give.' Then by-him them-to his-own property was-divided.*  
 Thōrai daihrai ūai-tai, tinī-tshōtūē āpnē-bāḍēi ghōrchī kōtthī  
*A-few days become-were, by-that-son of-his-own-share the-property together,*  
 kōrēō dūr-dēsā-rī sailī-kē dēūau. Tētī āpnī ghōrchī  
*having-made a-far-country-of journey-to it-was-gone. There his-own property*  
 jādpōṇē-dī lōpōḍāwī dīnī. Jēbī sārī ghōrchī  
*debauchery-on having-squandered was-given. When all property*  
 lōpōḍāwī mukau, tēbī tēu-mulkhā-dē bōḍḍau kāl pōrau.  
*having-squandered he-completed, then that-country-in a-great famine fell.*  
 Tēbī sau bōḍḍau dālji ūau. Tēbī sau tēu-mulkhā-rē ēkī-māṇṣā-sōṅgē  
*Then he very poor became. Then he that-country-of a-man-with*  
 raundau lāgau. Tinī sau āpnī-lāṅṭī-dō suṅgrai tsārdau lāau.  
*dwelling began. By-him he his-own-fields-in swine feeding was-appointed.*  
 Tēbī sau suṅgrē-rē bōchē-aundē-śōlōkrē-sithē āpnau pōt bhōrā-tau.  
*Then he the-swine-of remaining-being-husks-with his-own belly filling-was.*  
 Tēu-lai ōr-kōi kichh nā dēā-tau. Tēbī tēu-lai sōch āi.  
*Him-to other-anyone anything not giving-was. Then him-to thought came.*  
 Āpnē-jī-dē sūchau dzai, 'mērē-bābā-kāē jētrē rīḡōr bēthū  
*His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves*  
 āsā, tinā-kāē khāṇē-bāḍḍē-lai rōṭī muktī ōā. Mū lāgau-aundau  
*are, them-near eating-dividing-for bread much was. I occupied-being*  
 bhūkhau mōrdau. Mū ēbī uzuēō āpnē-bābā-kāē-lai dēū.  
*hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.*  
 Tēu-kē bōlū dzai, "bābā, mū tā-kāē Pōrmēs-rā-kāē bōḍkau pāpī  
*Him-to I-may-say that, "father, I thee-near God-near great sinner*  
 ūau. Mū ēbī tērau tshōtū bōlḡē jōḡau nā rauhau. Mū-lai  
*became. I now thy son to-say worthy not remained. Me(acc.)*  
 ēkī-rīḡōrā-bōrābōrī rōkh." Tēbī sau khōrau uzuau. Āpnē-bābā-kālai  
*a-servant-like keep." Then he standing arose. His-own-father-near*

āau. Tēbi sai bhōri dūr tau, tētri tēūē-bābē hērau.  
*he-came. Then he great distance was, then by-his-father he-was-seen.*  
 Dēkhī ghīn kī. Thūrēō tēūē-mūhā-dī pōppi dīnī.  
*Having-seen pity was-made. Having-run his-face-on kisses were-given.*  
 Tēūē-tshōtūē tēū-lai bōlau, 'ē bābā, mū tã-kāē Pōrmēsra-kāē bōdkau  
*By-his-son him-to it-was-said, 'O father, I thee-near God-near great*  
 pāpī ūau. Mū ēbī tērau tshōtū bōlnē jōgau nā rauau.'  
*sinner became. I now thy son to-say worthy not remained.'*  
 Tēūē-bābē āpnē-rīgōrā-lai bōlau dzai, 'sōbhī-kā bītai jurkai  
*By-his-father his-own-servants-to it-was-said that, 'all-than good garments*  
 ānau, ēū-lai bōdhēau; ēūē-hātthā-dē kãgnī lāau, lātā-dē pōlrai lāau.  
*bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.*  
 Hāmā-lai khānau pīnau khuśī aupē dēau. Kī-lai dzai  
*Us-to eating drinking happiness to-become give. What-for that*  
 mērau jau tshōtū muau-tau, phirē jīundau ūau; gōrāu-tau, ēbī  
*my this son dead-was, again living became; lost-was, now*  
 mili-gōau.' Sai khuśī aundī lāgī.  
*got-went.' That happiness being began.*

Tēūau bōddau tshōtū khētsā-dō tau. Jēbī sau gauhrā-sēthē  
*His elder son the-field-in was. When he the-house-near*  
 pūjau, tinī nātsnau gānau śunau. Tō ēkī-rīgōrā-lai bōdēō  
*arrived, by-him dancing singing was-heard. Then a-servant-to having-called*  
 pūchhau dzai, 'kai jau lāgē-aundē-kōrdē?' Tinī  
*it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him*  
 bōlau tēū-lai, 'tērau bhāū āau; tērē-bābē khānākārī kī,  
*it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,*  
 kī-lai dzai tēū-lai sau bhōlau tsāgau jīundau milau.' Tētth-ī-gāē  
*what-for that him-to he well healthy living was-got.' That-even-upon*  
 sau nōrāj ūau. Bhīrē dēundau bhājau. Tētth-ī-gāē tēūau  
*he angry became. Within going he-refused. That-even-upon his*  
 bāb bārē āau. Tēū-lai pōtēundau lāgau. Tinī bolau  
*father outside came. Him-to remonstrating began. By-him it-was-said*  
 dzai, 'ētri bōrōs tã-sithē rauhndē khōtdē ūī. Kēbiē  
*that, 'so-many years thee-with in-living in-serving became (passed). Ever-even*  
 tērau bōl nā oṭāau. Taī mērī-tāī kēbī ēk chhēlū bī  
*thy word not was-put-aside. By-thee me-for ever one kid even*  
 nā dīnau, jētth-kā mū bī sāū-sōngē khuśī rōōndau.  
*not was-given, which-from I also friend-with happy might-have-remained.*  
 Jēbī tērau tshōtū āau, dzīnī tērī sārī ghōrchī tshēōrī-kē mōrāi,  
*When thy son came, by-whom thy all property harlots-to was-wasted,*

taĩ ēh-rī-tāĩ khānākārī kī.' Bābē tēu-lai bōlau,  
*by-thee him-of-for a-feast was-made.' By-the-father him-to it-was-said,*  
 'ē tshōtū, tū tō mũ-sōngē daihrī rauhā. Dzau mũ-kāē ā,  
*' O son, thou verily me-with (for-)days remainest. What me-near is,*  
 sau sōb tērau ā. Hamā-lai khuṣī mōnāunī chēijē, kī-lai  
*that all thine is. Us-for happiness to-be-celebrated is-proper, what-for*  
 dzai tērau bhāi mōrī-gōau-tau, tēhī jīundau phirau;  
*that thy brother having-died-gone-was, then living returned;*  
 gōrāi-gōau-tau, ēbī milī-gōau.'  
*having-been-lost-gone-was, now having-been-found-went.'*

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# STANDARD LIST OF WORDS AND PHRASES IN THE ŠODŌCHI DIALECT.

English.	Šodōchi.	English.	Šodōchi.
1. One . . .	Ēk.	26. He . . .	Sō, sau.
2. Two . . .	Dōē, dōi.	27. Of him . . .	Tēh-rō, tēs-rō, tēñō.
3. Three . . .	Chaun.	28. His . . .	Tēh-rō, tēs-rō, tēñō.
4. Four . . .	Tsār.	29. They . . .	Sai.
5. Five . . .	Pāñj.	30. Of them . . .	Tināō, tinō.
6. Six . . .	Chhē, chhau.	31. Their . . .	Tināō, tinō.
7. Seven . . .	Sāt.	32. Hand . . .	Hātth.
8. Eight . . .	Āṭh.	33. Foot . . .	Lāt.
9. Nine . . .	Nau.	34. Nose . . .	Nāk.
10. Ten . . .	Dōś.	35. Eye . . .	Ākkh.
11. Twenty . . .	Bīś, bi.	36. Mouth . . .	Mūh.
12. Fifty . . .	Pajāh.	37. Tooth . . .	Dānd.
13. Hundred . . .	Śau.	38. Ear . . .	Kāu.
14. I . . .	Mū.	39. Hair . . .	Śrāl.
15. Of me . . .	Mēiau, mērō.	40. Head . . .	Mūṇḍ.
16. Mine . . .	Mērau, mērō.	41. Tongue . . .	Dzibh.
17. We . . .	Hamē, hamē, hāmē, hāmē.	42. Belly . . .	Pēṭ, pōṭ.
18. Of us . . .	Mābrō.	43. Back . . .	Piṭṭh.
19. Our . . .	Mābrō.	44. Iron . . .	Lōhā.
20. Thou . . .	Tñ.	45. Gold . . .	Sānu.
21. Of thee . . .	Tērau, tērō.	46. Silver . . .	Rūpan.
22. Thine . . .	Tērau, tērō.	47. Father . . .	Bāb.
23. You . . .	Tumē, tamē, tūmē, tūmē.	48. Mother . . .	Ī.
24. Of you . . .	Thārō.	49. Brother . . .	Bāē.
25. Your . . .	Thārō.	50. Sister . . .	Dāi (elder), baiṇṇ (younger).

English.	Södöchi.	English.	Södöchi.
51. Man . . .	Māñöchh, dzöpä, mörd.	78. Eat . . .	Khā.
52. Woman . . .	Chhēwri, tshēwri.	79. Sit . . .	Bēs.
53. Wife . . .	Nāñi.	80. Come . . .	Ā.
54. Child . . .	Mhātrō, chhōtū, tshōtū.	81. Beat . . .	Pit.
55. Son . . .	Chhōtū, tshōtū.	82. Stand . . .	Khōrō, au.
56. Daughter . . .	Chhōti, tshōti.	83. Die . . .	Mōr, Mōr.
57. Slave . . .	Bēthū.	84. Give . . .	Dē.
58. Cultivator . . .	Basan.	85. Run . . .	Thūr, bāg.
59. Shepherd . . .	Phuāl, bakrālā.	86. Up . . .	Gās, hābhi.
60. God . . .	Nārañ.	87. Near . . .	Nēri, nēddhi.
61. Devil . . .	Rākas.	88. Down . . .	Tōl, tōl, hūndi.
62. Sun . . .	Sūraj, daihrō.	89. Far . . .	Dūr.
63. Moon . . .	Dzōth, dzōth.	90. Before . . .	Āgdē.
64. Star . . .	Tārō.	91. Behind . . .	Pātshā.
65. Fire . . .	Āg.	92. Who . . .	Kuñ.
66. Water . . .	Pāñi.	93. What . . .	Kē.
67. House . . .	Gauhr, gaur.	94. Why . . .	Kilē, kilai.
68. Horse . . .	Gōhrō, ghōrō.	No. 95, Col. 2 (Col. 4 of page), read 'Ā.'	
69. Cow . . .	Gāō.	96. But . . .	Sidhō, pōr.
70. Dog . . .	Kākar.	97. If . . .	Dzai.
71. Cat . . .	Braiō.	98. Yes . . .	Ō.
72. Cock . . .	Kukkhō.	99. No . . .	Nā.
73. Duck . . .	Batak.	100. Alas . . .	Jharī.
74. Ass . . .	Gādhō.	101. A father . . .	Bāb.
75. Camel . . .	Page 664, No. 75, Col. 2, read 'Ū', f a father . . .		Bāb.
76. Bird . . .	Chiñkhi.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dēw.	104. From a father . . .	Bābā-kā.



English.	Śōdōchi.	English.	Śōdōchi.
105. Two fathers . . .	Dōē bāb.	132. Good . . .	Ātshō, hātshō.
106. Fathers . . .	Bāb.	133. Better . . .	(Ēh-thakā) hātshō.
107. Of fathers . . .	Bābō.	134. Best . . .	(Sōbbhī-kā) hātshō.
108. To fathers . . .	Bābā-lai.	135. High . . .	Utshō, utshō.
109. From fathers . . .	Bābā-kā.	136. Higher . . .	(Ēh-thakā) utshō.
110. A daughter . . .	Tshōti.	137. Highest . . .	(Sōbbhī-kā) utshō.
111. Of a daughter . . .	Tshōtiō.	138. A horse . . .	Gōhrō.
112. To a daughter . . .	Tshōti-lai.	139. A mare . . .	Gōhrī.
113. From a daughter . . .	Tshōti-kā.	140. Horses . . .	Gōhrāi.
114. Two daughters . . .	Dōē tshōti.	141. Mares . . .	Gōhrī.
115. Daughters . . .	Tshōti.	142. A bull . . .	Bōld.
116. Of daughters . . .	Tshōtiō.	143. A cow . . .	Gāō.
117. To daughters . . .	Tshōti-lai.	144. Bulls . . .	Bōld.
118. From daughters . . .	Tshōti-kā.	145. Cows . . .	Gāō.
119. A good man . . .	Hātshō māpōchh.	146. A dog . . .	Kūkar.
120. Of a good man . . .	Hātshē māpōchhō.	147. A bitch . . .	Kūkrī.
121. To a good man . . .	Hātshē māpōchhā-lai.	148. Dogs . . .	Kūkar.
122. From a good man . . .	Hātshē māpōchhā-kā.	149. Bitches . . .	Kūkrī.
123. Two good men . . .	Dōē hātshē māpōchh.	150. A he goat . . .	Bākrō.
124. Good men . . .	Hātshē māpōchh.	151. A female goat . . .	Bākrī.
125. Of good men . . .	Hātshē māpōchhō.	152. Goats . . .	Bākrē.
126. To good men . . .	Hātshē māpōchhā-lai.	153. A male deer . . .	Rāl.
127. From good men . . .	Hātshē māpōchhā-kā.	154. A female deer . . .	Rālpi ( <i>doubtful</i> ).
128. A good woman . . .	Hātshī tshōwpi.	155. Deer . . .	Rāl.
129. A bad boy . . .	Riw tshōti.	156. I am . . .	Mū ā, ā, āsā.
130. Good women . . .	Hātshī tshōwpi.	157. Thou art . . .	Tū ā, āsā.
131. A bad girl . . .	Riw tshōti.	158. He is . . .	Sō ā, āsā.

English.	Śōdōchi.	English.	Śōdōchi.
159. We are . . .	Hamē ā, ā, āsā.	186. Thou beatest ( <i>Past Tense</i> ).	Taī piṭau.
160. You are . . .	Tumē ā, āsā.	187. He beat ( <i>Past Tense</i> )	Tini piṭau.
161. They are . . .	Sai ā, āsā.	188. We beat ( <i>Past Tense</i> )	Hamē piṭau.
162. I was . . .	Mū tau.	189. You beat ( <i>Past Tense</i> )	Tumē piṭau.
163. Thou wast . . .	Tū tau.	190. They beat ( <i>Past Tense</i> ).	Tinē piṭau.
164. He was . . .	Sō tau.	191. I am beating . . .	Mū piṭau lāgau aundau.
165. We were . . .	Hamē tai.	192. I was beating . . .	Mū piṭau lāgau aundau tau.
166. You were . . .	Tumē tai.	193. I had beaten . . .	Maī piṭau tau.
167. They were . . .	Sai tai.	194. I may beat . . .	Mū piṭū.
168. Be . . .	Au.	195. I shall beat . . .	Mū piṭmū.
169. To be . . .	Auṇau, aubṇau.	196. Thou wilt beat . . .	Tū piṭā.
170. Being . . .	Aundau, auhndau.	197. He will beat . . .	Sō piṭā.
171. Having been . . .	Auēō.	198. We shall beat . . .	Hamē piṭmē.
172. I may be . . .	Mū auñ.	199. You will beat . . .	Tumē piṭā.
173. I shall be . . .	Mū aumū.	200. They will beat . . .	Sai piṭā.
174. I should be . . .	.....	201. I should beat . . .	.....
175. Beat . . .	Piṭ.	202. I am beaten . . .	Mū piṭau jāñ.
176. To beat . . .	Piṭṇau.	203. I was beaten . . .	Mū piṭau gau.
177. Beating . . .	Piṭḍau.	204. I shall be beaten . . .	Mū piṭau jāñmū.
178. Having beaten . . .	Piṭyō, piṭēō.	205. I go . . .	Mū dēñ.
179. I beat . . .	Mū piṭū.	206. Thou goest . . .	Tū dēwā.
180. Thou beatest . . .	Tū piṭā.	207. He goes . . .	Sō dēwā.
181. He beats . . .	Sō piṭā.	208. We go . . .	Hamē dēwī.
182. We beat . . .	Hamē piṭi, piṭā.	209. You go . . .	Tumē dēwā.
183. You beat . . .	Tumē piṭā.	210. They go . . .	Sai dēwā.
184. They beat . . .	Sai piṭā.	211. I went . . .	Mū dēñau.
185. I beat ( <i>Past Tense</i> ) . . .	Maī piṭau.	212. Thou wentest . . .	Tū dēñau.

English.	Śōdōchi.	English.	Śōdōchi.
213. He went . . .	Sō dēñau.	228. I have beaten his son with many stripes.	Mañ ēh-rō tshōtū chhiunṭai-kē piṭau.
214. We went . . .	Hamē dēñai.	229. He is grazing cattle on the top of the hill.	Sō dōgai chārdau dāhrā-gāē lāgō aundau āsā.
215. You went . . .	Tumē dēñai.	230. He is sitting on a horse under that tree.	Sō tēñ bātā pārē gōhrē-gāē bēsau aundau ā.
216. They went . . .	Sai dēñai.	231. His brother is taller than his sister.	Ēh-rō bāē ēh-ri baiñi-kā utshō ā.
217. Go . . .	Dēō.	232. The price of that is two rupees and a half.	Tēh-rō mōl dhāhē rupayyē ā.
218. Going . . .	Dēundau.	233. My father lives in that small house.	Mērau bāb tēs mātṭrē gauhrā-dī rauhā.
219. Gone . . .	Dēñau, gau.	234. Give this rupee to him.	Ēs rupayyē tēs-lai dē.
220. What is your name ?	Tērō kē nañ ?	235. Take those rupees from him.	Tinā rupayyē tēñ-kā ōrā lai.
221. How old is this horse ?	Ēñ jōhrēai kai umar ā ?	236. Beat him well and bind him with ropes.	Rōsi-dī bānyō tēñ khūb piṭ.
222. How far is it from here to Kashmir ?	Kāsmirā tāñ indā-kā kētrē dñr āsā ?	237. Draw water from the well.	Kāē-kā pāñi jhiṭō.
223. How many sons are there in your father's house ?	Tērē bābē gauhrā-dī kētrē tshōtū āsā ?	238. Walk before me.	Mñ-kā āgdī hāñd.
224. I have walked a long way to-day.	Mñ āz dūrā tāñ bāñdēō.	239. Whose boy comes behind you ?	Tñ-pā āndau kaurō tshōtṭr ā ?
225. The son of my uncle is married to his sister.	Mērē kākēau tshōtū ēh-ri baiñi sōngē baiñau aundau āsā.	240. From whom did you buy that ?	Tañ jau kauā-kā laiō ?
226. In the house is the saddle of the white horse.	Śuklē ghōrēai kāñhi gauhrā-dē āsā.	241. From a shopkeeper of the village.	Grāuē ēk bāñtē-kā.
227. Put the saddle upon his back.	Kāñhi piṭṭhi-gāē dā.		



## KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.<sup>1</sup>

The Kulu and Sirāj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahārī Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Sirāj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Sirāj, and the southern as Outer Sirāj.

As has been explained, *ante*, p. 593, the name 'Sirāj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Sirāj forms a member of the Satlaj Group of Western Pahārī languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kuḷuī or Kuḷuhī.<sup>2</sup> That of Inner Sirāj is known as Inner Sirājī. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Grahame Bailey names Sainjī.

We have no figures for the number of speakers of Inner Sirājī or Sainjī. All that are available are the figures for the total number of speakers of both Sirāj dialects including Sainjī. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirājī may be taken as 20,000. We may roughly estimate the number of speakers of Sainjī at 10,000, and give the remaining 20,551 to Inner Sirājī. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kuḷuī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	54,080
Inner Sirājī (estimated)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	20,551
Sainjī (estimated)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10,000
															TOTAL	84,631

<sup>1</sup> The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 69 ff. and 83 ff.

<sup>2</sup> The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Barā) Bangāhal contains but a single small village. South (or Chhōṭā) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Maṇḍālī (the language of Maṇḍi State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭā Bangāhal, known as Bir Bangāhal belongs linguistically to Kangra.

## KUḷUĪ.

Kuḷuī, or Kuḷuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper Bias. It possesses most of the peculiarities of the Western

## Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *ch*, as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bě*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hē*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ū*, but sometimes in *ā*.

Kuḷuī is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

## Authorities.

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a Kuḷuī Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of Kuḷuī is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on Kuḷuī and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

Kuḷuī is invariably written in a form of the Ṭākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following

## Written character.

plate shows the forms which the letters take:—

## The Kulūi Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		ṭha	ṭ, ṭ	ba	ḡ, ḡ
a	ṭ, ṭ	ka	ṭ	ḡa	ṭ, ṭ	bha	ḡ, ṭ
ā	ṭ, ṭ	kha	ṭ	ḡha	ṭ	ma	ṭ, ṭ
kā	ṭ	ga	ṭ	ṇa	ṭ, ṭ	ya	ṭ (ḡ)
i	ḡ	gha	ṭ	ta	ṭ	ra	ṭ
ī	ḡ:	cha	ṭ, ṭ	tha	ṭ <sup>or</sup> ṭ, ṭ	la	ṭ
ki, kī	ṭ	chha	ṭ <sup>or</sup>	da	ṭ	(va)	(ḡ)
u, ū	ṭ	ja	ṭ, ṭ	dha	ṭ, ṭ	śa, sa	ṭ, ṭ
ku, kū	ṭ	jha	ṭ, ṭ	na	ṭ, ṭ	ha	ṭ, ṭ
ē, ai	ṭ, ṭ	ṇa	ṭ	pa	ṭ	ṇhu	ṭ
kē, kai	ṭ	ṭa	ṭ	pha	ṭ, ṭ	tra	ṭ
ō, au	ṭ						
ko, kau	ṭ						

Ya is usually indicated by initial i, and wa by initial u. Thus ḡṭ yā, ḡṭ wā.

As full Vocabularies are given by Mr. Diack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kului Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

- āḷsī*, lazy, foolish.  
*ammā*, a mother.  
*barāg*, a leopard.  
*bhrōtū*, a load.  
*bōtt*, a way, path.  
*biānnā*, wind.  
*butṭā*, a tree.  
*chīṭṭhā* or *chitṭhā*, black.  
*chhēt*, a field.  
*chhōllī*, maize.  
*ḍāg* or *ḍhōg*, a hill.  
*ḍānnā* or *ḍannā*, an egg.  
*dhunṇā*, to meet, to be obtained.  
*ḍhaurṇā* or *jhaurṇā*, to fall.  
*ḍzōī* or *jō*, a wife.  
*ēṇā*, *ējṇā* or *ēchhṇā*, to come.  
*gāhī* or *ghāī*, a bear.  
*gaṇḍū*, wise.  
*gās*, rain.  
*grā*, a village.  
*hērṇā*, to see.  
*hōtshā* or *hōchchhā*, small.  
*jēū*, the body.  
*jō* or *ḍzōī*, a wife.  
*kērṇā*, to do.  
*kōṇak*, wheat.  
*lāhī*, a wife.  
*lummā pauṇa*, to lie down.  
*māṇḍā*, a bed.  
*māṇā*, ugly.  
*uōshṇā*, to go.  
*pauṇā*, to fall.  
*pōddhrā*, a plain, level ground.  
*rāmṇō*, good.  
*śēṇā*, to throw.  
*śēṭṭa*, white.  
*śīkhā*, meat.  
*śīr*, hair.  
*śōbhlā*, good, beautiful, clean.



*śōhrū*, a boy.

*takṛā*, swift.

*tōttā*, hot.

*tshēkā*, swift.

*uthrā*, high.

*yā*, a mother.

**Pronunciation.**—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindī *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in ‘hot.’ A final long *ā* of *tadbhava* masculine nouns, such as *ghōṛā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kului it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jānū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōtthā*, gone; *gōā*, gone; *bētthā*, seated; *dhīnā*, given. We also often find the termination *ū* in infinitives, as in *hōnū*, to become; *āunū*, to come; *kērnū*, to do: but we may also have *hōnā*, *āunā*, and *kērṇā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kului, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōṛā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōṛā* and *gōhrā*. Similarly we have *ghāi* or *gāhī*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diack in the name of the month *magsīr*, which is pronounced *kaśmīr*.

In the Simla dialects *ch* is often pronounced *tsh*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kului, but are not so common. As examples we may quote *hōtshā* or *hōchchhā*, small; *tshēkā*, for *chhēkā*, swift; *jānā* or *dzānā*, to go; and *dzōnghā*, a foot, for Hindī *jaṅghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kului, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāi*, but Lower Kulu *chīn*, ‘three,’ representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

**Nouns.**—As in the Simla Pabāri dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōṛā*, a horse; *ghōṛē*, horses. The latter add *i* in the nominative plural. Thus, *bēhṇ*, a sister; *bēhṇi*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *ī* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēṭī*, a daughter, obl. sing. and plur. *bēṭī*; *māṇhū*, a man, obl. sing. and plur. *māṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *ī*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōrā*, a horse, obl. form *ghōrē*, ag. *ghōrē*; *ghōr*, a house; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māṇhū*, a man, obl. form *māṇhū*, ag. *māṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇī*, ag. *bēhṇīē*.

The above cases are shown more conveniently in the following table:—

			Nom Plur.	Obl. Sing. and Plural.	Ag. Sing. and Plural.
<i>ghōrā</i> , a horse	...	...	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghōr</i> , a house	...	...	<i>ghōr</i>	<i>ghōrā</i> , <i>ghōrē</i>	<i>ghōrē</i>
<i>ādmī</i> , a man	...	...	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māṇhū</i> , a man	...	...	<i>māṇhū</i>	<i>māṇhū</i>	<i>māṇhūē</i>
<i>bēṭī</i> , a daughter	...	...	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭīē</i>
<i>bēhṇ</i> , a sister	...	...	<i>bēhṇī</i>	<i>bēhṇī</i>	<i>bēhṇīē</i>

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghōrā* is *ghōra*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *ī*. Thus we have *burī chālā-na*, (wasted his substance) in bad conduct; and *ēkī dūrē-rē dēsā-bē*, to a country of distance, *i.e.*, to a far country, in which *dūr* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāī* or *rī tāē*, for; *na*, from; *na*, in; *mōñjhē* or *māñjē*, in; *mōñjhē-na*, from in; *sōnghē*, with, together with, or with, by means of; *aggē*, near, towards, to near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *tēī-bē bōl* or *tēī-sōnghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

**Pronouns.**—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>haũ, mē*, mu*</i>	<i>tũ, thau*</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.-Acc.	<i>mũ-bě, mũmē</i>	<i>tau-bě, tu-vě*</i>
Abl.	<i>mũ-na, mōn, mu-ana*</i>	<i>tau-na, taun, thau-ana*</i>
Gen.	<i>mērā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bě, sausē*, sumē*</i>	<i>tussā-bě</i>
Abl.	<i>āssā-na, āssān, hamana*</i>	<i>tussā-na, tussān</i>
Gen.	<i>āssā-rā, mhārā*, assān-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bě* is also pronounced *wě* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted :—

	THIS.		THAT.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>saũ</i>	<i>saũ</i>
Ag.	<i>ēĩ</i>	<i>ēssē</i>	<i>tēĩ</i>	<i>tēssē</i>
Obl.	<i>ēĩ</i>	<i>ēssĩ</i>	<i>tēĩ</i>	<i>tēssĩ</i>
Plur.				
Nom.		<i>ēh</i>		<i>tē</i>
Ag.		<i>inhē</i>		<i>tinhē</i>
Obl.		<i>inhā</i>		<i>tinhā</i>

In the specimen, the form *uĩ* or *ōĩ* (once in each form) occurs instead of *tēĩ*. The phrase is *uĩ (ōĩ) jōgā nahĩ*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter : —

	Who.	Who ?
Sing.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jūṇiē</i>	<i>kūṇiē</i>
Obl.	<i>jōs</i>	<i>kōs</i>
Plur.		
Nom.	<i>jē</i>	<i>kuṇ</i>
Ag.	<i>jīnhē</i>	<i>kīnhē</i>
Obl.	<i>jīnhā</i>	<i>kīnhā</i>

The neuter interrogative is *kī*, what? dat. *kī-bī*, why? *kōī* is anyone, someone; *kichh*, anything, something; *jē-kichh*, whatever.

#### Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

Sing.	Plur.
1. <i>hē</i>	<i>hē</i>
2. <i>hē</i>	<i>hā</i>
3. <i>hē</i>	<i>hā</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diaek, *āthī*, by itself, can also be used affirmatively, and a common local variant is *asti*. Mr. Diaek also gives *nisā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

#### B.—Active Verb.

The **Infinitive** ends in *ṇā* or *ṇū*, which, after *l*, *r*, or *v*, is changed to *nā* or *nū*. Thus *hōṇā*, or *hōṇū*, to be; *mīṇā*, to be joined; *ḍzhaṇā* or *jhaṇā*, to fall; *mārṇā* or *mārṇū*, to strike. We may note the word *ēṇā*, *ēṇū* or *ēchhā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kōṇā*, but more often by *kēṇā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōṇā*, to become. From *ēṇā*, etc., to come, we have *ēndā*, *ējdā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjū hundā lāgā*, he began to be poor; *tē khuṣī kērdē lāgē*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēiē sau sūrā chārdā bhējḡ*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ū* to the root, but sometimes we have *ā* instead of *ū*. Thus *mārū*, beaten; *hōā*, become. The following past participles are irregular :—

<i>ēṇā</i> , <i>ējṇā</i> , or <i>ēchhṇā</i> , to come,	past part. <i>āū</i> , plur. <i>āē</i> ; fem. <i>āī</i>
<i>nōshṇā</i> , to go	„ <i>nōtṭhā</i>
<i>bēshṇā</i> , to sit	„ <i>bētṭhā</i>
<i>jāṇā</i> , to go	„ <i>gōā</i>
<i>dēṇā</i> , to give	„ <i>dhīnā</i>
<i>paṇṇā</i> , to fall	„ <i>pōū</i>
<i>lagṇā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēṇā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērū*; ‘to take away’ is *nēṇā*, past participle *nēū*.

In the specimen, the past participle of *mīṇā*, to be joined, is once given as *mīlūā* (*gōlē mīlūā*, he fell on his neck). Elsewhere it is *mīlū*. Similarly, we have *mōrūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are :—

*mū ghōrē nai jāṇā*, for me it is not to be gone into the house, *i.e.*, I should not enter the house.

*khuṣī kērnī hōr khuṣī hōṇā*, happiness is to be made, and happy is to be become, *i.e.*, we should make rejoicing and be happy.

In the last phrase, *khuṣī*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *ī* or *iē*. The form in *ī* is principally used in intensive compounds as in *bāṇḍī dhīnā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindi. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck; *kōriē*, having done. In the vernacular character we often have *īā* instead of *iē*. Thus, in the specimen, *utṭhiē*, having arisen, is written *utṭhiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nibhū*, expenditure was completely done, *i.e.*, all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēṇā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēīt*, as in *mārēīt*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sē* (or *sī*, etc., as above), I strike, thou striketh, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā* 'hundā-sa, with the present participle. Thus *sau mārdā lāgā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārdā-tī* or *mārdā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārdā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haũ mārdā*, (if) I had struck.

The **Future** is thus conjugated :—

‘I shall strike,’ etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>māraũ, mārnũ</i>	<i>māraũ, mārnũ</i>	<i>māraũ, mārnũ</i>	<i>māraũ, mārnā</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>marlī</i>

Mr. Diack gives *mārēsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēṇā*, to come, we have *ēnnũ* and *ēllā*, and from *khāṇā*, to eat, *khānnũ* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus :—

Past, *haũ āũ*, I came.

*maĩ māṛũ*, I struck him.

Perfect, *haũ āũ-sā*, I have come.

*maĩ māṛũ-sā*, I have struck him.

Pluperfect, *haũ āũ-tī* (or *-thā*), I had come.

*maĩ māṛũ-tī* (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *mārīṇũ*, to be beaten; *mārīndā*, being beaten; *haũ māṛīnnũ*, I shall be beaten. For the other tenses, the Past Participle in *ũā* (see above) seems to be used, as in *haũ māṛũā sā*, I am beaten; *haũ māṛũā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārindā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nēh mārindā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

**Causal Verbs.**—The following are a few examples of causal verbs :—

*pīṇā*, to drink; *piāṇā*, to give to drink.

*khāṇā*, to eat; *khiāṇā*, to give to eat.

*tsōrnā*, to graze (intransitive); *tsārnā*, to graze (cattle).

*śunṇā*, to hear; *śiṇēāṇā*, to cause to hear.

The following specimen of Kuluī is a version of the Parable of the Prodigal Son, written in the local Ṭākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of Kuluī words will be found on pp. 705 ff.

[ No. 1.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

ਪੰਘਾ ਨੀਝਾ ਸੰਘੁਰੀਧੁਰੀ ਘੀ

ਗੀਨਾਏ ਨੀਝਾ ਕੁਏ ਪੁਨਾਏਓ 6; ਧੁਧਾਨੀਝਾ

ਧੀਝਾਏਓ ਪੁਧੀਝਾ ਪੁਧੀਝਾ ਤੁਧੀਝਾ

ਧੀਝਾ ਧੁਧੀਝਾ ਤੁਧੀਝਾ ਮਧੀਝਾ ਕੁਧੀਝਾ

5. ਧੀਝਾ ਮਧੀਝਾ ਕੁਧੀਝਾ ਧੀਝਾ ਤੁਧੀਝਾ

ਧੀਝਾ ਤੁਧੀਝਾ ਮਧੀਝਾ ਕੁਧੀਝਾ ਧੀਝਾ

ਤੁਧੀਝਾ ਮਧੀਝਾ ਕੁਧੀਝਾ ਧੀਝਾ ਤੁਧੀਝਾ

ਮਧੀਝਾ ਕੁਧੀਝਾ ਧੀਝਾ ਤੁਧੀਝਾ ਮਧੀਝਾ



[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KUḷUĪ).

## TRANSLITERATION AND TRANSLATION.

Ēkī-māṇhū-rē  
*One-man-of*

dūi  
*two*

bēṭē  
*sons*

tī.  
*were.*

Tinhā-mōṣṭjhē-na  
*Them-in-from*

hōchchhē-bēṭē  
*by-the-younger-son*

bāpū-sōṅghē  
*the-father-to*

bōlū,  
*it-was-said,*

‘Ī bābā,  
*‘ O father,*

māl-mōṭā-  
*the-property-*

rī jē  
*of what*

bāṇḍ  
*share*

mū-bē  
*me-to*

pujjā-sā  
*arrives*

mū-bē  
*me-to*

dē.  
*give.’*

Tēbbē  
*Then*

tēiē  
*by-him*

tī-  
*the-*

nhā-bē  
*m-to*

bāṇḍī-dhinā.  
*it-was-divided-(and-)given.*

Hōr  
*And*

thōrē  
*a-few*

dhiārē  
*days*

pīchchhē  
*afterwards*

hōchchhē-bē-  
*by-the-younger-so-*

5.

tē  
*-n*

sōbh-kichh  
*everything*

kōṭṭhē  
*together*

kōriē,  
*having-made,*

ēkī-dūrē-rē  
*a-distance-of*

dēsā-bē  
*country-to*

nō-  
*it-was-*

ṭṭhā.  
*gone.*

Hōr  
*And*

tōkkhē  
*there*

āpnā  
*his-own*

māl  
*property*

burī-chālā-na  
*bad-conduct-in*

dabāū  
*was-wasted.*

Hōr  
*And*

jēbbē  
*when*

sōbh  
*all*

khōrch  
*expenditure*

kōriē-nibhū,  
*was-made-completely,*

tēi-dēsā-na  
*that-country-in*

bōḍḍā  
*a-great*

nōkāl  
*famine*

pōū,  
*fell,*

hōr  
*and*

sau  
*he*

gārjū  
*poor*

hundā-lāgā.  
*being-began.*

Tēbbhē  
*Then*

tēi-dēsē-  
*that-country-*



-rē      ēki-bōḍḍe-ādmī-āggē      jāi-pujjū.      Tēbbhē      tēiē      sau      āp-  
*-of      one-great-man-near      having-gone-he-arrived.      Then      by-him      he      his-*

ṇē-chhētā-na      sūrā      chārdā      bhējju.      Hōr      tēi-bē      bhābh      tī      jē      ‘tinhē-  
*own-fields-in      swine      feeding      was-sent.      And      him-to      wish      was      that      ‘with-those-*

śēktē,      jinhā-bē      sūr      khā(ā)-sī,      āpnā      pēṭ      bhōrnū,’      pōr      kōi      tē(i)-  
*husks,      which (acc.)      the-swine      eat,      my-own      belly      I-will-fill,’      but      anyone      him-*

bē      nēi      dēndā-tī.      Tēbbhē      hōsī-na      āiā (for āiē)      bōlū,      ‘mērē-bā-  
*to      not      giving-was.      Then      senses-in      having-come      it-was-said,      ‘my-fa-*

5.      bā-rē      kētrē      bhuṇḍārā-bē      bōhū      rōṭi      sī,      pōr      hāu (for haū)      bhū-  
*ther-of      how-many      servants-to      much      bread      is,      but      I      by-hun-*

khē      mōrdā-lāgā-hundā-sā.      Hāu (for haū)      uṭṭhiā (for uṭṭhiē)      āpnē      bā-  
*ger      dying-am.      I      having-arisen      my-own      fa-*

bā-āggē      jānnū,      hōr      tēi-bē      bōlnū      jē,      “ī      bābā,      māi      sōrgā-rā  
*ther-near      will-go,      and      him-to      I-will-say      that,      “O      father,      by-me      heaven-of*

hōr      tērā      darōh      kērū,      hōr      abbhē      hāu (haū)      uī      jōgā      nahī      jē  
*and      of-thee      sin      was-done,      and      now      I      (of-)that      worthy      not      that*

phirī      tērā      bēṭā      bōlnū,      mū-bē      āpnē      ēki-bhuṇḍārā-mōñjhē.  
*again      thy      son      I-will-say,      me (acc.)      thine-own      one-servant-among-*

10.      na      ēki-bhuṇḍārā-sahī      banā.”’      Tēbbhē      uṭṭhiē      āpnē-  
*from      one-servant-like      make.”’      Then      having-arisen      his-own-*

ਸੁਖੀਯਾਏ) ਭਾਗੁਰੇਸ਼ ਹੋਸਾ ਯਾ ਯੋਸਾ ਯੀ ਕੁਤੁਏ) ਰੇਖੀਏ

ਯੀਯਾ ਸੇ ਸੇ ਸਾਏ? ਰੋਸੋਸਾ ਹੀਏ) ਫੋਤੋਰੋਸਾ ਰੋਸਾ

ਸੇ ਰੋਸੋਸਾ ਹੀਯਾ ਸੀਏ ਫੋਤੋਰੋਸਾ ਫੋਤੋਰੋਸਾ ਰੋਸਾ

ਯੋਸਾ ਯੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

5. ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

ਫੋਤੋਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

10. ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ ਰੋਸਾ

bābā-āggē chōḷū, hōr sau ōjjhī dūr tī jē tē (*for* tēi)-bē hēriē tē(tēi)-rē  
*father-near he-went, and he still far was that him (acc.) having-seen him-of*

bābā dēā āi, hōr ṭhōr-māriē sau tēi-rē gōlē miḷū-  
*father(-to) pity came, and having-run he him-of on-neck was-join-*

ā, hōr bōhū māpī dhīnī. Bēṭē tēi-bē bōlū, ‘ēi bā-  
*ed, and many kisses were-given. By-the-son him-to it-was-said, ‘ O fa-*

bā, maī sōrgā-rā hōr tērā darō(h) kērū ; abbhē hāu (*for* haū) ōi jōgā  
*ther, by-me heaven-of and of-thee sin was-done ; now I (of-)that worthy*

5. naī jē phiri tērā bēṭā bōlnū.’ Bābē āpnē-naukrā-  
*not that again thy son I-will-say.’ By-the-father his-own-servants-*

bē bōlū jē, ‘achch(h)i-na achchhī pōśāk khōliā (*for* -ē) āṇ,  
*to it-was-said that, ‘good-than good dress having-opened bring,*

hōr tēi-bē lā ; hōr tēi-rē bōthā-na mundaṛī, dzōnghā-na ju-  
*and him-to apply ; and him-of hand-on a-ring, feet-on sho-*

ṭṭē lā ; hōr asā (*for* āssē) khāmm hōr khuśī hōmm, kī-bē jē mē-  
*es apply ; and we may-eat and happy may-be, what-for that m-*

rā ē(h) bēṭā muā-tī, abbhē jīū-sā ; khōā-tī, abbhē mi-  
*y this son dead-was, now alive-is ; lost-was, now go-*

10. ḷū-sā.’ Tēbbhē tē khuśī kērdē ; lāgē.  
*t-is.’ Then they happiness making began.*

Hōr tēi-rā bōddā bēṭā chhētā-na tī. Jēbbhē ghōrā-bhēṭi āū,  
*And him-of the-great son the-field-in was. When house-near he-came,*

- ନିଲୋଦିଆଲୋଡି ଯକ୍ଷ ଚାଲି ଡେଇଁଲେ ନାନା ନାନା ନିରାକାର  
 ପ୍ରକୃତ ଚଳେ ନାନା ନିରାକାର ଚାଲେ ଚାଲେ ଚାଲେ ଚାଲେ  
 ନିରାକାର ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ୫. ଯୋଡ଼ି ନିରାକାର ଚାଲେ ନାନା ନାନା ଚାଲେ ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ୧୦. ଯୋଡ଼ି ନିରାକାର ଚାଲେ ନାନା ନାନା ଚାଲେ ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା  
 ଚାଲେ ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା ନାନା

gāṇē      nāchṇē-rī      chhēr      śuṇī.      Tēbbhē      āk      piādā      śādhiā (*for* śādhiē)  
*singing      dancing-of      noise      was-heard.      Then      a      footman      having-called*

pūchchhū      jē,      ‘ē(h)      kī      sā?’      Tē(bbh)ē      tēi-sōnghē      bōlū      jē,      ‘tērā      bhāū      āū,  
*it-was-asked      that,      ‘this      what      is?’      Then      him-to      it-was-said      that,      ‘thy      brother      came,*

hōr      tērē-bābē      bōḍḍi      dhāmm      kērī,      kī-bē      jē      sau      rājī      khuśī      milū.’  
*and      by-thy-father      a-great      feast      was-made,      what-for      that      he      well      happy      was-got.’*

Tē(i)ē-misīē      sōṭṭhū      jē,      ‘hāu(haū *for* mū)      ghōrē      nāi      jānā.’      Tēbbhē      tēi-rē-bā-  
*On-that-reason (?)he-angered      that,      ‘for-me      in-the-house      not (is-)it-to-be-gone.’      Then      by-his-fa-*

5.      bē      bārē-bārē      ējiā (*for* -ē)      sau      pōtiāū.      Tēiē      bābā-bē      bada-  
*ther      outside      having-come      he      was-advised.      By-him      the-father-to      ans-*

l      dhīnā      jē,      ‘ētrī-bōrsā      hāu(haū)      tērī      tē(h) l      kērdā      rōhū,      hōr  
*er      was-given      that,      ‘so-many-years      I      thy      service      doing      remained,      and*

kad(h)i      tērē-bōlā-na      dujā      nahī      chōlā.      Pōr      taī      kadhī      ēk      chhēlū      mū-  
*ever      thy-speech-from      apart      not      went.      But      by-thee      ever      one      kid      me-*

bē      nahī      dhīnā      jē      āpṇē-mitrā-sōnghī-sōnghē      khuśī  
*to      not      was-given      that      my-own-friends-along-with      happiness*

kērdā.      Jēbbhē      tērā      ē(h)      bēṭā      āū,      jūṇiē      tērā      māl      chhōrā-ra-  
*I-might-have-made.      When      thy      this      son      came,      by-whom      thy      property      harl-*

10.      ṇḍā-bē      khiāū,      taī      tēi-rī-tāē      bōḍḍi      dhāmm      kērī.’      Tē(i)ē      tēi-  
*ots-to      was-caused-to-be-eaten,      by-thee      him-of-for      a-great      feast      was-made.’      By-him      him-*

bē      bōlū,      ‘ēi      bēṭēā,      tū      sōdāē      mū-āggē      sā,      hōr      jē-kichh  
*to      it-was-said,      ‘O      son,      thou      ever      me-near      art,      and      whatever*

mērā      sā,      sau      tērā      sā.      Pōr      khuśī      kērnī,      hōr      khuśī      hōṇā,      jōrū-  
*mine      is,      that      thine      is.      But      happiness      to-be-done,      and      happy      to-be-become,      necessa-*

rī      tī,      kī-bē      jē      tērā      ē(h)      bhāū      muā-tī,      sau      jū;      khōā-tī,      sau      milū.’  
*ry      was,      what-for      that      thy      this      brother      dead-was      he      lived;      lost-was,      he      was-got.’*

## INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

**Vocabulary.**—The Vocabulary of Inner Sirājī is much the same as that of Kulūi and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list :—

- bāgē*, outside.
- bauhū*, much.
- bēśnā*, to sit.
- bēṭṭī*, a woman.
- chēī*, a younger sister.
- chhēt* or *khēch*, a field.
- chhṅrū* or *chēlū*, a bird.
- chhṭhā*, black.
- ḍannā*, an egg.
- darērā*, far, distant.
- darōh*, sin.
- dhyārō* or *dihārō*, a day.
- ḍzōth* or *tsānanī*, the moon.
- gāhḍ*, a stream.
- gīs*, up.
- hōtshau*, little, small.
- ihṇō* or *ijṇō*, to come.
- ij*, a mother.
- jēhū*, before.
- jhuṭnā* or *pīnā*, to drink.
- jūlē*, down.
- kanēt*, the ear.
- katāb*, a book.
- khēch* or *chhēt*, a field.
- lachhmī*, a cow.
- mandzau*, bad.
- māṛau*, foolish, ugly.
- mihāsī*, a buffalo.
- nāṇā* or *nāśnā*, to go.



*nauē*, a stream.  
*niātā*, *nigghā*, or *tātā*, hot.  
*nāhāl*, a plain.  
*nāñā*, to take, to take away.  
*nist*, lazy.  
*pīñā* or *jhuñā*, to drink.  
*rāch*, night.  
*rāmṛā*, good, beautiful.  
*sarāj*, a hill.  
*satāz*, wise.  
*sēṭā*, near.  
*śittau*, white, clean.  
*śōbhālā*, good, beautiful.  
*śrēāl*, hair.  
*tātā*, *niātā*, or *nigghā*, hot.  
*ṭhurnā*, to run.  
*tichchhā*, sharp.  
*tsānanī* or *dzōth*, the moon.  
*tshēkā*, swift.  
*tsīkñā*, to beat.  
*ūjhē*, up.  
*undhē*, down.  
*whitar*, inside.

**Pronunciation.**—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in ‘hot’, and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōṛā*, a horse, is equally often pronounced *ghōṛō*, and *ghōṛau*. As in Simla, some of these words, such as *śōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōṛā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēñ*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ts* and *dz* or *z* respectively as in *tsānanī*, the moon; *dzībḥ*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *śōbhālā*, good; *śittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

**Declension.**—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōṛā*, a horse, pl. *ghōṛē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīñ*, a sister, plural *bhīñā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) ends in *ē*. Thus *ghōṛā*, obl. sing. and plur. *ghōṛē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In the case of all nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīṇ*, a sister, obl. sing. and plur. *bhīṇā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *ē*. Thus *ghōṛā*, a horse; *ghōṛē*, by a horse, or by horses: *ghōr*, a house; *ghōrē*, by a house or houses, or in a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls: *bhīṇ*, a sister; *bhīṇā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obl. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōṛā</i> , a horse . . .	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghōr</i> , a house . . .	<i>ghōr</i>	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>hāthī</i> , an elephant . . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrīē</i>	<i>śōhrīō</i>
<i>bhīṇ</i> , a sister . . .	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇā</i>	<i>bhīṇē</i>	<i>bhīṇō</i>

Most of the postpositions are the same as in the other Western Pahārī dialects and in Kuḷuī, but there are a few peculiar to Inner Sirājī. The following are the more common:—

*rā* (*rō*, *rau*), of.

*bē*, to. Also used for the accusative like the Hindī *kō*. This is the same as in Kuḷuī.

*rī tōṇī*, for, for the sake of.

*mōñjē* or *mōñjhē*, in.

*paraundē*, on.

*lēṛā*, *nā*, *kā*, *āgē*, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular oblique and its masculine plural being *rē*, and its feminine being *rī*.

**Adjectives** call for few remarks. As usual, only those ending in *ā* (*ō*, *au*, *ū*) are mutable, making the masculine oblique singular and the masculine plural in *ē*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā̃*, as in *bhīṇā-kā̃ lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kā̃ lōmmā*, tallest of all.

**Pronouns.**—The first two **personal pronouns** are thus declined—

	I.	Thou
Sing. Nom.	<i>hā̃, hā̃ā̃</i>	<i>tū</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
Obl.	<i>mā̃, mā</i>	<i>tā̃, tā</i>
Plur. Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
Ag.	<i>āssē, hāmmē.</i>	<i>tūssē, tōmmē</i>
Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā̃-bē*, *tā̃-bē*, respectively. Thus, *taĩ chhēlū mambhē nēĩ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Simla dialects have not been noted:—

This			That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom. . . . .	<i>īō, yē</i>	<i>īō, yē</i>	<i>sau, sa</i>	<i>sau, sa.</i>
Ag. . . . .	<i>īū, ēūē</i>	<i>ēssē</i>	<i>tīū, tēūē</i>	<i>tēssē</i>
Obl. . . . .	<i>īū ēū</i>	<i>ēssā</i>	<i>tēū</i>	<i>tēssā</i>
Plur.—				
Nom. . . . .		<i>īā, ēā</i>		<i>tēā.</i>
Ag. . . . .		<i>īā, ēā</i>		<i>tēā</i>
Obl. . . . .		<i>īē, ēāē</i>		<i>tēā, tēāē</i>

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmirī, it is used quite pleonastically, and refers to an object already expressed, as in *dzō suṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simple means 'what the swine will eat.'

The **Relative** and **Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Ma-c.	Fem.	Ma-c.	Fem.
Sing.—				
Nom. . . .	<i>dzō, dzuṇ</i>	<i>dzō, dzuṇ</i>	<i>kuṇ</i>	<i>kuṇ.</i>
Ag. . . .	<i>dzīū, dzēūē</i>	<i>dzēssē</i>	<i>kūṇī</i>	<i>kēssē.</i>
Obl. . . .	<i>dzīū</i>	<i>dzēssī</i>	<i>kās, kīsā</i>	<i>kēssā.</i>
Plur.—				
Nom. . . .		<i>dzēā</i>		<i>kōṇā.</i>
Ag. . . .		<i>dzēāē</i>		<i>kās, kīsā.</i>
Obl. . . .		<i>dzēā</i>		<i>kūṇī.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bē*, why?

The **Indefinite Pronouns** are *kōī*, anyone, some one, and *kitsh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

*iērā, iēhrā*, or *yēhrā*, like this.

*tērā, tēhrā*, like that.

*kērā, kēhrā*, like what?

*ētrā*, this much, plur. this many.

*tētrā*, that much, plur. that many.

*kētrā*, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

**THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.**—The Present tense of the Verb Substantive is *āsā* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

**B.—Active Verb.**—The Infinitive ends in *ṇā* (*nō*, *nau*), which, after *l*, *r*, or *r* is changed to *nā* (*nō*, *nau*). Thus *tsīkṇā* (*tsīkṇō*, *tsīkṇau*), to strike; *pōṛnā*, (*-nō*, *-nau*) to fall.

The Present Participle is formed by adding *dā* (*dō*, *dau*) to the root. Thus, *tsīkdāu* (*tsīkdō*, *tsīkdau*), striking. As in other Western Pahārī Dialects, this participle is used in Inceptive compounds, as in *tēā khuṣī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē suṅgōr tsārdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāṇā*, to eat, pres. part. *khāndā*, and from *rauḥṇā*, to remain, pres. part. *rauḥndā*.

The following present participles are slightly irregular :—

*hōṇā*, to become, pres. part. *hundā*.  
*lauṇā*, to take, „ „ *lauindā*.

The verb *ihṇā* or *ijṇā*, to come, makes its present participle *ihndā* or *ijdā*, and *nāṇā* or *nāṣṇā*, to go, makes its present participle *nāndā* or *nāśdā*.

The Past Participle is formed by adding *ā* (*ō*, *au*, *ū*) to the root. Thus, *tsīkā*, (*tsīkō*, *tsīkau*, *tsīkū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are :—

*ihṇā* or *ijṇā*, to come; past. part. *āō*.  
*nāṇā* or *nāṣṇā*, to go. „ „ *nāṭhau*.  
*jāṇā*, to go. „ „ *gau* (pl. *gauē*; fem. *gauī*).  
*bēṣṇā*, to sit. „ „ *bēṭhau*.  
*dīṇā*, to give. „ „ *dīnnau*, *dīnau*.  
*lagṇā*, to be applied. „ „ *lāgau*.

The verbs *hōṇā*, to become; *lauṇā*, to take; and *kōrnā*, to do, form their past participles regularly. Thus, *hōā*, *lauā*, *kōrā*. Of course all these can end in *ō*, *au* or *ū*, instead of *ā*; so that, e.g., we have *hōū*, *lauū*, and *kōrū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whītar nēṭī nāṣṇā*, it is not to be gone inside, i.e., I will not go inside; *khuṣī kōrnī*, *khuṣ hōṇā zarūrī thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *ī* to the root, thus *tsīkī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍī dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsīkī-kōrī*, having struck.

The Noun of Agency is formed by adding *ṇwālā* to the root. Thus, *tsīkṇwālā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsik*, strike thou; *tsikū*, strike ye. Some Imperatives are irregular: Thus:—

Imperative		
	2nd Sing.	2nd Plur.
<i>ihṇā</i> or <i>ijṇā</i> to come	<i>ichh</i>	<i>ichhā</i>
<i>nāṇā</i> or <i>nāsṇā</i> , to go	<i>nāū, nās</i>	<i>nāā, nāsū.</i>

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsikū, tsikū̃</i>	<i>tsikū, tsikū̃</i>
2.	<i>tsikē</i>	<i>tsikā</i>
3.	<i>tsikē</i>	<i>tsikau</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāū̃*, I may go; *ihū̃*, I may come; *galū̃*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsiklau*, I (masc.), thou (masc.) or he will strike; *tsiklē*, we, you, or they (all masc.) will strike. The feminine is *tsiklī* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsikulau* or *tsiklau*; plural masculine *tsikulē* or *tsiklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ū̃*. Thus, *nāṇā*, to go, has *nāū̃lau* or *nālau*, I shall go.

The verbs *ihṇā*, to come, and *rauhṇā*, to remain, are slightly irregular. The former has for its first person *ihū̃lau*, *ihlau*, *iū̃lau* or *ilau*, and so on for the other persons and for the plural. *Rauhṇā*, to remain, has its first person singular, *rahū̃lau* or *rauhlau*. *Launā*, to take, has its first person *laū̃lau*, and *dīṇā*, to give, *dēū̃lau*.

Regarding the form *khālē-s*, they will eat it, in *dzō suṅgōr khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsikdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsikdē*, and the feminine for both numbers is *tsikdī*. Verbs like *khāṇā* and *rauhṇā*, have, of course, *khāndā* (*khāndō, khāndau*), and *rauhndā* (*rauhndō, rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhī̃ kōrdau*, as for my (part), it is not being done, *i.e.*, I cannot do.

A definite present is formed with *lāgau* (past participle of *lagṇā*) added to the present participle, as in *hā̃ tsikdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā̃ tsikdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hā̃ tsikdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindī. Thus :—

*hāñ nāṭhau*, I went.

*mañ tsīkau*, I struck him.

*hāñ nāṭhau āsā*, I have gone.

*mañ tsīkau āsā*, I have struck him.

*hāñ nāṭhau thī*, I had gone.

*mañ tsīkau thī*, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

*hāñ tsīkau hundau*, I am being struck.

*hāñ tsīkau hundau thī*, I was being struck.

*hāñ tsīkau jālau*, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahārī dialects.

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KULŪĪ).

## INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दूई शोहरू थी । तेआ-मंभे छोटे शोहरूए बाबा-बे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेबा तेजए बंडी दीना । थोड़े ध्याड़े पिछे होछे शोहरूए सभ माल कठे करू दूर दिशा-बे नाठो । तखे नाशी-करी अपणे बड़े-री खटी जारी-मंभे खोई । जेबा बौहू खरच करी छेकू तेज देशे बड़ा नकाळ पड़ू । तेबा कंकाळ होई आओ । तेबा तेज देशा-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-बे अपणे छेते सुंगर चारदा भेजू । तेबा तेजए मने बोलू जो सुंगर खालेस हाँजँ बी खाली । येहड़े तेज-बे कोई नेंईँ दीँदा-थी । तेबा तेज-बे बुध फिरी । बोलू मेरे बाबा-रे केतरे ज्वारे-बे बौहू रोटी दीन्दा थी । हाँजँ एबा भोछे मरदा । हाँजँ एबा अपणे बाबा नेड़े नाशली । तेज-बे बोलली हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईँ रौहू जे तेरा बेटा बोलले । मंभे एबा जेड़े होर ज्वारे सा तेड़ा माँ बी डाह । तेबा उठी-करी अपणे बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुघी दीनी । तेबा शोहरूए बोलू हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एबा तेता जोगी नेंईँ रौहू जे तेरा बेटा गलाजँ । बाबे अपणे सेउका-बे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-बे बनी-देआ । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-बे देआ । एबा हामे खाले खुशी होले । पहिले मेरा शोहरू मुआ थी । एबा जीउंदा होज । गौजू थी । एबा भेटा । तेबा तेआ खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू छेते थी । जेबा घरा नेड़े पूजू गीहा-री ता नाचणे-री छेड़ शुणी । तेबा एकू सेउका शादी-करी पूछू ये की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँवड़ भेटा । तेजए भीखी-करी जाणू जे क्हीतर नेंईँ नाशशणा



तेबा तेज-रे बाबे बागे निखली-करी सौ पत्याज । तेजए बाबा नेड़े बोलू  
 भाऊ एतरी बरशा हाँज तेरी टहील करदा रौहू । कधी तेरी गल नहीं  
 काटी । पर तैं कधी एक बाकरी-रा खेलू मंभे नेंद्रे दीनो अपणे संधी-साथी  
 खुशी करदे । जेबा तेरा ये बेटा आओ जेजए तेरी सारी खटी-पठी लूची  
 राँडा-बे दीनी तैं तेज-री तणी खाणौ पीणी करी । तेजए तेज-बे बोलू हे  
 बेटेआ तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।  
 फिरी खुशी करनौ खुश होणा जरूरी थी कैसे गले जे तेरा भाज मुओ थी ।  
 सौ जीउंदा होज । गौजू थी । सौ भेटा ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (KUḷUĪ).

INNER SIRĀJĪ DIALECT.

## TRANSLITERATION AND TRANSLATION.

Ēkū-maṇaśā-rē dūi śōhrū thī. Tēā-mōñjhē tshōtē-śōhrūē bābā-bē  
*One-man-of two sons were. Them-among by-the-small-son the-father-to*  
 bōlū, 'hē bābā, dzō mērā baṇḍā tērī-khaṭi-rā āsā, sau  
*it-was-said, 'O father, what my share thy-property-of is, that*  
 baṇḍi-dē.' Tēbbā tēūē baṇḍi-dinā. Thōrē-dhyārē-pitshē  
*divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after*  
 hōtshē-śōhrūē sōbh māl kōtthē kōrū, dūr-diśā-bē nāthō.  
*by-the-small-son all property together was-made, a-far-country-to he-went.*  
 Tōkkhē nāśi-kōrī apnē-bōrē-rī khaṭi zārī-mōñjhē khōi.  
*There gone-having his-own-great-one-of the-property debauchery-in was-lost.*  
 Jēbbā bauhū khōrōch kōrī-chhēkū, tēū-dēsē bōrā  
*When much expenditure he-had-made-completely, in-that-country a-great*  
 nōkāḷ pōrū. Tēbbā kōñkāḷ hōi-āō. Tēbbā tēū-dēsā-rē ēkū-ādmī-rē  
*famine fell. Then poor he-became. Then that-country-of a-man-of*  
 ghōrē nāthō. Tēūē tēū-bē apnē-chhētē suṅgōr tsārdā  
*in-the-house he-went. By-him him-as-for in-his-own-field swine feeding*  
 bhējū. Tēbbā tēūē mōnē bōlū, 'dzō suṅgōr  
*it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine*  
 khālēs, hāññ bī khālau.' Yēhrē tēū-bē kōi nēñ dīndā-thī.  
*will-eat-it, I also will-eat.' Such him-to anyone not giving-was.*  
 Tēbbā tēū-bē budh phirī. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē  
*Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to*  
 bauhū rōṭi dīndā-thī; hāññ ēbbā bhōchhē mōrdā. Hāññ ēbbā  
*much bread giving-was; I now by-hunger die. I now*  
 apnē-bābā-nērē nāślau. Tēū-bē bōllau, "hē bābā, maī  
*my-own-father-near will-go. Him-to I-will-say, "O father, by-me*  
 Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā jōgī nēñ  
*God-of and of-thee sin was-done; now such worthy not*  
 rauhū jē tērā bētā bōllē. Mambhē ēbbā jērā hōr  
*I-remained that thy son they-will-say. Me now as other*  
 jwārē sā, tērā māñ hī dāh." ' ' Tēbbā uṭhī-kōrī  
*servants are, such me also consider." ' ' Then arisen-having*

apṇē-bābā-nērē nāthō. Sau machī dūr thē, tēū-rē bābē  
*his-own-father-near he-went. He yet far was, him-of by-the-father*  
 tēū hērī-kōrī dēyā āi. Ṭhurī-kōrī tēū-rē gōlē  
*him seen-having compassion came. Run-having him-of on-the-neck*  
 milū. Bauhū mughī dīnī. Tēbbā sóhrūē bōlū,  
*he-was-joined. Much kisses were-given. Then by-the-son it-was-said,*  
 ‘hē bābā, maī Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā  
*‘O father, by-me God-of and of-thee sin was-done; now such*  
 jōgī nēī rauhū jē tērā bēṭā galāñ.’ Bābē  
*worthy not I-remained that thy son I-may-say.’ By-the-father*  
 apṇē-sēukā-bē bōlū jē, ‘kharē-kharē jhīkrē kārhi  
*his-own-servants-to it-was-said that, ‘good-good garments having-produced*  
 āṇā; tēū-bē banī-dēā. Sōnghā ēū-rē hāthē mundrī, sōnghā  
*bring; him-to clothe. Both this-one-of on-the-hand a-ring, and*  
 pairē pōlrē lāuṇē-bē dēā. Ēbbā hāmmē khālē, khuśī hōlē.  
*on-the-feet shoes applying-for give. Now we will-eat, happy will-be.*  
 Pahilē mērā sóhrū muā-thī, ēbbā jīundā hōū; gōjū-thī, ēbbā  
*At-first my son dead-was, now living became; lost-was, now*  
 bhēṭā.’ Tēbbā tēā khuśī kardē lāgē.  
*was-met.’ Then they rejoicing making began.*

Tēū-rā bōrā sóhrū chhētē thī. Jēbbā ghōrā-nērē  
*Him-of the-great son in-the-field was. When the-house-near*  
 pūjū, gīhā-rī tā nātsnē-rī tshēr śuṇī. Tēbbā ēkū-sēukā  
*he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant*  
 śādī-kōrī pūchhū, ‘yē kē sā?’ Tēūē tēū-nērē bōlū  
*called-having it-was-asked, ‘this what is?’ By-him him-near it-was-said*  
 jē, ‘tērō bhāū āō. Tērē-bābē bōrī khāṇī pīṇī kōrī,  
*that, ‘thy brother came. By-thy-father a-great eating drinking was-made,*  
 ēssē-galē jē rābār bhēṭā.’ Tēūē jhīkhī-kōrī  
*on-this-word that in-good-health he-has-been-met.’ By-him angered-having*  
 dzāṇū jē, ‘whītar nēī nāśṇā.’ Tēbbā tēū-rē  
*it-was-considered that, ‘within not it-is-to-be-gone.’ Then him-of*  
 bābē bāgē nikhalī-kōrī sau patyāū. Tēūē  
*by-the-father outside emerged-having he was-remonstrated-with. By-him*  
 bābā-nērē bōlū, ‘bhāl, ētrī-bōrsā hāñ tērī ṭōhīl kōrdā  
*the-father-near it-was-said, ‘lo so-many-years I thy service doing*  
 rauhū. Kōdhī tērī gal nahī kātī; pōr taī kōdhī  
*remained. Ever thy word not was-cut; but by-thee ever*  
 ēk-bākri-rā chhēlū mambhē nēī dīnō, apṇē-sōnghī-sāthī  
*a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends*

khuṣī kōrdē. Jēbbā tērā yē bēṭā āō, jēūē tērī sārī  
*rejoicing might-have-made. When thy this son came, by-whom thy all*  
 khaṭī-paṭhī lūchī-rāṭā-bē dīnī, taī tēū-rī-taṇī khānī pīṇī  
*property-etcetera harlots-to was-given, by-thee him-of-for eating drinking*  
 kōrī.' Tēūē tēū-bē bōlū, 'hē bēṭēā, tū tā sadā  
*was-made.' By-him him-to it-was-said, 'O son, thou verily ever*  
 mā-sēṭā sā; dzō-kitsh mērā sā, sau sōbh tērā sā. Phirī  
*me-with art; what-ever mine is, that all thine is. On-the-other-hand*  
 khuṣī kōrnī, khuṣ hōṇā zarūrī thī,  
*rejoicing to-be-made, happy to-be-become necessary was,*  
 kēssē-galē jē tērā bhāū muā-thī, sau jiundā hōū;  
*on-what-word (i.e., because) that thy brother dead-was, he living became;*  
 gōjū-thī, sau bhēṭā.'  
*lost-was, he was-met.'*

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## SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhaũ*, from; *graũ*, instead of *grā*, a village; *tāẽ* or *tauẽ*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bě*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it) ?

**Declension.**—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bě* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bě* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōṛā</i>	<i>ghar</i>	<i>hā:hī</i>	<i>bēṭī</i>	<i>bhīṇ</i>
Obl. Sing. and Plur.	<i>ghōṛē</i>	<i>gharā</i>	<i>hā:hī</i>	<i>bēṭī</i>	<i>bhīṇē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōṛē</i>	<i>gharē</i>	<i>hā:hīē</i>	<i>bēṭīē</i>	<i>bhīṇē</i>
Gen. Sing. and Plur.	<i>ghōṛēr</i>	<i>gharār</i>	<i>hā:hīr</i>	<i>bēṭīr</i>	<i>bhīṇār</i>
Dat. Sing. and Plur.	<i>ghōṛāb</i>	<i>gharāb</i>	<i>hā:hīb</i>	<i>bēṭīb</i>	<i>bhīṇāb</i>
Nom. Plur.	<i>ghōṛē</i>	<i>ghar</i>	<i>hā:hī</i>	<i>bēṭī</i>	<i>bhīṇ</i>

Note that the *a* in *bhīṇāb* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>haũ</i>	<i>tũ</i>
Ag.	<i>mōẽ.</i>	<i>tauẽ, tãẽ.</i>
Obl.	<i>maũ</i>	<i>tũ.</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Dat.	<i>maũ-bhẽ.</i>	<i>tã-bhẽ.</i>
Plur.—		
Nom.	<i>āssē</i>	<i>tũssē</i>
Ag.	<i>āhē</i>	<i>tũssē</i>
Obl.	<i>āssā, āsā</i>	<i>tũā</i>
Gen.	<i>mhārā</i>	<i>thārā</i>
Dat.	<i>āssāb, āsāb</i>	<i>tũāb</i>

With the form *maũ-bhẽ* may be compared the Inner Sirāji *mambhẽ*.

The **Demonstrative Pronouns** are declined as follows :—

This.			That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ēō</i>	<i>ēō</i>	<i>sō</i>	<i>sō</i>
Ag.	<i>ēūē</i>	<i>ēssē</i>	<i>tēōē</i>	<i>tēssē</i>
Obl.	<i>ēū (ēō)</i>	<i>ēssā</i>	<i>tēū (tēō)</i>	<i>tēssā</i>
Gen.	<i>ēū-rā, ēūr</i>	<i>ēssā-rā, ēssār</i>	<i>tēū-rā, tēūr</i>	<i>tēssā-rā, tēssār</i>
Dat.	<i>ēūb</i>	<i>ēssāb</i>	<i>tēūb</i>	<i>tēssāb.</i>
<hr/>				
This.			That.	
	Masc. and Fem.		Masc. and Fem.	
Plur.—				
Nom.	<i>ēā</i>		<i>tēā</i>	
Ag.	<i>iāē</i>		<i>tēāē.</i>	
Obl.	<i>ēā.</i>		<i>tēā.</i>	
Gen.	<i>ēā-rā, ēār</i>		<i>tēā-rā, tēār</i>	
Dat.	<i>ēāb</i>		<i>tēāb</i>	

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssā*, etc. as long. Perhaps it should be short as in *tēssā*, etc.

The remaining pronouns do not present important variations. The oblique form of *kun*, who? is *kās* or *kāsū*, and that of *kē*, what? *kī*. 'Why' is *kī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamālī.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhī āthī*, is not, and is also immutable.

The past tense is *tī* as in Kuḷuī, instead of the *thī* of Inner Sirāji. It also is immutable.

**B.—Active Verb.**—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

	I may strike, etc.
	Sing. and Plur.
1.	<i>tsīkū</i> .
2 and 3.	<i>tsīkē</i> .

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsīkṇā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*.<sup>1</sup> We thus get the following, the singular and plural being identical.

	I shall strike.
	Sing. and Plur.
1.	<i>tsīkūr</i>
2.	<i>tsīkar</i>
3.	<i>tsīkār</i> .

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

	I shall strike, etc.
	1st, 2nd, and 3rd persons.
Sing.	<i>tsīkū</i>
Plur.	<i>tsīkī</i> .

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmīrī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Piśācha language. Mr. Bailey only gives examples of the first person, *viz.*, *tsīkūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

<sup>1</sup> So also in the Veron Piśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raũhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *iēdzā*, to come; pres. part., *idzdā*; past part., *āwā*; Imperative, *idz*, plur. *idzā*; fut. *idzūr*, etc.

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# **LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.**

English.	Kuḷoi.	Inner Sirāji.	Sainji.
1. One . . .	Ēk . . .	Ēk . . .	Ēk.
2. Two . . .	Dāi . . .	Dāi . . .	Dāi.
3. Three . . .	Trāi, (in West Kulu) chin, chan.	Chēn . . .	Chīn.
4. Four . . .	Chār . . .	Tsār . . .	Tsār.
5. Five . . .	Pōñj . . .	Pan <sup>l</sup> z . . .	Panz.
6. Six . . .	Chhau . . .	Tshau . . .	Tshan.
7. Seven . . .	Sōtt . . .	Sāt, sat . . .	Satt.
8. Eight . . .	Ōtth . . .	Āth, ath . . .	Atth.
9. Nine . . .	Nāñ . . .	Nau . . .	Nauñ.
10. Ten . . .	Dōś . . .	Dō-s . . .	Dass.
11. Twenty . . .	Bihī, bih . . .	Bih . . .	Bih.
12. Fifty . . .	Pōñjāh . . .	Pa <sup>l</sup> zā . . .	.....
13. Hundred . . .	Śauū . . .	Shau . . .	.....
14. I . . .	Hañ . . .	Hā. hāñ . . .	Hañ.
15. Of me . . .	Mārā . . .	Mārau . . .	Mārā.
16. Mine . . .	Mārā . . .	Mārau . . .	Mārā.
17. We . . .	Ās-ē. ham, hamē . . .	Āssē, hāmmē . . .	Āssē.
18. Of us . . .	Āssārā, mhārā . . .	Ā-sārā, mhārau . . .	Mhārā.
19. Our . . .	Āssārā, mhārā . . .	Āssārā, mhārau . . .	Mhārā.
20. Thou . . .	Tū, thau . . .	Tū . . .	Tā.
21. Of thee . . .	Tārā . . .	Tārau . . .	Tārā.
22. Thine . . .	Tārā . . .	Tārau . . .	Tārā.
23. You . . .	Tussē . . .	Tūssē, tōmmē . . .	Tūssē.
24. Of you . . .	Tussārā, tūsrā, thamārā . . .	Tūssārā, thārau . . .	Thārā.
25. Your . . .	Tussārā, tūsrā, thamārā . . .	Tūssārā, thārau . . .	Thārā.

English.	Kuṭui.	Inner Sirāji.	Sainji.
26. He . . .	Sō, sau, ō . . .	Sau . . .	Sō.
27. Of him . . .	Tēi-rā . . .	Teū-rā . . .	Tēū-rā.
28. His . . .	Tēi-rā . . .	Teñ-rā . . .	Tēū-rā.
29. They . . .	Tē . . .	Tēā, sēā, sē . . .	Tēā.
30. Of them . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
31. Their . . .	Tinhā-rā . . .	Tinhā-rā, tēā-rā . . .	Tēā-rā.
32. Hand . . .	Hōtth, hāth . . .	Hāth, hōth . . .	Hāth.
33. Foot . . .	Dzongh, dzōngā . . .	Pair, khur . . .	Pair.
34. Nose . . .	Nāk . . .	Nāk . . .	Nāk.
35. Eye . . .	Hōchchhī, ōchchhī, ōkkhī . . .	Āchh, āchhī . . .	Ākkh.
36. Mouth . . .	Khākh . . .	Mūh . . .	Mūh.
37. Tooth . . .	Dōrd . . .	Dānd . . .	Dānd.
38. Ear . . .	Kōnn . . .	Kapēt . . .	Kapēt.
39. Hair . . .	Śōrāl, śir . . .	Śrēāl . . .	Tsorā.
40. Head . . .	Mund . . .	Mund . . .	Mund.
41. Tongue . . .	Dzibbh . . .	Dzibbh . . .	Dzibbh.
42. Belly . . .	Pēt . . .	Pēt . . .	Pēt.
43. Back . . .	Pitth . . .	Pitth, pitthī . . .	Pēth.
44. Iron . . .	Lohā . . .	Lohā . . .	Lohā.
45. Gold . . .	Sunā . . .	Sūnā . . .	.....
46. Silver . . .	Rupā . . .	Rūpā . . .	.....
47. Father . . .	Bāpū, tābū, lāb . . .	Bāb . . .	Bābā.
48. Mother . . .	Ammā, yā, ij . . .	Īj, ī . . .	Īj.
49. Brother . . .	Bhāī, Bhāñ . . .	Bhāī, dād . . .	Bhāī (elder), bhāñ (younger).
50. Sister . . .	Dāī (elder), bēhñ (younger) . . .	Dāī (elder), bhñ (younger), chāī (younger) . . .	Dāī (elder), bhñ (younger).
51. Man . . .	Mābñ . . .	Maṇās . . .	Mard.
52. Woman . . .	Bēṭri . . .	Bēṭri, tēhēṭri . . .	Bēṭri.

English.	Kuṭui.	Inner Sirāji.	Sainji.
53. Wife . . . .	Jō, dzōi, lāhri . . . .	Bētri, tshenri . . . .	Jōē, jō, dzōē.
54. Child . . . .	Yānā . . . .	Hākā, bālak . . . .	Tshōrū.
55. Son . . . .	Šohri, bēta . . . .	Bēta, tshōtū, šōrū, šōhrū . . . .	Tshōrū.
56. Daughter . . . .	Šohri, bēti . . . .	Bēti, tshōti, šōri, šōhri . . . .	Tshōri.
57. Slave . . . .	Bēthā . . . .	Sēuk, dērū . . . .	.....
58. Cultivator . . . .	Hāli . . . .	Kōrsān . . . .	.....
59. Shepherd . . . .	Puhāl, phuāl . . . .	Phuāl . . . .	Phuāl.
60. God . . . .	Pōrmēsōr . . . .	Pōrmēsūr . . . .	.....
61. Devil . . . .	Rākhas, bhūt . . . .	Rākōs . . . .	.....
62. Sun . . . .	Sūraj, dhiārā . . . .	Dhyārā, dihārō, sūraj . . . .	Dihārā.
63. Moon . . . .	Dzōth, dzuth . . . .	Dzōth, tsānanī . . . .	Dzōtth.
64. Star . . . .	Tārā . . . .	Tārā . . . .	Tārā.
65. Fire . . . .	Ōgg . . . .	Āg . . . .	.....
66. Water . . . .	Pāni . . . .	Pāni . . . .	.....
67. House . . . .	Ghōr, gōhr . . . .	Ghar, dērā . . . .	Ghar.
68. Horse . . . .	Ghōrā, gōhrā . . . .	Ghōrā . . . .	Ghōrā.
69. Cow . . . .	Gāi . . . .	Lachmī, gū . . . .	Gā.
70. Dog . . . .	Kuttā . . . .	Kuttau or kūkar . . . .	Kuttā.
71. Cat . . . .	Brālā, (fem. brālī) . . . .	Barēālāu (fem. -lī) . . . .	Barēālā (fem. -lī).
72. Cock . . . .	Kukkaṛ . . . .	Kukkaṛ . . . .	Kukkaṛ.
73. Duck . . . .	Batak . . . .	Abhi . . . .	.....
74. Ass . . . .	Gaddhā, göddhā . . . .	Gadhau . . . .	Gādhā.
75. Camel . . . .	Ūṭ . . . .	Ūṭ . . . .	Ūṭ.
76. Bird . . . .	Chirū . . . .	Chinrū, chēlū . . . .	.....
77. Go . . . .	Nōs . . . .	Nāsh, nā . . . .	Nā, nās.
78. Eat . . . .	Khā . . . .	Khā . . . .	Khā.
79. Sit . . . .	Bēs . . . .	Bēsh . . . .	Bēs.

English.	Kulūi.	Inner Sirāji.	Sainji.
80. Come . . .	Ēj, ij . . .	Īch, ĕj . . .	Idz.
81. Beat . . .	Jōk, mār . . .	Tsīk . . .	T-ik.
82. Stand . . .	Kharā hō . . .	Kharā uṭh . . .	.....
83. Die . . .	Mōr . . .	Mar . . .	.....
84. Give . . .	Dē . . .	Di . . .	Dē.
85. Run . . .	Ṭhur, ṭhōr, bhagg . . .	Ṭhur . . .	Ṭhur.
86. Up . . .	Ujjhē, jhāñ . . .	Ūjhē, gīś . . .	Ūjhē.
87. Near . . .	Bhēṭi, nēr . . .	Nērē, sētē . . .	.....
88. Down . . .	Bunhē, bihāñ, bhi . . .	Undhē, tōl. jilē . . .	Ūndhē.
89. Far . . .	Dūr . . .	Darērā, dūr . . .	.....
90. Before . . .	Āggē, āghē . . .	Jēhū, āgū . . .	Jēhū.
91. Behind . . .	Pichchē . . .	Patsheā, pitshū . . .	Pitshē.
92. Who . . .	Kup . . .	Kup . . .	Kup.
93. What . . .	Ki . . .	Kō . . .	Kē.
94. Why . . .	Kibē . . .	Kibē, kilē . . .	Kib, k1-dzā.
95. And . . .	Hōr . . .	Hōr . . .	.....
96. But . . .	Pōr . . .	Pōr . . .	.....
97. If . . .	Jō . . .	Jō . . .	.....
98. Yes . . .	Hōē, hō . . .	Hō . . .	.....
99. No . . .	Nāñ . . .	Nāñ . . .	.....
100. Alas . . .	Hāi . . .	Darōh . . .	.....
101. A father . . .	Bāb . . .	Bāb . . .	Bābā.
102. Of a father . . .	Bābē-rā, bābā-rā . . .	Bābā-rā . . .	Bābēr.
103. To a father . . .	Bābē-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb
104. From a father . . .	Bābē-na, bābā-na . . .	Bābā-lērā . . .	Bābē-āgā.
105. Two fathers . . .	Dūi bāb . . .	Dūi-bāb . . .	Dūi bābē.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bābē.

English.	Kuṭuḥ.	Inner Sirāji.	Sainji.
107. Of fathers . . .	Bābē-rā, bābā-rā . . .	Bābā-rā . . .	Bābēr.
108. To fathers . . .	Bābē-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
109. From fathers . . .	Bābē-na, bābā-na . . .	Bābā-lērā . . .	Bābē-āgē.
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .	Bēṭir.
112. To a daughter . . .	Bēṭi-bē . . .	Bēṭi-bē . . .	Bēṭib.
113. From a daughter . . .	Bēṭi-na . . .	Bēṭi-lērā . . .	Bēṭi-āgē.
114. Two daughters . . .	Dūi bēṭi . . .	Dūi bēṭi . . .	Dūi bēṭi.
115. Daughters . . .	Bēṭi . . .	Bēṭi . . .	Bēṭi.
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭi-rā . . .	Bēṭir.
117. To daughters . . .	Bēṭi-bē . . .	Bēṭi-bē . . .	Bēṭib.
118. From daughters . . .	Bēṭi-na . . .	Bēṭi-lērā . . .	Bēṭi-āgē.
119. A good man . . .	Kharā māhṇū . . .	Rāmṛā maṇash . . .	Rāmṛā mard.
120. Of a good man . . .	Kharē māhṇū-rā . . .	Rāmṛē maṇashā-rā . . .	Rāmṛē mardār.
121. To a good man . . .	Kharē māhṇū-bē . . .	Rāmṛē maṇashā-bē . . .	Rāmṛē mardāb.
122. From a good man . . .	Kharē māhṇū-na . . .	Rāmṛē maṇashā-lērā . . .	Rāmṛē mardā-āgē.
123. Two good men . . .	Dūi kharē māhṇū . . .	Dūi rāmṛē maṇash . . .	Dūi rāmṛē mard.
124. Good men . . .	Kharē māhṇū . . .	Rāmṛē maṇash . . .	Rāmṛē mard.
125. Of good men . . .	Kharē māhṇū-rā . . .	Rāmṛē maṇashā-rā . . .	Rāmṛē mardār.
126. To good men . . .	Kharē māhṇū-bē . . .	Rāmṛē maṇashā-bē . . .	Rāmṛē mardāb.
127. From good men . . .	Kharē māhṇū-na . . .	Rāmṛē maṇashā-lērā . . .	Rāmṛē mardā-āgē.
128. A good woman . . .	Khari bēṭri . . .	Rāmṛi bēṭri . . .	Rāmṛi bēṭri.
129. A bad boy . . .	Burā sōhṇū . . .	Būrā sōrū . . .	Būrā tshōrū.
130. Good women . . .	Khari bēṭri . . .	Rāmṛi bēṭri . . .	Rāmṛi bēṭri.
131. A bad girl . . .	Buri sōhṇi . . .	Būvi sōri . . .	Būvi tshōri.
132. Good . . .	Kharā . . .	Rāmṛā . . .	Rāmṛā.
133. Better . . .	(Ēē-na) kharā . . .	(Īū-kā) rāmṛā . . .	(Ēū-kā) rāmṛā.

English.	Kuṭui.	Inner Sirāji.	Sainji.
134. Best . . .	Sēbbhi-na kharā . . .	Sōbbhi-kā rāmpa . . .	Sōbbhi-kā rāmpā.
135. High . . .	Uthṛā . . .	Uchṭā . . .	Uthlā, ujjē.
136. Higher . . .	(Ēi-na) uthṛā . . .	(Īū-kā) uchṭā . . .	(Ēū-kā) uthlā.
137. Highest . . .	Sēbbhi-na uthṛā . . .	Sōbbhi-kā uchṭā . . .	Sōbbhi-kā uthlā.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛi . . .	Ghōṛi . . .	Ghōṛi.
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē.
141. Mares . . .	Ghōṛi, ghōṛiā . . .	Ghōṛi . . .	Ghōṛi.
142. A bull . . .	Bōhḷd . . .	Bōḷd . . .	Bauḷd.
143. A cow . . .	Gā . . .	Lachhmī . . .	Gā.
144. Bulls . . .	Baldh (bahā) . . .	Bōḷd . . .	Bauḷd.
145. Cows . . .	Gāi . . .	Lachhmī . . .	Gā.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti, kuttiā . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bōkrā . . .	Bākrā . . .	Bākrā.
151. A female goat . . .	Bōkri . . .	Bākri . . .	Bākri.
152. Goats . . .	Bōkrē . . .	Bākrē . . .	Bākrē.
153. A male deer . . .	Hōrn . . .	Kakkar ( <i>barking deer</i> ) . . .	.....
154. A female deer . . .	Hōrni . . .	Kakri . . .	.....
155. Deer . . .	Hōrn, hōrnā . . .	Kakkar . . .	.....
156. I am . . .	Haū sā, hē . . .	Hā sā, āsā . . .	Haū sā.
157. Thou art . . .	Tā sā, hē . . .	Tū sā, āsā . . .	Tā sā.
158. He is . . .	Sau sā, hē . . .	Sau sā, āsā . . .	Sō sa.
159. We are . . .	Assē sī, sā, hē . . .	Assē sā, āsā . . .	Assē sā.
160. You are . . .	Tussē sī, sā, hā . . .	Tussē sā, āsā . . .	Tussē sā.

English.	Kuḷui.	Inner Sirāji.	Sainji.
161. They are . . .	Tē sī, sā, hā . . .	Tēā sā, āsā . . .	Tēā sā.
162. I was . . .	Haũ thā, tī . . .	Hā thī . . .	Haũ tī.
163. Thou wast . . .	Tū thā, tī . . .	Tū thī . . .	Tū tī.
164. He was . . .	Sau thā, tī . . .	Sau thī . . .	Sō tī.
165. We were . . .	Āssē thē, tī . . .	Āssē thī . . .	Āssē tī.
166. You were . . .	Tussē thē, tī . . .	Tūssē thī . . .	Tūssē tī.
167. They were . . .	Tē thē, tī . . .	Tēā thī . . .	Tēā tī.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōṇā, hōṇū . . .	Hōṇau . . .	Hōṇā.
170. Being . . .	Hundā . . .	Hundā . . .	Hundā.
171. Having been . . .	Hōi-kē . . .	Hōi-kōri . . .	Hōi-kōri.
172. I may be . . .	Haũ hōā . . .	Hā hōũ . . .	Haũ hōũ.
173. I shall be . . .	Haũ hōnū . . .	Hā hōulā, hōlā . . .	Haũ hōūr, hōlā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	<u>Ts</u> ik . . .	<u>Ts</u> ik.
176. To beat . . .	Mārṇā, mārṇū . . .	<u>Ts</u> ikṇā . . .	<u>Ts</u> ikṇā.
177. Beating . . .	Mārdā . . .	<u>Ts</u> ikdan . . .	<u>Ts</u> ikdā.
178. Having beaten . . .	Mārī-kē . . .	<u>Ts</u> ikī-kōri . . .	<u>Ts</u> ikī-kōri.
179. I beat . . .	Haũ mārā-sā . . .	Hā <u>ts</u> ikdan . . .	Haũ <u>ts</u> ikdā.
180. Thou beatest . . .	Tū mārā-sā . . .	Tū <u>ts</u> ikdan . . .	Tū <u>ts</u> ikdā.
181. He beats . . .	Sau mārā-sā . . .	Sau <u>ts</u> ikdan . . .	Sō <u>ts</u> ikdā.
182. We beat . . .	Āssē mārā-sā, -sī . . .	Āssē <u>ts</u> ikdē . . .	Āssē <u>ts</u> ikdā.
183. You beat . . .	Tussē mārā-sā, -sī . . .	Tussē <u>ts</u> ikdē . . .	Tūssē <u>ts</u> ikdā.
184. They beat . . .	Tē mārā-sā, -sī . . .	Tēā <u>ts</u> ikdē . . .	Tēā <u>ts</u> ikdā.
185. I beat ( <i>Past Tense</i> ) . . .	Maĩ mārṇ . . .	Maĩ <u>ts</u> ikū . . .	Mōē <u>ts</u> ikū.
186. Thou beatest ( <i>Past Tense</i> ). . .	Taĩ mārṇ . . .	Taĩ <u>ts</u> ikū . . .	Tauē <u>ts</u> ikū.
187. He beat ( <i>Past Tense</i> ) . . .	Tēiē mārṇ . . .	Tūi <u>ts</u> ikū . . .	Tēōē <u>ts</u> ikū.

English.	Kului.	Inner Sirāji.	Sainji.
188. We beat ( <i>Past Tense</i> )	Āssē mārū . . .	Āssē tsikū . . .	Āhē tsikū.
189. You beat ( <i>Past Tense</i> )	Tussē mārū . . .	Tūssē tsikū . . .	Tūssē tsikū.
190. They beat ( <i>Past Tense</i> )	Tinhē mārū . . .	Tēā tsikū . . .	Tēāē tsikū.
191. I am beating . . .	Haū mārā-lāgā-hundā-sā .	Hā tsikdau lāgau . . .	Haū tsikdā.
192. I was beating . . .	Haū mārā-lāgā-hundā-ti, -thā.	Hā tsikdau lāgau-thi .	Haū tsikdā-ti.
193. I had beaten . . .	Maī jāukū-ti, -thā . . .	Maī tsikū-thi . . .	Mōē tsikū-ti.
194. I may beat . . .	Haū mārā . . .	.....	Haū tsikū.
195. I shall beat . . .	Haū mārū . . .	Haū tsikulau, tsiklau .	Haū tsikūr, tsikū, tsikūb.
196. Thou wilt beat . . .	Tū mārā . . .	Tū tsik(u)lau . . .	Tū tsikar, tsikū.
197. He will beat . . .	Sau mārā . . .	Sau tsik(u)lau . . .	Sō tsikār, tsikū.
198. We shall beat . . .	Āssē mārū . . .	Āssē tsik(u)lē . . .	Āssē tsikūr, tsikī.
199. You will beat . . .	Tussē mārē . . .	Tūssē tsik(u)lē . . .	Tūssē tsikar, tsikī.
200. They will beat . . .	Tē mārē . . .	Tēā tsik(u)lē . . .	Tēā tsikār, tsikī.
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Haū mārūā-sā . . .	.....	.....
203. I was beaten . . .	Haū mārūā-ti, (-thā) .	.....	.....
204. I shall be beaten . . .	Haū mārinnū . . .	.....	.....
205. I go . . .	Haū nōsā-sā . . .	Hā nāndau . . .	Haū nāndā.
206. Thou goest . . .	Tū nōsā-sā . . .	Tū nāndau . . .	Tū nāndā.
207. He goes . . .	Sau nōsā-sā . . .	Sau nāndau . . .	Sō nāndā.
208. We go . . .	Āssē nōsā-sā, -sī . . .	Āssē nāndē . . .	Āssē nāndē.
209. You go . . .	Tussē nōsā-sā, -sī . . .	Tūssē nāndē . . .	Tūssē nāndē.
210. They go . . .	Tē nōsā-sā, -sī . . .	Tēā nāndē . . .	Tēā nāndē.
211. I went . . .	Haū nōtthā . . .	Hā nāthau . . .	Haū nāthā.
212. Thou wentest . . .	Tū nōtthā . . .	Tū nāthau . . .	Tū nāthā.
213. He went . . .	Sau nōtthā . . .	Sau nāthau . . .	Sō nāthā.
214. We went . . .	Āssē nōtthē . . .	Āssē nāthē . . .	Āssē nāthē.



English.	Kuḷui.	Inner Sirāji.	Sainji.
215. You went . . .	Tussē nōtṭhē . . .	Tāsse nāṭhē . . .	Tāssē nāṭhē.
216. They went . . .	Tē nōtṭhē . . .	Teā nāṭhē . . .	Teā nāṭhē.
217. Go . . .	Nōś . . .	Nās or nā . . .	Nā, nāś.
218. Going . . .	Nōśdā . . .	Nāsdan. nāndau . . .	Nāndā, nāśdā.
219. Gone . . .	Nōtṭhā . . .	Nāṭhau . . .	Nāṭhā.
220. What is your name ?	Tāsrā nā kī sā ? . . .	Tērā kē naũ ? . . .	Tērā, nā kōs ?
221. How old is this horse ?	Ēi ghōrē-ri kētri barēs sā ?	Ēn ghōrē-ri kētri ummar sā ?	Ēo ghōrē-ri kētri ambar ?
222. How far is it from here to Kashmir ?	Kāsmir ōkkhē-na kētri dūr sā ?	Īndhā-kā Kāsmir kētrā dūr sā ?	Ēkkhā-kahā Kāsmirā-taṅg kētrā dūr hōlā ?
223. How many sons are there in your father's house ?	Tussā-rē bābū-rē ghōrē kētrē bēṭē sī ?	Thārē bābā-rē ghōrē kētrē sōrū sā ?	Tērē bābūr gharē kētrē lārṭē ?
224. I have walked a long way to-day.	Haũ āj baṛi dūri-tāi nōtṭhā-ti.	Maĩ āz bauhū bāt hāṇḍi .	Haũ āz baṛē būrā zōngḥē hāṇḍi āwā.
225. The son of my uncle is married to his sister.	Mērē chāchē-rē bēṭē-rā biyāh tēi-ri bēhṇi sōngḥē hūā-hundā-sā.	Mērē chāchē-rē sōrū-rā byāh tēi-ri bhīṇā sōngḥā hōā sā.	Mērē tsātsēr bēṭā ēūr būhṇi sāngḥē bēā hōū.
226. In the house is the saddle of the white horse.	Ghōrā-na sēttē ghōrē-ri kāṭhī sā.	Śittē ghōrē-ri kāṭhī ghōrē sā.	Gharē sēttē ghōrē-ri zīn.
227. Put the saddle upon his back.	Tēi-ri piṭṭhi-pāndhē kāṭhī pā.	Kāṭhī tēi-ri piṭṭhi paraundē kōśā.	Ēūr piṭṭhi ūprē zīn būnnhā.
228. I have beaten his son with many stripes.	Maĩ tēi-rē bēṭē-bē bōhū kōmchī māri.	Maĩ tēi-rē sōrū-bē bauhū tsikū.	Mōē ēūr bēṭā barā tsikū.
229. He is grazing cattle on the top of the hill.	Sau dhōgā-rē chōrhē pāndhē gōrū charāndā lāgā-hundā-sā.	Sau dhāvāṭi-rē gāhi dāgē chārdā lāgā hundā.	Dzōtār tsōrē ūprē tsārā sō gā bākri.
230. He is sitting on a horse under that tree.	Sau tēi bōṭē-hēth ghōrē-pādhē bēṭhā-hundā-sā.	Sau tēi bōṭē hēthē ghōrē paraundē bēṭhā hundā.	Ēo butṭē hēthē sō bēṭhā ghōrē ūprē.
231. His brother is taller than his sister.	Tēi-rā bhāi tēi-ri bēhṇi-na lōmbā sā.	Tēi-rā bhāi apṇi bhīṇā-kā lōmmā.	Ēūr bhāi apṇi bauhṇi-kā baḍḍā.
232. The price of that is two rupees and a half.	Tēi-rā mūl dhāi rupaiyē sā.	Tēi-rā mūl dhāi rapai sā .	Ēūr mūl dhāē rupayyā.
233. My father lives in that small house.	Mērā bābū tēi hōṭshē ghōrā-na rauhā-sā.	Mērā tāt tēi hōṭshē ghōrē rauhndā.	Mērō bābū ēō hōṭshē gharē rauh.
234. Give this rupee to him	Ēh rupaiyā tēi-bē dē .	Īo rapai tēi-bē dē . . .	Ēūb rupayyā dēā (give rupees to him).
235. Take those rupees from him.	Tē rupaiyā tēi-na mōngā (ask for).	Sō tēā rapai tēi-lērā laui lau.	Ēā rupayyā ēū -āgā mōngā (ask).
236. Beat him well and bind him with ropes.	Tēi-bē bōhū jōkā hōr rōśsi-sōngē būnnhā.	Tēi-bē khāśē tsikā tēbko rāshī-kā bānhā.	Ēū rāmṛē-kōri tsikā, rāśiē bi būnnhā.
237. Draw water from the well.	Khūē-na pāṇi tiṅgrā .	Khūhē nā pāṇi kārḥ . . .	Kūē kauhaũ paṇi kādḍhā
238. Walk before me. . .	Mū-na āggē āggē hāḍ .	Mā āgē hāḍ . . .	Maũ jēhū tsal.
239. Whose boy comes behind you ?	Tussā-nā piēchhē kōs-rā bēṭā ējā-sā ?	Thārē piṭshē kās-rā sōrū ijdā lāgā ?	Kās-rā lārṭā tā piṭshē āwā ?
240. From whom did you buy that ?	Ēh tussē kōsan lēu ? .	Sau tūssē kāsā-kā mūlli āṇā ?	Kāsū-āgā tāē mūl mōngū ?
241. From a shopkeeper of the village.	Garā-rē hāṭiājē-na . . .	Grā-re ēkū karādā-āgē . . .	Grāūr dukaunadārā-āgā.



## THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōṭā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōṭā Bangāhal is Kulūi more or less mixed with Maṇḍēālī, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pañjābī. These facts must be known in order to understand the dialectic division of Maṇḍēālī.

The language of Mandi is called Maṇḍēālī, and that of Suket is called Sukēṭī, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Maṇḍēālī slightly mixed with that language, and is called Maṇḍēālī Pahārī.<sup>1</sup> Maṇḍēālī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Maṇḍēālī Pahārī tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Maṇḍēālī, and in the extreme north of the State is the Chhōṭā Baṅghālī dialect, spoken in a portion of Chhōṭā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍēālī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍēālī or Chhōṭā Baṅghālī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēṭī but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēṭī.

The people of this tract are prejudiced against learning foreign languages,<sup>2</sup> and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Maṇḍēālī is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Maṇḍēālī or for Chhōṭā Baṅghālī, both being included under the general head of Maṇḍēālī. The total number of speakers of this Group has been returned as follows :—

Maṇḍēālī	.	.	.	.	.	.	.	.	.	.	.	.	.	150,000
Maṇḍēālī Pahārī	.	.	.	.	.	.	.	.	.	.	.	.	.	10,000
Sukēṭī	.	.	.	.	.	.	.	.	.	.	.	.	.	52,184
TOTAL													.	212,184

<sup>1</sup> According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Maṇḍēālī Pahārī is a lingua franca generally understood by all.

<sup>2</sup> State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōṭā Bangāhal are marked 'Chh. B.' Those noted only in Northern Maṇḍālī are marked 'N,' those noted only in Maṇḍālī Pahārī are marked 'P,' while those peculiar to Sukēti are marked 'S.'

- aggē*, in front.
- ānnū*, an egg.
- bāgar*, wind.
- bāhṇā*, to beat.
- bakkkhā*, towards.
- baśṇā* or *baṭhṇā*, to sit (N).
- battī*, an egg.
- bayāh*, a marriage.
- bēbbī*, a younger sister (N).
- bhachhāl*, foolish.
- biāhū*, a husband.
- bun*, down (Kāshmīrī *bōn*).
- chalē jāṇā*, to go away.
- ḍāl*, a tree.
- dēd*, an elder sister (N) (Kāshmīrī *dēd*, a mother).
- dhārā*, a hill.
- dhyārā*, a day.
- ḍōhrī*, a field.
- dōthī*, to-morrow evening.
- ēbbē* or *ībbē*, now.
- ēhṛā* or *ērḥā*, like this.
- ētthī* or *yētthī*, here.
- gābhrū*, a son.
- ghaṭ*, a little.
- grāḍ*, a village.
- guāṇā* or *gwaṇā*, to cause, to go, to lose.
- guḍlā*, sweet.
- hāchchhā*, clean.
- hākkhī*, the eye.
- hēṭh*, down (not up).
- hīkā*, the breast.
- hun*, now.
- ībbē* or *ēbbē*, now.
- īj*, a mother (N).
- jā*, *jā-jē*, when.
- jēbbē*, when.
- jēhṛā* or *jērḥā*, like what.
- jētthī*, where.
- jhīkhī jāṇā*, to become angry.

- jupnā*, to be got, obtained.  
*kaṭṭhē*, about, concerning, for the sake of.  
*kēbbē*, when?  
*kēhṛā* or *kērhā*, like what?  
*kēttḥi*, where?  
*kharā*, good, beautiful.  
*kharṇā*, to stand.  
*khuāṇā*, *khvāṇā*, to give, to eat.  
*kubhadrā*, ugly.  
*lārī*, a wife.  
*nāhtimī*, a woman (N).  
*mānjā*, a bed.  
*mardh*, a man.  
*māss*, meat.  
*maṭṭhā*, a small boy.  
*munḍ*, the head.  
*munnū*, a son (Chh. B.)  
*nēḍē* or *nēṛē*, near.  
*nhāśṇā*, *nhathṇā*, to run (N).  
*nhassī jāṇā*, to run away.  
*pichchhē*, behind.  
*pādhār*, a plain, level ground.  
*painā*, sharp.  
*prallē*, upon.  
*paiṇḍā*, footpath, way.  
*parsī*, the day after to-morrow, the day before yesterday.  
*partēg*, apart.  
*pauṇā*, to fall.  
*prānt*, after.  
*puhāl*, a shepherd.  
*pujṇā*, to arrive.  
*sādṇā*, *sadāṇā*, to call, summon.  
*sāhī*, postpos., like.  
*saruāl*, hair.  
*saunā*, to lie down, sleep.  
*suīnā*, gold.  
*tā*, then, therefore.  
*tātā*, swift.  
*tēbbē*, then.  
*tēhṛā* or *tērhā*, like that.  
*tēttḥi*, there.  
*ṭhaṇḍā*, cold, cool (N. *ṭhōṇḍā*).  
*thaiṇa*, to place (Kāshmirī *thawun*).  
*tikkī* or *tikā*, up to.  
*ūprā*, up.

*whittar*, within.

*yēthhī*, or *ēthhī*, here.

The character used in writing Maṇḍēāli and Sukēti is a form of Ṭakri. The following is the alphabet, including some of the more important compound consonants.

Written character.

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## Mandēāli Alphabet

Vowels.		Consonants.					
a	अ	ka	क	da	द	hu	ह
ā	आ	kha	ख	dha	ध	tta	ट
kā	का	ga	ग	na	न	pha	प
i	इ	gha	घ	pa	फ	nha	भ
kī	की	cha	च	pha	फ	jya	ज
ī	ई	chha	छ	ba	ब	dhya	ड
kī	की	ja	ज	bha	भ	nhy	झ
u, ū	उ	jha	झ	ma	म	tra	ट
ku, kū	कु	ṭa	ट	ya	य	pra	प्र
ē	ए	ṭha	ठ	ra	र	sra	स
kē	के	ḍa	ड	la	ल	khwa	ख
ai	ऐ	ḍha	ढ	va	व	gwa	ग
kai	कै	pa	प	śa, sha, sa.	श	dwa	द
ō, au	औ	ta	त	ha	ह	rwa	र
kō, kau	कौ	tha	थ	la	ल		

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

Position as regards the Simla and Kulu dialects.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Maṇḍēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *ṭhōṇḍā*, cold, as compared with standard Maṇḍēālī *ṭhaṇḍā*.

So also the common Western Pahārī interchange of *ā* with *ō* or *ū* has not been noted in Maṇḍēālī proper, although a few instances have been noted in Maṇḍēālī Pahārī and Sukētī. Thus the Maṇḍēālī word for 'horse' is *ghōṛā*, not *ghōṛō*, and the past participle of *karnā*, to do, is *kītā*, not *kītō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōhṛā* for *ghōṛā* does not occur. *H* is, however, sometimes prefixed as in *hākkhā*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Maṇḍēālī agrees with Kāngrī as against Western Pahārī.

In declension, Maṇḍēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhi *jō*,<sup>1</sup> of.

The distinguishing mark of the Maṇḍēālī future is not the Western Pahārī *lā*, but the Kāngrī *ghā*. Compare the Inner Sirājī *tsik-ul*, I shall strike, with the Maṇḍēālī and Kāngrī *mār-ghā*.

With these exceptions, the Maṇḍēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahārī languages, affected by the neighbouring Kāngrī.

<sup>1</sup> The Kāngrī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhi *jō*.



## MANḌĒĀĪ.

For particulars as to the locality in which Standard Maṇḍĕālī, with its sub-varieties of Northern Maṇḍĕālī and Chhōṭā Baṅghālī, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of Maṇḍĕālī Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

**Pronunciation.**—As explained above Standard Maṇḍĕālī has abandoned the peculiarities of Western Pahārī pronunciation. The letter *a* is sounded as in Pañjābī, and not like the *ō* in 'hot'. The letters *a*, *ō* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern Maṇḍĕālī, however, an *a* does sometimes become *ō*, as in *thōṇḍā*, cold; while in the mixed dialect of Chhōṭā Baṅghālī, the termination *ū* for *ā*, as in *chhōhrū*, a boy; *guālū*, a shepherd, is not uncommon.

**NOUNS.**—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North Maṇḍĕālī and Chhōṭā Baṅghālī, the latter add *ā*, instead of *ī*. Thus, *ghōrā*, a horse; *ghōrē*, horses: *baihn*, a sister; *baihnī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses: *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ē*. Thus *ghōrā*, a horse, obl. form *ghōrē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baihn*, a sister, obl. form *baihnī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ē*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table :—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōṛa</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭī</i>	<i>bēṭīē</i>	<i>bēṭīō</i>
<i>baihṇī</i> , a sister	<i>baihṇī</i>	<i>baihṇīē</i>	<i>baihṇī</i>	<i>baihṇī</i>	<i>baihṇīō</i>
<i>dēd</i> , a sister (N. and Chh. B.)	<i>dēddā</i>	<i>dēddē</i>	<i>dēddā</i>	<i>dēddē</i>	<i>dēddō</i>

Just as the Northern Maṇḍālī *dēd*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍālī *bāb*, a father ; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍālī has the nom. sing. *bābbā*, declined like *ghōṛā*.

The usual postpositions are :—

Dative-Accusative—*jō* ; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from : *kanē*, with, together with ; with, by means of : *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *rī*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

**Adjectives.**—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baihṇī-gē lammā*, taller than the sister ; *sabbhī-gē achchhā*, better than all, best.

**PRONOUNS.**—The first two **Personal Pronouns** are declined as follows :—

Sing.	I.	Thou.
Nom.	<i>haũ</i>	<i>tũ.</i>
Ag.	<i>maĩ</i>	<i>taĩ.</i>
Obl.	<i>mā, māh</i>	<i>tū, tuddh.</i>
Gen.	<i>mērā</i>	<i>tērā.</i>
Plur.		
Nom.	<i>āssē</i>	<i>tūssē.</i>
Ag.	<i>āssē</i>	<i>tussē.</i>
Obl.	<i>āssā</i>	<i>tussā.</i>
Gen.	<i>āssā-rā, mhārā</i>	<i>tussā-rā.</i>

In the ablative singular with *thē*, we find *māthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Chh. B. uses *maĩ* as well as *haũ* for 'I'. It makes the Dative-Accusative singular *minjō* and *tijjō*, and the Ablative singular *mañgē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahārī dialects they have in the singular three genders,—masculine, feminine, and neuter :—

This.				That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>sē</i>	<i>sē</i>	<i>sē</i>
Ag.	<i>īnē, inhē, ēī</i>	<i>ēssē</i>	<i>iddhīē</i>	<i>tīnē, tīnhē, tēī</i>	<i>tēssē</i>	<i>tiddhīē</i>
Obl.	<i>ēs, yēs</i>	<i>ēssā</i>	<i>iddhī</i>	<i>tēs</i>	<i>tēssā</i>	<i>tiddhī</i>
Plur.						
Nom.		<i>ēhēō</i>			<i>sēō</i>	
Ag.		<i>īnhē</i>			<i>tīnhē</i>	
Obl.		<i>īnhā</i>			<i>tīnhā</i>	

The **Relative** and **Interrogative** pronouns are thus declined :—

Who.				Who? What?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	<i>jō, jē</i>	<i>jō, jē</i>	<i>jō, jē</i>	<i>kuṇ</i>	<i>kuṇ</i>	<i>kyā</i>
Ag.	<i>jīnē, jīnhē</i>	<i>jēssē</i>	<i>jiddhīē</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhīē</i>
Obl.	<i>jēs</i>	<i>jēssā</i>	<i>jiddhī</i>	<i>kēs</i>	<i>kēssā</i>	<i>kiddhī</i>
Plur.						
Nom.		<i>jēō</i>			<i>kuṇ</i>	
Ag.		<i>jīnhē</i>			<i>kīnhē</i>	
Obl.		<i>jīnhā</i>			<i>kīnhā</i>	

In N. and Chh. B. the Agent singular masculine is *jīnīē* and *kuṇīē*.

In all the above there are varieties of spelling. Thus we meet *āssē* instead of *ēssē*, and *tyēs* or *tis*, instead of *tēs*.

The Indefinite pronouns are *kōī* (obl. *kēsī*), anyone, some one, and *kichh*, anything, something.

The following additional pronominal forms may be noted :—

*har-kōī*, whoever ; *har-kichh*, whatever.

*ērā*, or *ērā*, like this ; so *tērā* or *tērā*, like that, and so on.

*itnā*, this much, and so on.

*ābbē* or *ēbbē*, now ; *tēbbē*, then, and so on.

*ētthī* or *yētthī*, here ; *tētthī*, there, and so on.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍālī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thā*, plur. *thē*; fem. *thī*.

**B.—Active Verb.**—Besides the usual array of Verbal nouns and participles, Maṇḍālī has a participle indicating state or condition, as e.g. *baiṭhī-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raiḥṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārṇā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *ḷ*. Thus *paṇṇā*, to fall; *baiṭhṇā*, to sit; *mārṇā*, to beat. The verb 'to come' is *āṇṇā*, but in North Maṇḍālī it is *aṇṇā*, and in Chhōṭā Baṅghālī it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jāṇā*, to go, *jāndā*, going. The following present participles are irregular :—

<i>hōṇā</i> , to become	pres. part.	<i>hundā</i>
<i>āṇṇā</i> , to come	„	<i>aundā</i> or <i>āundā</i>
<i>raiḥṇā</i> (N. <i>rāḥṇā</i> ), to remain	„	<i>rahndā</i> (N. <i>rāhndā</i> )

The Present Participle is used in inceptive compounds, *mardā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē suṅgar charāndā bhējī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mārī*. The following past participles are irregular :—

<i>hōṇā</i> , to become	past part.	<i>hūā</i> (N. <i>hōū</i> )
<i>mārṇā</i> , to die	„	<i>mūā</i>
<i>āṇṇā</i> (N. <i>aṇṇā</i> , Chh.B. <i>ōṇā</i> ), to come	„	<i>āyā</i>
<i>jāṇā</i> , to go	„	<i>gēā</i> or <i>gayā</i>
<i>paṇṇā</i> , to fall	„	<i>pēā</i> (N. <i>paiēā</i> ) or <i>payā</i>
<i>laiṇā</i> , to take	„	<i>lēā</i> or <i>layā</i>
<i>lēaṇṇā</i> or <i>lyauṇṇā</i> , to bring	„	<i>lēī āyā</i>
<i>raiḥṇā</i> (N. <i>rāḥṇā</i> ), to remain	„	<i>rēhā</i> , <i>rahyā</i> , or <i>rā</i>
<i>pīṇā</i> , to drink	„	<i>pītā</i>
<i>dēṇā</i> , to give	„	<i>dittā</i> or <i>dītā</i>
<i>karnā</i> , to do	„	<i>kītā</i>
<i>lagṇṇā</i> , to be joined	„	<i>lāgā</i> or <i>lagā</i>

<i>khāṇā</i> , to eat	past part.	<i>khādhā</i>
<i>baiṭhṇā</i> or <i>baśṇā</i> , to sit	„	<i>baṭṭh</i> (com. gen.) or <i>baiṭhyā</i>

The feminines of *gēā*, *pēā*, and *lēā*, are *gaī*, *paī*, and *laī*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārṇā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūī-rā</i>
<i>mūā</i> , dead	„	<i>mūī-rā</i>
<i>āyā</i> , come	„	<i>āī-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	„	<i>gēī-rā</i> or <i>gaī-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	„	<i>pēī-rā</i> or <i>paī-rā</i>
<i>lēā</i> or <i>layā</i> , taken	„	<i>lēī-rā</i> or <i>laī-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	„	<i>rahī-rā</i>
<i>pītā</i> , drunk	„	<i>pītī-rā</i>
<i>dittā</i> or <i>dītā</i> , given	„	<i>dittī-rā</i> or <i>dītī-rā</i>
<i>kitā</i> , done	„	<i>kitī-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	„	<i>lāgī-rā</i> or <i>lagī-rā</i>
<i>khādhā</i> , eaten	„	<i>khādhī-rā</i>
<i>baṭṭh</i> , <i>baiṭhyā</i> , seated	„	<i>baṭṭhī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāṇā*, to go, is *jāī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *gēī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhālī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārṇā*, it is to be struck; masc. sing. obl. and plur. *mārṇē*; fem. *mārṇī*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>pauṇā</i> , to fall	Conjunctive	part.	<i>paiī-kē</i> , etc.
<i>āuṇā</i> , to come	„	„	<i>āī-kē</i> , etc.
<i>hōṇā</i> , to become	„	„	<i>hūī-kē</i> , etc.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus *mārñē-wālā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *īē* to the root. Thus *mārīē*, please to strike; *khāīē*, please to eat.

The Imperative of *raiñā* (N. and Chh. B. *rāñā*), to remain, is *raiñ* (N. and Chh. B. *rāñ*), plural *rahā*, and of *laiñā*, to take, *lai*, plural *laā*. In North Maṇḍēālī and Chhōṭā Baṅghālī, the verb *aunā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*bañū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍēālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *hañ mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

		SINGULAR.		PLURAL.	
		Masc.	Fem.	Masc.	Fem.
1 }	<i>mārā-hā</i>		<i>mārā-hī</i>	<i>mārā-hē</i>	<i>mārā-hī</i>
2 }					
3 }					

There are a few irregular forms. Thus, from :—

<i>paunā</i> , to fall	pres.	<i>paūā-hā</i>
<i>hōñā</i> , to become	„	<i>hūā-hā</i>
<i>āunā</i> , to come	„	<i>āūā-hā</i>
<i>raiñā</i> , to remain	„	<i>rahā-hā</i> or <i>rā-hā</i>
<i>laiñā</i> , to take	„	<i>lahā-hā</i> or <i>lā-hā</i>
<i>jāñā</i> , to go	„	<i>jāhā-hā</i> or <i>jā-hā</i>
<i>khāñā</i> , to eat	„	<i>khāhā-hā</i> or <i>khā-hā</i>
<i>dēñā</i> , to give	„	<i>dēhā-hā</i>

A **Present Definite** is formed, as in Hindī from the present participle, with the present of the verb substantive. Thus, *hañ mārā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagñā*, to be joined, with the verb substantive. Thus, *hañ mārā lāgī-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sēñ mārī-hī* or *sēñ mārī lāgī-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē*, *thī*) for *hā*. Thus, *haũ mārḍā-thā* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāngri* and not with *Western Pahlāri*. It has two forms. The first is made, as in *Kāngri*, by adding *ghā* to the root. Thus, *mārgḥā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārgḥē*, and if the subject is feminine (singular or plural) it becomes *mārgḥī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅg* or, if the root ends in a vowel, *ṅg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular :—

<i>paunā</i> , to fall	future <i>paũghā</i> or <i>pauṅg</i>
<i>hōṇā</i> , to become	„ <i>hũghā</i> or <i>hūṅg</i>
<i>āunā</i> (N. <i>auṇā</i> ) to come	„ <i>āũghā</i> (N. <i>aũghā</i> ) or <i>āuṅg</i> or <i>āōṅg</i>
<i>lēaunā</i> or <i>lyaunā</i> , to bring	„ <i>lyāũghā</i> or <i>lyāuṅg</i>
<i>jānā</i> , to go	„ <i>jāũghā</i> (N. <i>jaṅghā</i> , Chh. B. <i>jāṅghā</i> ) or <i>jāṅg</i>
<i>khāṇā</i> , to eat	„ <i>khāũghā</i> or <i>khāṅg</i>
<i>pīnā</i> , to drink	„ <i>pīũghā</i> or <i>pīṅg</i>
<i>dēṇā</i> , to give	„ <i>dēũghā</i> (N. <i>dīũghā</i> ) or <i>dēṅg</i>
<i>raihṇā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅg</i>
<i>laiṇā</i> , (N. <i>lūṇā</i> ), to take	„ <i>laiṅghā</i> (N. <i>lāũghā</i> , <i>laũ</i> ) or <i>laiṅg</i>

In the second specimen, in the word *bartaṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmīrī*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples :—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisācha* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmīrī*, the verb *wutṣun*, to be burnt, in the past tense is always feminine, as in *wutṣūs*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Manḍēālī* Mr. Bailey points out that the verb *bāhṇā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bāhī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jāṇā*, to go. Thus, *māryā jāṇā*, to be struck.

**Causals** are formed as in Hindī. Thus *suṇāṇa*, to cause to hear; *pīāṇā*, to cause to drink; *chārnā* or *charūṇā*, to graze (cattle). Note the following:—

*paṇṇā*, to fall, Causal *pāṇā*

*khāṇā*, to eat, „ *khuāṇā* or *khicāṇā*

*jāṇā*, to go, „ *guāṇā* or *gwāṇā*, to cause to go, to lose.

### Compound Verbs.

**Intensive** compounds are very common. Thus, *dēi-dēṇā*, to give away.

**Inceptives** have been dealt with under the head of the present participle.

**Frequentatives** are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

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[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĀLĪ).

## SPECIMEN I.

	ਏਕੀ	ਮੰਦਰ	ਰੀ	ਸੁਭ	ਗੰਢਰ	ਬੇ	ਮਠੇ
	ਗੰਢਰ	ਏ	ਸ਼ੰਪਲੇ	ਧੰਧ	ਮੰਡਿਗੀ	ਧੀਯ	
	ਏ	ਸੁਭ	ਮੰਦਰ	ਰੀ	ਧੰਧ	ਏ	
	ਸ਼ੰਡਿਲੇ	ਤਿਸ	ਸੁਭ	ਦੇ	ਭੰ	ਤਿਸਰੇ	ਧੰਧ
5.	ਤਿਸਰੀ	ਧੰਧ	ਮੰਦਰ	ਰੀ	ਤਿਸਰੇ	ਸੁਭ	
	ਦੀਤੀ	ਭੰਡੇ	ਸ਼ੰਡ	ਗੇ	ਧੰਧ	ਤੀਰੇ	
	ਮਠੇ	ਗੰਢਰ	ਏ	ਮੰਦਰ	ਮਠ	ਫਠ	
	ਫਰੀ	ਫੇ	ਧੰਧ	ਸੁਭ	ਸਮਧ	ਏ	
	ਸਮਾਂ	ਗਧ	ਤਿਸਰੀ	ਮਸਪੰਧ	ਮੰਦਰ	ਮਠ	
10.	ਮੰਦਰ	ਸੁਭ	ਦੀਤ	ਏਏ	ਤੀਰੇ	ਮਠ	

[ No. I.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.****WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).****SPECIMEN I.****TRANSLITERATION AND TRANSLATION.**

Ekī-manukhā-rē dūi gābhrū thē. Maṭṭhē-  
*One-man-of two sons were. By-the-younger-*

gābhrūē āpnē-bābbā-sāōgī bōlyā  
*son his-own-father-to it-was-said*

jē, 'mā-jō laṭē-phaṭē-rī bād jē  
*that, 'me-to property-of share which*

āuṇi (for āuṇī) tēsā dēi-dē.' Tā tēs-rē-bābbē  
*is-to-come that give-away.' Then by-his-father*

5. tēs-rī bād laṭē-phaṭē-rī tēs-jō dēi-  
 5. *him-of the-share the-property-of him-to was-given-*

diti. Thōrhē-dīnā-gē prānt tīnhē-  
*away. A-few-days-from after bu-that-*

maṭṭhē-gābhrūē laṭā-phaṭā sabh kaṭṭh  
*younger-son the-property all together*

karā-kē barē-dūrā-rē mulkhā-jō  
*made-having a-great-distance-of country-to*

chalā-gayā. Tēthī luchpaṇā-māñjh sabh  
*it-was-gone-away. There debauchery-in all*

10. laṭā-phaṭā gwaī-ditā. Jājē tīnhē sabh  
 10. *the-property was-caused-to-go. When-that by-him all*

ਮਾਨਦਤ                      ਜੀਤ                      ਫੇਰੁ                      ਭੰ                      ਤੇਸ                      ਸਮਾਧ

ਦਫ਼ਤਰੀ                      ਭੀ                      ਪਾਵਾਂ                      ਤੂੰ                      ਮੈਂ                      ਤੇਜ਼ਵਾਂ

ਮਠੋ ਖੜੁ ਭੁਖੀ ਮਰਨੁ ਗਾਨੁ ਤੁੰ ਸੇ

ਭੇਮ                      ਮਾਰਥ                      ਨੇ                      ਫੇਲੀ                      ਧਰੇ                      ਝੰਡੰਮੀ

5.  $\frac{1}{2}$        $\frac{1}{3}$        $\frac{1}{4}$        $\frac{1}{5}$        $\frac{1}{6}$        $\frac{1}{7}$

શ્રદંભી      હે      મે      સુંગર      મરંદ      શ્રેયંણી

પેટું                  ફોડી                  મંડાં                  ળ                  જાણી                  મીઠું

ક્રમે      ઈપ્પણે      મંત્ર      મંત્ર      ૯૬      સ્વત્ત્વ

ਮਾਨੁ                    ਤੇ                    ਜੀਨ੍ਹ                    ਸੰਤਿ                    ਨ੍ਹ                    ਪਿਉਂ                    ਅੰਗਰ                    ਖੰਧੰ

10. ଅଂଶି      ଓଡ଼ିଆ      ଓଡ଼ି      ମତ      ଖଣି      କ୍ଷୟାଳୀ      ପିଟ

કાન      કી      કે      ઉં      ફે      ઊમરું      પંજુરું

ਨਿਰੰਕਾਰ    ਗੁਰੀ    ਥੀ    ਹੰਦੇ    ਮੇ    ਭੁਰੀ    ਮੰਨਾ

laṭā-phaṭā      gwaī-chhōryā,      tã      tēs-mulkhā  
*property was-completely-caused-to-go, then (in-)that-country*

nakāl    bhī    payā.      Tã    sē    tēs-rā  
*a-famine also fell.      Then he of-him*

maṭṭhā    putr    bhūkhā    mardā    galā (for lāgā).      Tã    sē  
*the-younger son hungry dying began.      Then he*

tēs-mulkhā-rē      kēsī-barē-ādmī-  
*that-country-of a-certain-great-man-*

5.    nērē      jāī      rahyā.      Tã      tīnhē-barē-  
 5.    near having-gone remained.      Then by-that-great-

ādmīē    sē    suṅgar    charāndā    āpṇē-  
*man he swine feeding his-own-*

khētrā-dōhri-mañjhā-jō    bhējī-ditā.  
*fields-lands-in-to was-sent.*

Tã    sē    āpṇē-manā-mañjh    ēh    bujhdā  
*Then he his-own-mind-in this considering*

lāgā    jē,      'jinhā-sāṭā-jō      ēō    suṅgar    khāyā  
*began that, 'what-grains (acc.) these swine eating*

10.    karā-hē,    haō (for haū)    bhī    inhā-sāṭā-kanē    āpṇā    pēt  
 10.    doing-are,      I      also    these-grains-with my-own belly

bhardā.'      Kī    jē    hōr-kētē    tēs-jō    khāṇē-jō  
*(I-)would-have-filled.'      Why that other-anywhere him-to eating-for*

jurḍā    nahī    thā.      Jājē    sē    sudhī-mañjh  
*being-got not was.      When-that he sense-in*

- ਸੰਘੰ      ਠੰ      ਧੀਮਾਦੰ      ਨਾਨੰ      ਏ      ਮੇਰੇ      ਧੰਧੇਰੇ  
 ਏਰ      ਫੀਠੰਰੀ      ਡੀ      ਸੇਧਰੇ      ਸੰਧਰ      ਏ      ਤੇਰੀ  
 ਮੰਘੇਏ      ਧਥੰਭੀ      ਓਰ      ਓਧੀ      ਬੁਧ      ਮਧੁ      ਧਰੰ  
 ਓ      ਮੰ      ਸੰਧੰਘੇ      ਧੰਧੰ      ਰੇਧੇ      ਏ      ਸਾਧੇ  
 5. ਏਧੰ      ਓਰ      ਓਸ      ਰੇਧੇ      ਏਧੰ      ਧੇ      ਰੇਧੰਧੰ  
 ਧੀਮੰਘੰ      ਏ      ਧੰਧ      ਏਰੀ      ਓਧੰ      ਓਰੰ      ਓਰ  
 ਸਾਨੰ      ਧੰ      ਬੁਧੰਘੰ      ਓਰ      ਰਧੰ      ਸਧੰ      ਨੰਘੰ  
 ਓਧੰ      ਓਰ      ਗੰਧੰਧ      ਫੀਠੰਧੰ      ਧੰਘੰ      ਮੰਧੰ      ਸੰਧੰਘੇ  
 ਓਰ      ਸੇਧਰੰ      ਸੰਧਰੰ      ਸੰਧੀ      ਸੰਧਨੀ      ਨਾਨੰ  
 10. ਓਰੀ      ਧੰਧੇ      ਸੰਧੰਘੇ      ਧੰਧੰ      ਰੇਧੇ      ਏ      ਸਾਧੰ  
 ਸਾਨੰ      ਧਧੰਧੰ      ਰੰਧੀ      ਧੰ      ਰਧੰ      ਗੇ      ਓਸਰੇ  
 ਧੰਧੇ      ਸੰਧੰਧੰਧ      ਰੇਧੀ      ਨਾਨੰ      ਓਰ      ਰਧੰ      ਸੰਧੰਧੰ

āyā, tā bōldā lāgā jē, 'mērē-bābbā-rē  
came, then saying he-began that, 'my-father-of

dhyār kitnē-hī nōkrā-chākrā-jō rōṭī  
daily how-many-even servants-domestics-to bread

khāṇē-jō pakā-hī, hōr hāō bhūkhā maryā karā-  
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āṇē-bābbā-nērē-jō chalē-  
am. For-me my-own-father-near-to going-

5. jāṇā, hōr tēs-nērē jāi-kē eḥrā  
5. it-is-to-be-gone, and him-near gone-having such

bōḷnā jē, "bāpū-jī, hāō tērā hōr  
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlaṇ-bār hūi-chukyā, hun  
heaven-of forgetter became-completely, now

hāō tērā gābhrū kīhā baṇṭū; mā-jō āṇē-  
I thy son how shall-I-be-made; me (acc.) thine-own-

hōrī-nōkrā-chākrā-sāhī samjhī-lāā."'  
other-servants-domestics-like consider."'

10. Uṭhī-kanē āṇē-bābbā-nērē-jō chalyā.  
10. Arisen-having his-own-father-near-to he-went.

Ajhā pujyā nahī thā, dūrā-gē tēs-rē  
Still arrived not he-was, distance-from by-him-of

bābbē āōndā (for āundā) dēkhī-layā, hōr dayā āi-  
by-the-father coming he-was-observed, and compassion arriv-

- ਗਭੁ            ਤੁ            ਸੁਝੀਨੀ            ਫੁਨੀ            ਗਧ            ਭਾ            ਤੇਸ
- ਫੁਨੀ            ਧੁਭੁ            ਫੁਰੀ            ਮੀਯੁ            ਭਾ            ਫੁਰ            ਫੀਤ
- ਤੁ            ਤੀਫੁ            ਸ਼ੁਧੁਯੋ            ਧੁਧੁ            ਫੁਨੀ            ਧੀਯੁ            ਫੀ
- ਧੁਧੁ            ਫੀ            ਤੁਫੁ            ਫੁਯੀ            ਗਧ            ਫੁਧੁਧੁ            ਭਾ
5. ਸਰਗੀ            ਫੁ            ਫੀਯੁ            ਫੁਰ            ਫੁਧੁ            ਫੁਧੁ            ਤੁਫੁ
- ਫੁਯੀ            ਫੁਧੁਧੁ            ਫੁਧੁਧੁ            ਫੀ            ਫੁਧੁਧੁ            ਧੁਧੁ            ਫੁਧੁ
- ਤੁ            ਫੀਧੁਧੁ            ਫੁਧੁ            ਸ਼ੁਧੁਯੋ            ਫੁਧੁਧੁ            ਫੁਧੁਧੁ            ਫੀ
- ਧੀਯੁ            ਫੀ            ਧੁਧੁ            ਧੁਧੁ            ਫੁਧੁਧੁ            ਫੁਧੁਧੁ            ਫੁਧੁਧੁ
- ਭਾ            ਫੀਧੁਧੁ            ਫੁਧੁਧੁ            ਫੁਧੁ            ਭਾ            ਫੁਧੁਧੁ            ਫੀ
10. ਸ਼ੁਧੁਧੁ            ਫੀਧੁ            ਫੀ            ਫੁਧੁਧੁ            ਫੀ            ਫੁਧੁਧੁ            ਫੀਧੁਧੁ
- ਭਾ            ਫੀਧੁਧੁ            ਫੁਧੁਧੁ            ਫੁਧੁਧੁ            ਫੀ            ਫੁਧੁਧੁ            ਫੀਧੁਧੁ
- ਤੁ            ਫੀਧੁਧੁ            ਫੁਧੁਧੁ            ਫੁਧੁਧੁ            ਫੀਧੁਧੁ            ਫੀਧੁਧੁ            ਫੀਧੁਧੁ



gaī. Tā daōṛī-kanē gayā, hōr tēs-  
ed. Then run-having he-went, and him-

kanē bahōt kari milyā, hōr pyār kitā.  
to much having-done he-was-embraced, and love was-made.

Tā tīnhē āpnē-bābbā-kanē bōlyā jē,  
Then by-him his-own-father-to it-was-said that,

‘bāpū-jī, hāō bhūlī-gayā, tussā-rā hōr  
,father-sir, I forgot, you-of and

5. sargā-rā dēṇḍār hūā, huṇ hāō  
5. heaven-of debtor I-became, now I

idhī lāēk nahī hā, jē tussā-rā putr baṇū.  
(of-)this worthy not am, that you-of son I-may-be-made.’

Tā tēs-rē bābbē āpnē-nōkrā-chākrā-jō  
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, ‘kharē kharē kaprē kāḍhī-lyāō,  
it-was-said that, ‘good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī  
and this-one-to put-on; and hand-of

10. mundrī, pairā-rē jūtē bhī panhyāi-dēyā (for dēā);  
10. ring, feet-of shoes also put-on;

hōr ōṛī-rā rubh lyāi-kē, kāṭī-kē khāīē,  
and enclosure-of ram brought-having, killed-having let-us-eat,

tā hīkā ṭhaṇḍ pāīē. Mērā ēh gābhrū  
then the-breast cool let-us-cause-to-fall. My this son

ਮਏ ਧਰਧਰ ਥੰ ਨੰਗੁ ਈਓਰੰ ਕਸ਼ੰ

ਮੰਡੀ ਗਭਰੇ ਥੰ ਨੰਗੁ ਮੀਯੁੰਤੰ ਰੰਦੀ

ਸਮੀ ਕਏ

ਓਰੰ ਤੇਸਰੰ ਧਰੰ ਗੰਭਰੰ ਥੰਦੇ

5. ਥੰ ਏ ਮਏ ਘਰੰ ਰੰਦੇ ਐਥੰ ਤੰ

ਤੇਸਰੰ ਏ ਗੀਤ ਓਰੰ ਰੰਗਧੋਰੰ ਸੀ ਫੰਦਰੰ ਮੋਤੰ

ਘਰੰ ਤੰ ਤੀਰੰ ਪੇਥੀ ਸੰਧਰੰ ਏ ਸਦੰਤੰ

ਥੇ ਥਯੁੰ ਏ ਪਿਓ ਥੁੰ ਤੰ ਤੀਰੰ

ਤੇਸਰੰ ਰੰਗੰ ਏ ਤੋਰੰ ਤੰਭਰੰ ਐਥਰੰ ਤੰ

10. ਓਰੰ ਤੋਰੰ ਧੰਦੇ ਓਰੰ ਰੰ ਧਰੰ ਫੰਦਰੰ ਤੰ

ਥੀਸ ਧੰਸਤੰ ਏ ਮੇ ਤੋਰੰ ਤੰਭਰੰ ਰੰਦੀ ਸਮੀ

ਐਥੰ ਤੰ ਮੇ ਸੀਧੀ ਗਧੰ ਓਰੰ ਘਰੰ ਥੀਰੁ

mūē-barābar thā, huṇ jiundā hūā;  
*dead-equal-to was, now living he-became;*

gwāchhī gairā thā, huṇ milyā.' Tā rājī  
*lost in-a-gone-condition he-was, now he-is-got.' Then contented*

khusī hūē.  
*happy they-became.*

Ilōr tēs-rā barā gābhrū khētrā  
*And him-of the-elder son (in-)the-field*

5. thā. Jā saē (for sē) gharā-nērē āyā, tā  
 5. was. *When he the-house-near came, then*

tēs-jō git hōr nāchnē-rī kan-sōt  
*him-to singing and dancing-of tone*

paī. Tā tīnhē ēkī-chākrā-jō sadāi-  
*fell. Then by-him a-servant-to called-*

kē puchhyā jē, 'ēh kyā hā?' Tīnhē  
*having it-was-asked that, 'this what is?' By-him*

tēs-gē bōlyā jē, 'tērā bhāī āirā-hā,  
*him-to it-was-said that, 'thy brother in-a-come-condition-is,*

10. hōr tērē-bābbē ōṛī-rā bakrā kāṭīrā-hā,  
 10. *and by-thy-father the-enclosure-of goat in-a-killed-condition-is,*

kis-bāstē jē sē tērā bhāī rājī khusī  
*what-for that he thy brother contented happy*

āyā.' Tā sē jhīkhī-gayā, hōr gharā-bhittar  
*came.' Then he angered-went, and the-house-within*

ਛੰਭੁ ਫੰਢੀ ਸੀਛ ਭੰ ਭਮਰੰ ਧੰਧ ਧੰਧਰ ਧੰਧੰ

ਭੰ ਮੇ ਮੰਧੰਭ ਸੀਛ ਭੰ ਭੀਛੀ ਸੰਧੰਭੇ

ਧੰਧੰ ਛੰ ਧੰਧ ਸੀਛ ਛੰ ਭੰਭੀ ਧਮੰ

ਗੇ ਭੰਭੰ ਭੀਛੀ ਛੰਭੀ ਛੰਭੀ ਛੰਭੰਭੰ ਭੰਭੰ

5. ਭੰਭੰ ਗੇ ਸੁਛੀ ਮੰਧੰ ਫੰਢੀ ਛੀਛੀ ਧਮੰ

ਭੰਭੰ ਛੀਛੀ ਮੰਧੰ ਛੰਭੀ ਛੰਭੀ ਛੀਛੀ ਫੰਢੀ

ਸੀਛ ਛੰ ਭੰਭੰ ਸੰਧੰਭੇ ਮੰਧੀਧੰ ਛੰ ਭੀ

ਮਮਛੀ ਛੰਭੰ ਭੰਭੰ ਛੰਭੰ ਭੰਭੰ ਛੰਭੰ ਛੰਭੰ

ਭੰਭੰ ਛੀਛੀ ਭੰਭੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ

10. ਛੰਭੰ ਛੰਭੰ ਭੰਭੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ

ਛੰਭੰ ਛੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ

ਮਮੰ ਛੰਭੰ ਮੰਧੰ ਛੰਭੰ ਛੰਭੰ ਛੰਭੰ ਮੰਧੰ

jāi nahī nīchhā. Tā tēs-rā bāb bāhar āyā,  
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā tīnhē āpnē-  
and he was-remonstrated-with. Then by-him his-own-

bābā-jō baṭā ditā jē, 'itnī barsā-  
father-to ansicer was-given that, 'so-many years-

gē hāō tēri ṭahēl karyā-karā-hā, hōr  
from I thy service doing-continually-am, and

5. tuddh-gē dūjī maī nahī kīti; par  
5. thee-from difference by-me not was-done; but

taī kadhī mā-jō ēk chhēlū bhī nahī  
by-thee ever me-to a kid even not

ditā, jē hāō āpnē-sāthiyā-jō bhī  
was-given, that I my-own-companions-to also

mastī khwāndā, hōr jājē tērā ēh gābhrū  
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jīuhē tēri khaṭī-kamāi luchī rāṇḍā-  
came, by-whom thy property vicious harlots-

10. jō khwāi, tēs-rē kaṭṭhē taī mōṭā bakrā  
10. to was-given-to-eat, him-of for by-thee a-fat goat

kāṭyā.' Tā tīnhē bōlyā jē, 'hē putr, tuu (for tū)  
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nērē hā, jē mērē (for mēri) khaṭī-  
ever-even me-near art, what my property-

742  
ਭੰਮੰਤ

ਭੰਮੰਤ

WESTERN PAHĀRĪ.

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kamāi-rā hā, sē sabh tērā hā, par  
*earnings-of is, that all thine is, but*

iddhī-rē kaṭṭhē bakrā kāṭyā, hōr rājī  
*this-of for a-goat was-slaughtered, and contented*

khusī hūē, jē tērā ēh bhāi mūē-  
*happy we-became, that thy this brother dead-*

lēkhē thā, sē jīundā dēkhyā; hōr  
*like was, he living was-seen; and*

5. gwāchī-gairā thā, sē milī-gayā.  
 5. *in-a-lost-gone-condition was, he was-got.'*

[No. 2.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).

## SPECIMEN II.

- મી મે ૧૪ રે ફંઠફ પૂ ન૦ સ્વાલી ઉર્ધ્વનં રે  
 ઠાળિંદં સંઠર્મં ઉર રૂગી મર્ધડી રી દેહીદે  
 ફંઠફ પૂ ન૪ સમ્મંણ બ્રહ્મં ગ્દ્દિશ્વ યગમંદે  
 મર્ધડી મંઠ કુદળે રં નકંમ શ્વેતં મર્ધડી  
 ૫. દેસીય કિહુ ઠં હેડ ગ્દ્દિશ્વ યગમ દૂરીરં  
 શ્વેતં કંઠેદેગ કંડી ગ્દ્દિશ્વ યગમે યેન  
 દે દે કંઠે શ્વેત કંઠે શ્વેત કંઠે શ્વેત કંઠે દૂરીરં  
 શ્વેત કં ઠં શ્વેત નીશ્વેત દેકંમ શ્વેત મેયતંગદ



[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Srī-sam. 74-rē, Kātak-par 10, arjī Hārābāgā-rē  
*Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of*

Thāṇēdārā-Nantrāmā- hōr Nēgī-Sapāhī-rī ēhī, jē  
*Thāṇēdār-Anant-Rām- and Nēgī-Constable-of this-is, that*

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō  
*Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to*

Sapāhī-sāth bhējñē-rā hukam āyā. Tā Sapāhī  
*the-constable-with sending-of order came. Then the-constable*

5. Jaē-Singh bhējñā. Tā ēh Khadwaa Bags jarīra  
*5. Jai-Singh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition*

aōkhā hā. Hāṇḍē jōg hā nahī. Khadwaa-Bagsē bōlyā  
*very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said*

jē, 'jā hāō aēn hūng, āōng. Ībbē jarīrā  
*that, 'when I well will-be, I-will-come. Now in-a-fevered-condition*

aōkhā hā.' Tā araj likhī-bhējī. Jē hukam āōng, sē bartāng-jī.  
*very-ill I-am.' Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.*

## MAṆḌĒĀLĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Maṇḍēālī is a mixed form of speech, partly resembling Standard Maṇḍēālī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Maṇḍēālī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Maṇḍēālī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅsar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgasīrah*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahārī change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirājī *chīn* or the Maṇḍēālī *trāē*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *thāṇā*, a police-station, obl. *thāṇē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

*Ghar*, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhīn*, a sister, *bhīnā*; *māw*, a mother, *māwā*; *gall*, a word, *gallā*. But sometimes we have the Maṇḍēālī *ī*, as in *pīth*, the back, obl. form *pīthī*, with doubling of the *t* and shortening of the vowel.

The Pronouns are the same as in Standard Maṇḍēālī. As additional forms, we may note *maī* used at the end of the second specimen for *hāō*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hamhā-rā*, our, and *tumhā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *śā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hundā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāśnā* or *nhāśnā*, to go, with its past participle *nāthā*. *Jānā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *i-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarū*, I may cut; *baiṭhē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā śā*, he is coming, corresponding to the Standard *mārdā lāgī-rā hā*.

The verb 'to come' is *āunā* or *ichhṇā*, past participle *āyā*.

[ No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĀLĪ).

PAHĀRĪ DIALECT.

## SPECIMEN I.

ਸੰਦੁਮੇ ਤੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦ ਗੀ ਕਰ

ਇਕੀ ਏਕੀ ਸੰਦੁਮੇ ਬੇਪੁਲਿ ਮੰਦ ਏ  
 ਧੋਲੁ ਬਰਮ ਮੰਦੋ ਇਕ ਇਠ ਸੋਲੁ ਗੀ  
 ਨੇ ਏ ਮੰਦੋ ਭਾ ਧੇਰੇ ਸੰਦੁਮੇ ਗੀ ਮੰਦੋ ਧੋਲੁ  
 ਧੁਸੁਸ਼ੇ ਇਠ ਸੋਲੁ ਤੁਏ ਕੀਤੁ ਧੋਲੋਤੁ  
 5. ਕੇਧੇ ਤੁੰ ਸੁਗੀਦੁ ਭੰ ਸੰਦੁਮੰ ਧੁਲੁ  
 ਕੇਧੇ ਭੁਲੁ ਭੰ ਕੇਧੇ ਨੰ ਸੁਗੀਦੁ ਭੰ ਭੰ  
 ਭੁਲੁ ਭੰ

[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).

PAHĀRĪ DIALECT.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

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Ēkī-dhyārē	chandramē	āpñī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘ammā,	mā-jō	ēk	ērḥā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jē	mā-jō	pūrā	baiṭhē.’	Chandramē-rī	māwē	bōlyā,
... that	me-to	completely	it-may-fit.’	The-moon-of	by-the-mother	it-was said,

‘bachchuā,	ērḥā	chōlū	tujjō	kīhā	bēyōtarū ?’
‘child,	such	coat	for-thee	how	may-I-cut ?’

5.	kēbē	tū	dutiyā-rā	chandramā	baṇḍā,
	sometimes	thou	second-day-of	moon	becomest,

kēbē	punṡā-rā,	kēbē	nā	dutiyā-rā	nā
sometimes	full-moon-of,	sometimes	neither	second-day-of	nor

punṡā-rā.’
full-moon-of.’

## FREE TRANSLATION OF THE FOREGOING.

*The Story of the Moon and his Mother.*

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

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[ No. 4. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĀLĪ).

PAHĀRĪ DIALECT.

## SPECIMEN II.

ਵੈਰ ਖੁਸ਼ੀ ਮਧੁਰ ਰਾ ਮੀਧੁ

ਮੇਰੇ ਘਰਮੇਘਰੇ ਹੋ ਸ੍ਰੀਸੀ ਸੀਤੀ ਰੀ ਣੀ ਫੇਰੇ ਸੁਭ

ਕੰਮ ਮਏਘਰ ਕੀਤੀ ਰਾ ਥੇ ਮੰਗਲਾ ਖੁਸ਼ੀਮਏ 5

ਮੇ ਏਘਰ ਏਸ਼ ਮੇਰੇ ਗਥੇ ਏਸ਼ਮੇ ਕੰਮ ਮੰਗੁ ਭੰਡੇ

5. ਗਲਾਂਧੇ ਏ ਮੇਰੇ ਧੀਯੋ ਕੰਮ ਨਹੀਂ ਦੇਖੇ ਨੂੰ

ਸ੍ਰੀਸੀ ਸ੍ਰੀਪਾਲਿ ਮਭ ਮਏ ਮੰਏ ਧੀਯੋ ਸ੍ਰੀਸੀ



[ No. 4.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĒĀLĪ).

PAHĀRĪ DIALECT.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.  
*Statement accused-Saktū-of (is-)written.*

Mērē Khalahēlū-jō chyōnnī dīti-rī thī; dhyārē dūi  
*Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two*

kām lainā kīti-rā thā. Maṅsar prabistē 8  
*work to-be-taken in-a-done-state was. Maṅsar on-date eight*

sē jaṇā ěs nēdā gayā, ěs-gē kām māṅgyā. Īnhē  
*that person(i.e. I) him near went, him-from work was-asked. By-him*

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.  
*5. it-was-said that, 'on-my-said work not is-being-given.*

Chyōnnī āpnī lāi-lai.' Maī hōlyā, 'chyōnnī  
*Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece*

ਮੈਂ ਜੀਤੀ ਲੈਲਿ ਕੁਮ ਲੈਲੁ ਏਮੁ ਗੁਲੁ ਖੁਸ  
 ਸੁਮਤਿਯ ਤਬੁ ਗੇ ਪਕਰੁ ਭੁੰਤਿ ਚਰਤੀ ਲਿਟ  
 ਮੁੰਗੀ ਮੁੰਦੇ ਵਤੁ ਗੇ ਪਕਰੀ ਸੁਚੁ ਕੀਤੁ ਭੁੰਤਿ  
 ਧੋਲੁ ਏ ਮੁੰਦੇ ਮੁੰਦੁ ਰੁਭੀ ਮੁੰ ਠਲੇ ਏ ਏਲੁ  
 5. ਠੁ ਏਤੁ ਫੁੰਬੀ ਸੀਠੁ ਭੁਧੀ ਗੇ ਫੁੰਦੁ ਤਬੁ ਏਮੁ  
 ਲੁਭੁ ਰੁਭੀ ਤੁੰ ਰੁਪਏ ਰੁਧੇ ਏਮੁਗੇ ਫੁੰਦੁ  
 ਲਏਲੇ ਸੇਧੇ ਭੀ ਮੁੰਗੇ ਬੇ ਭੀਧੀ ਏ ਭੀ  
 ਭਿਵੁ ਕੀਤੁ ਤੁੰ ਗੁਲੀ ਭੀ ਸੁੰਦੁ ਲਗੁ  
 ਏਤੁ ਗੁਲੁ ਤੁੰ ਏ ਭੁਧੀ ਗੇ ਫੁੰਦੁ ਮੁੰ  
 10. ਤਬੁ ਲੁਭੁ ਰੁਭੀ ਤੁੰ ਮੁੰਦੇ ਸੁਫੁਵੁ ਤੁੰ

mā̃ nīhī̃ laiṇī. Kām laiṇā.' Ēssā-gallā-par  
(for-)me (is-)not to-be-taken. Work is-to-be-taken.' This-word-on

Khalahēlū-hāthā-gē pakaryā. Inhē dhartī lēṭ  
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

mārī. Maĩ bāhā̃-gē pakrī kharhā kītā. Inhē  
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'mā̃-jō mārṃā̃ nahī. Mā̃ ṭhāṇē-jō jāṇā.'  
it-was-said that, 'me (acc.) please-beat not. (For-) me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍī-ditā. Iddhī-gē jyādā hāth ṣ-s-jō  
5. Then he was-released. This-than more hand him-to

lāi-rā nahī. Hōr rupāē trāē ṣ-s-gē jūdē  
in-an-applied-state (was-)not. And rupees three him-from separately

laiṇē. Sēṣ bhī māngē-thē. Tiddhī-jō bhī  
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gālī bhī dēndā lāgā.  
refusal was-made, and abuse also giving he-began.

Ēh gall hōī. Jē iddhī-gē jyādā maĩ  
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā maĩ sajāwār hā.  
10. hand in-an-applied-state may-have-been, then I punishable am.

**FREE TRANSLATION OF THE FOREGOING.**

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

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## SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍēālī. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhaḷi and Sirāji than does Maṇḍēālī.

We may note a few points in Grammar. There is the Kiūṭhaḷi tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tīnī* for *tīnē*, by him; and *khāō* for *khāā*, they may eat. The word, which, in Hindī is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍēālī it is *bhittar* and in Inner Sirāji *whītar*. In Sukēti it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍēālī Pahārī, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plu. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āsnā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

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[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (MANDĒALĪ).

## SUKĒTĪ.

Ēkī-māṇchhā-rē dūi sōhrū thē. Tinhā-mhithrā-thē māṭhē-sōhrūē  
*One-man-of two sons were. Them-among-from by-the-younger-son*  
 āpnā bāb pūchhā, 'ārā bābbā, māh-lē gharā-rī bāṇḍ jō mērā  
*his-own father was-asked, 'O father, me-to the-house-of share which my*  
 hisāb āsē tēs dē.' Tinī gharā-rī bāṇḍ tinhā-lē dēi-diti.  
*account may-come that give.' By-him the-house-of share them-to was-given.*  
 Thōrē-dhyārē-kā māṭhā sōhrū nīchh chētā-pētā kaṭṭh karī-kē  
*A-few-days-of the-younger son all goods together made-having*  
 dūr-dēsā-lē nāṭhā, tē tiddhī āpnā chētā-pētā kulachhṇā-mhithar khōā.  
*a-far-country-to went, and there his-own goods debauchery-in was-wasted.*  
 Jīū nīchh mukyā, tēukā tēs-mulkhā-mañjh barā nakāl parā. Tē  
*When all was-completed, then that-country-in a-great famine fell. And*  
 tēs-rē pallē kichh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū  
*him-of in-pocket anything not remained. Then (of-)that-country a-certain-person before*  
 chākar rēhā. Tinē āpnē-khētrā-mhithar suṅgar chārdā bhējā,  
*servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,*  
 tē tinī jānā jē, 'jinhā sētā suṅgar khāō, tinhā haū  
*and by-him it-was-thought that, 'what husks the-swine may-eat, those I*  
 khāū.' Tē sēō seṭa bī kuṇī nī khāṇē dītē.  
*may-eat.' And those husks even by-anyone not for-eating were-given.*

# STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Maṇḍāli.	Maṇḍāli Pahārī.	Sukōti.
1. One . . .	Ēk . . .	Ēk . . .	Ēk.
2. Two . . .	Dāi . . .	Dāi . . .	Dāi.
3. Three . . .	Trāē . . .	Chin, trāē . . .	Tin.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Pañj . . .	Pañj . . .	Pañj.
6. Six . . .	Chhau . . .	Chhāhō . . .	Chhēh.
7. Seven . . .	Sāt . . .	Sāt . . .	Sat.
8. Eight . . .	Āṭh . . .	Āṭh . . .	Āṭṭh.
9. Nine . . .	Nau . . .	Nau . . .	Nau.
10. Ten . . .	Das . . .	Das . . .	Das.
11. Twenty . . .	Bih . . .	Bih . . .	Vi.
12. Fifty . . .	Pañjāh . . .	Pañjyāh . . .	Pañjāh.
13. Hundred . . .	Sau . . .	Sau . . .	Sau.
14. I . . .	Hāō, haū . . .	Hāō . . .	Haū.
15. Of me . . .	Mērā . . .	Mērā . . .	Mērā.
16. Mine . . .	Mērā . . .	Mērā . . .	Mērā.
17. We . . .	Āssō . . .	Hamhō . . .	Āssō.
18. Of us . . .	Āssā-rā, mhārā . . .	Hamhā-rā . . .	Mhārā.
19. Our . . .	Āssā-rā, mhārā . . .	Hamhā-rā . . .	Mhārā.
20. Thou . . .	Tū . . .	Tū . . .	Tū, tū.
21. Of thee . . .	Tērā . . .	Thārā . . .	Tērā.
22. Thine . . .	Tērā . . .	Thārā . . .	Tērā.
23. You . . .	Tussō . . .	Tumhō . . .	Tussō.
24. Of you . . .	Tussā-rā . . .	Tumbā-rā . . .	Tussārā.
25. Your . . .	Tussā-rā . . .	Tumbā-rā . . .	Tussārā.

English.	Maṇḍāli.	Maṇḍāli Palāṇi.	Sukēti.
26. He . . . . .	Sē . . . . .	Sō . . . . .	Ōh, sē.
27. Of him . . . . .	Tēs-rā . . . . .	Tēs-rā . . . . .	Us-rā, tēs-rā.
28. His . . . . .	Tēs-rā . . . . .	Tēs-rā . . . . .	Us-rā, tēs-rā.
29. They . . . . .	Sēō . . . . .	Sō . . . . .	Ōh, sēō.
30. Of them . . . . .	Tinbā-rā . . . . .	Tinhā-rā . . . . .	Unhā-rā, tinhā-rā.
31. Their . . . . .	Tinhā-rā . . . . .	Tinhā-rā . . . . .	Unhā-rā, tinhā-rā.
32. Hand . . . . .	Hāth . . . . .	Hāth . . . . .	Hāthā.
33. Foot . . . . .	Pāō, pair . . . . .	Pair . . . . .	Pairā.
34. Nose . . . . .	Nāk . . . . .	Nāk . . . . .	Nākā.
35. Eye . . . . .	Hākhi . . . . .	Hāchi . . . . .	Ākhi.
36. Mouth . . . . .	Mūh . . . . .	Mūhā . . . . .	Mūhā.
37. Tooth . . . . .	Dānd . . . . .	Dānd . . . . .	Dāndā.
38. Ear . . . . .	Kān . . . . .	Kān . . . . .	Kānā.
39. Hair . . . . .	Saruāl . . . . .	Sarwāl . . . . .	Kēs.
40. Head . . . . .	Mūṇḍ, sir . . . . .	Sir . . . . .	Muṇḍ.
41. Tongue . . . . .	Jibh . . . . .	Jibh . . . . .	Jibbhā.
42. Belly . . . . .	Pēṭ . . . . .	Pēṭ . . . . .	Pēṭa.
43. Back . . . . .	Piṭṭh . . . . .	Piṭh . . . . .	Piṭṭhi.
44. Iron . . . . .	Lōhā . . . . .	Lōhā . . . . .	Lōhā.
45. Gold . . . . .	Suīnā . . . . .	Suīnā . . . . .	Sōiūā.
46. Silver . . . . .	Chāndī . . . . .	Chāndī . . . . .	Chāndī.
47. Father . . . . .	Bāb, bāpū . . . . .	Bāb . . . . .	Bāb.
48. Mother . . . . .	Māō, māī . . . . .	Īj . . . . .	Māō, māw.
49. Brother . . . . .	Bhāī . . . . .	Bharyāhar . . . . .	Bhān, bhāyā.
50. Sister . . . . .	Bahēṇ ( <i>younger</i> ), baiṇ ( <i>younger</i> ), bōbbō ( <i>elder</i> ).	Bhīṇ . . . . .	Bahṇ, bhēṇ (obl. bhainā).
51. Man . . . . .	Māphū, manukh, ādmī, maḍh.	Māpas . . . . .	Ādmī, māpaclh.
52. Woman . . . . .	Janānā . . . . .	Bēṭṭī . . . . .	Janānā.



English.	Maṇḍālī.	Maṇḍālī Pahārī.	Sukēti.
53. Wife . . .	Lāri . . .	Chhōrī . . .	Lāri.
54. Child . . .	Matṭhā . . .	Matṭhā . . .	Balik.
55. Son . . .	Gābhrū, bēṭā . . .	Śōhrū . . .	Muṇḍū.
56. Daughter . . .	Bēṭi . . .	Śōhri . . .	Bēṭi.
57. Slave . . .	Chākar . . .	Chākar . . .	...
58. Cultivator . . .	Karsān . . .	Karsān . . .	Karsān.
59. Shepherd . . .	Puhāl . . .	Jwālā . . .	Bakariwāl.
60. God . . .	Parmēsar . . .	Parmēsar . . .	Parmēsar.
61. Devil . . .	Bhūt . . .	Bhūt . . .	...
62. Sun . . .	Sārj . . .	Sāraj . . .	Sārjā.
63. Moon . . .	Chandarmā . . .	Chandarmā . . .	Chandarmā.
64. Star . . .	Tārā . . .	Tārā . . .	Tārē.
65. Fire . . .	Āg . . .	Āg . . .	Āg.
66. Water . . .	Pāni . . .	Pāni . . .	Pāni.
67. House . . .	Ghar . . .	Ghar . . .	Ghar.
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
69. Cow . . .	Gāi . . .	Gāe . . .	Gāe.
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kutta.
71. Cat . . .	Billi . . .	Baryāl . . .	Billi.
72. Cock . . .	Kūkkar . . .	Kukar . . .	Kukar.
73. Duck . . .	Batak . . .	Batak . . .	Patak.
74. Ass . . .	Gaddhā . . .	Gaddhā . . .	Gadhā.
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ.
76. Bird . . .	Pañchhi, pañkhērū . . .	Pañchhi . . .	Chirū.
77. Go . . .	Jā . . .	Nhās, nās . . .	Jā.
78. Eat . . .	Khā . . .	Khā . . .	Khā.
79. Sit . . .	Baiṭh . . .	Bōs . . .	Baiṭh.

English.	Mandēāli	Mandēāli Pahārī.	Sukēti.
80. Come . . .	Āu . . .	Īchh . . .	Āu.
81. Beat . . .	Mār, bāh . . .	Chik . . .	Mār.
82. Stand . . .	Kharh . . .	Kharh . . .	Kharī-jā.
83. Die . . .	Mar . . .	Mar . . .	Mar.
84. Give . . .	Dē . . .	Dē . . .	Dē.
85. Run . . .	Daor . . .	Thurh . . .	<sup>1</sup> Daur.
86. Up . . .	Ūpar <sup>prā</sup> . . .	Ujjhē . . .	Upar.
87. Near . . .	Nēdē . . .	Nērē . . .	Nēdē.
88. Down . . .	Hēth, bun . . .	Ūdhē . . .	Bun.
89. Far . . .	Dūr . . .	Dūr . . .	Dūr.
90. Before . . .	Āgē, aggē . . .	Āgē . . .	Āgē.
91. Behind . . .	Pichhē, pichchē . . .	Pachhēhū, pichhēhū . . .	Pichhē.
92. Who . . .	Kuṇ . . .	Jēō . . .	Jō.
93. What . . .	Kyā . . .	Kuṇ . . .	Kyā.
94. Why . . .	Kī . . .	Kibē . . .	Kī.
95. And . . .	Hōr . . .	Hōr . . .	Hōr.
96. But . . .	Par . . .	Par . . .	Par.
97. If . . .	Jē . . .	Jē . . .	Jē.
98. Yes . . .	Hā, hā . . .	Hā . . .	Hā.
99. No . . .	Nī . . .	Nī . . .	Nā.
100. Alas . . .	Ōhē . . .	Ōhē . . .	Apsōs.
101. A father . . .	Bāb . . .	Bāb . . .	Bāb.
102. Of a father . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
103. To a father . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-iō.
104. From a father . . .	Bābā-thē, -gē . . .	Bābbā-gē, -thē . . .	Bābbā-tē.
105. Two fathers . . .	Dui bāb . . .	Dāi bāb . . .	Dē kāb.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bāb.

English.	Maṇḍālī.	Maṇḍālī Palārī.	Sukēti.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
109. From fathers . . .	Bābā-thē, -gē . . .	Bābbā-gē, -thē . . .	Bābbā-tē.
110. A daughter . . .	Bēṭi . . .	Śōhri . . .	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā . . .	Śōhri-rā . . .	Bēṭi-rā.
112. To a daughter . . .	Bēṭi-jō . . .	Śōhri-jō . . .	Bēṭi-jō.
113. From a daughter . . .	Bēṭi-gē . . .	Śōhri-gē, -thē . . .	Bēṭi-tē.
114. Two daughters . . .	Dūi bēṭi . . .	Dūi śōhri . . .	Dō bēṭi.
115. Daughters . . .	Bēṭi . . .	Śōhri . . .	Bēṭi.
116. Of daughters . . .	Bēṭi-rā . . .	Śōhri-rā . . .	Bēṭi-rā.
117. To daughters . . .	Bēṭi-jō . . .	Śōhriyā-jō . . .	Bēṭi-jō.
118. From daughters . . .	Bēṭi-gē . . .	Śōhriyā-gē, -thē . . .	Bēṭi-tē.
119. A good man . . .	Bhalā ādmi . . .	Bhalā māṇas . . .	Bhalā ādmi.
120. Of a good man . . .	Bhalē ādmi-rā . . .	Bhalē māṇasā-rā . . .	Bhalē ādmi-rā.
121. To a good man . . .	Bhalē ādmi-jō . . .	Bhalē māṇasā-jō . . .	Bhalē ādmi-jō.
122. From a good man . . .	Bhalē ādmi-gē . . .	Bhalē māṇasā-gē, -thē . . .	Bhalē ādmi-tē.
123. Two good men . . .	Dūi bhalē ādmi . . .	Dūi bhalē māṇas . . .	Dō bhalē ādmi.
124. Good men . . .	Bhalē ādmi . . .	Bhalē māṇas . . .	Bhalē ādmi.
125. Of good men . . .	Bhalē ādmi-rā . . .	Bhalē māṇasā-rā . . .	Bhalē ādmi-rā.
126. To good men . . .	Bhalē ādmi-jō . . .	Bhalē māṇasā-jō . . .	Bhalē ādmi-jō.
127. From good men . . .	Bhalē ādmi-gē . . .	Bhalē māṇasā-gē, -thē . . .	Bhalē ādmi-tē.
128. A good woman . . .	Bhali janānā . . .	Bhali bēṭri . . .	Bhali janānā.
129. A bad boy . . .	Burā maṭṭhā . . .	Burā śōhrā . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānē . . .	Bhali bēṭri . . .	Bhali janānā.
131. A bad girl . . .	Buri maṭṭhī . . .	Buri śōhri . . .	Bigri-rī chhōhri.
132. Good . . .	Bhalā. achchhā, kharā . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Ēs-gē) achchhā . . .	(Ēs-gē) kharā . . .	(Ēs-tē) bhalā.

English.	Maṇḍāli.	Maṇḍāli Pabāri.	Sukāti.
134. Best . . .	Sabbī-gē achchhā . . .	Sabbhi-gē kharā . . .	Sabbhi-tē bhalā.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	(Ēs-gē) uchchā . . .	(Ēs-gē) uchchā . . .	(Ēs-tē) uchchā.
137. Highest . . .	Sabbī-gē uchchā . . .	Sabbhi-gē uchchā . . .	Sabbhi-tē uchcha.
138. A horse . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā.
139. A mare . . .	Ghōri . . .	Ghōri . . .	Ghōri.
140. Horses . . .	Ghōrē . . .	Ghōrē . . .	Ghōrē.
141. Mares . . .	Ghōri . . .	Ghōri . . .	Ghōri.
142. A bull . . .	Bald . . .	Bōladh . . .	Sānh.
143. A cow . . .	Gāi . . .	Gāē . . .	Gāē.
144. Bulls . . .	Bald . . .	Bōladh . . .	Sānh.
145. Cows . . .	Gāi . . .	Gāē . . .	Gāē.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē.
149. Bitches . . .	Kutti . . .	Kutti . . .	Kutti.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakri . . .	Bakri . . .	Bakri.
152. Goats . . .	Bakrē . . .	Rīth . . .	Bakrē.
153. A male deer . . .	Harn . . .	Haran . . .	Haran.
154. A female deer . . .	Harni . . .	Harni . . .	Harni.
155. Deer . . .	Harn . . .	Harn . . .	Haran.
156. I am . . .	Haû hā, fem. hī . . .	Hāô āhdā . . .	Haû hā.
157. Thou art . . .	Tû hā, fem. hī . . .	Tû āhdā . . .	Tû hā.
158. He is . . .	Sā hā, fem. hī . . .	Sō āhdā . . .	Ôh hai.
159. We are . . .	Āssā hē, fem. hī . . .	Hambhē āhdē . . .	Āssē hai.
160. You are . . .	Tussā hā, fem. hī . . .	Tumhē āhdē . . .	Tussē hai.

English.	Mandālī.	Mandālī Pahl.	Sukēti.
161. They are . . .	Sēō hē, fem. hī . . .	Sō āhdē . . .	Ōh hai.
162. I was . . .	Haū thā, fem. thī . . .	Hāō thā . . .	Haū thā.
163. Thou wast . . .	Tū thā . . .	Tū thā . . .	Tū thā.
164. He was . . .	Sē thā . . .	Sō thā . . .	Ōh thā.
165. We were . . .	Āssē thē, fem. thī . . .	Hamhē thē . . .	Āssē thē.
166. You were . . .	Tussē thē . . .	Tumhē thē . . .	Tūssē thē.
167. They were . . .	Sēō thē . . .	Sō thē . . .	Ōh thē.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōpā . . .	Hōpā . . .	Hōpā.
170. Being . . .	Hundā . . .	Hundā . . .	Huā.
171. Having been . . .	Hōi-kē . . .	Hōi-kē . . .	Hni-kē.
172. I may be . . .	Haū hū . . .	Hāō hū . . .	Haū hōđ.
173. I shall be . . .	Haū hūghā . . .	Hāō hōnghā . . .	Maī hūghā.
174. I should be . . .	.....	.....	...
175. Beat . . .	Mār . . .	Chik . . .	Mār.
176. To beat . . .	Mārnā . . .	Chikpā . . .	Mārnā.
177. Beating . . .	Mārdā . . .	Chikdā . . .	Māryā.
178. Having beaten . . .	Mārī-kē . . .	Chikī-kē . . .	Mārī-kē.
179. I beat . . .	Haū mārā-hā . . .	Hāō chikā-hā . . .	Haū mārā-hā.
180. Thou beatest . . .	Tū mārā-hā . . .	Tū chikā-hā . . .	Tū mārā-hā.
181. He beats . . .	Sē mārā-hā . . .	Sō chikā-hā . . .	Ōh mārā-hā.
182. We beat . . .	Āssē mārā-hē . . .	Hamhē chikā-hē . . .	Āssē mārā-hē.
183. You beat . . .	Tussē mārā-hē . . .	Tumhē chikā-hē . . .	Tussē mārā-hē.
184. They beat . . .	Sēō mārā-hē . . .	Sō chikā-hē . . .	Ōh mārā-hē.
185. I beat ( <i>Past Tense</i> ) . . .	Maī mārēā . . .	Maī chikyā . . .	Maī māryā.
186. Thou beatest ( <i>Past Tense</i> ). . .	Taī mārēā . . .	Taī chikyā . . .	Taī māryā.
187. He beat ( <i>Past Tense</i> ) . . .	Tinē mārēā . . .	Tēi chikyā . . .	Unē māryā.

English.	Maṇḍālī.	Maṇḍālī Pahlāṇī.	Sukēti.
188. We beat ( <i>Past Tense</i> )	Āssē mārēā . . .	Hambē chikyā . . .	Asai māryā.
189. You beat ( <i>Past Tense</i> )	Tussē mārēā . . .	Tumbē chikyā . . .	Tusai māryā.
190. They beat ( <i>Past Tense</i> )	Tinhē mārēā . . .	Tinhē chikyā . . .	Unhē māryā.
191. I am beating . . .	Haũ mardā lāgi-rā-hā . . .	Haũ chikdā lāgi-rā . . .	Haũ mardā lagi-rā.
192. I was beating . . .	Haũ mardā lāgi-rā-thā . . .	Haũ chikdā lāgi-rā-thā . . .	Haũ mardā lagi-rā-thā.
193. I had beaten . . .	Maĩ mārēā-thā . . .	Haũ chikī-rā-thā . . .	Maĩ māryā-thā.
194. I may beat . . .	Haũ mārā-hā . . .	Haũ chikū . . .	Maĩ mārū.
195. I shall beat . . .	Haũ mārghā, <i>fem.</i> mārghī; mārāng.	Haũ chikaughā . . .	Haũ mārghā.
196. Thou wilt beat . . .	Tū mārghā, <i>fem.</i> mārghī; mārāng.	Tū chikaughā . . .	Tū mārghā.
197. He will beat . . .	Sē mārghā, <i>fem.</i> mārghī; mārāng.	Sō chikaughā . . .	Ōh mārghā.
198. We shall beat . . .	Āssē mārghē, <i>fem.</i> mārghī; mārāng.	Hambē chikaughē . . .	Āssē mārghē.
199. You will beat . . .	Tussē mārghē, <i>fem.</i> mārghī; mārāng.	Tumbē chikaughē . . .	Tussē mārghē.
200. They will beat . . .	Sēō mārghē, <i>fem.</i> mārghī; mārāng.	Sō chikaughē . . .	Ōh mārghē.
201. I should beat . . .	.....	.....	...
202. I am beaten . . .	Haũ mārēā jā-hā . . .	Haũ chikyā gai-rāhā . . .	Mā-jō māryā-hā.
203. I was beaten . . .	Haũ mārēā gēā . . .	Haũ chikyā gai-rā-thā . . .	Mā-jō māryā-thā.
204. I shall be beaten . . .	Haũ mārēā jāghā . . .	Haũ chikyā jāughā . . .	Mā-jō mārghā.
205. I go . . .	Haũ jā-hā . . .	Haũ nāsā-hā . . .	Haũ jā-hā.
206. Thou goest . . .	Tū jā-hā . . .	Tū nāsā-hā . . .	Tū jā-hā.
207. He goes . . .	Sē jā-hā . . .	Sō nāsā-hā . . .	Ōh jā-hā.
208. We go . . .	Āssē jā-hā . . .	Hambē nāsā-hā . . .	Āssē jā-hā.
209. You go . . .	Tussē jā-hā . . .	Tumbē nāsā-hā . . .	Tussē jā-hā.
210. They go . . .	Sēō jā-hā . . .	Sō nāsā-hā . . .	Ōh jā-hā.
211. I went . . .	Haũ gēā . . .	Haũ nāthā . . .	Haũ gayā.
212. Thou wentest . . .	Tū gēā . . .	Tū nāthā . . .	Tū gayā.
213. He went . . .	Sē gēā . . .	Sō nāthā . . .	Ōh gayā.
214. We went . . .	Āssē gēā . . .	Hambē nāthā . . .	Āssē gēā.

English.	Maṇḍālī.	Mandālī Pahārī.	Sukōti.
215. You went . . .	Tussē gaē . . .	Tumhē nāthē . . .	Tussē gaē.
216. They went . . .	Sēō gaē . . .	Sō nāthē . . .	Ōh gaē.
217. Go . . .	Jā . . .	Nās . . .	Jā.
218. Going . . .	Jāndā . . .	Nāsda . . .	Jāndā.
219. Gone . . .	Jāi-kē . . .	Nāthā . . .	Gayā.
220. What is your name ? .	Tussā-rā kyā nāō hā ? .	Tumbā-rā kē nāō sā ? .	Tērā nāō kyā hā ?
221. How old is this horse ?	Ēs ghōrē-ri kyā umbar hī ?	Ēi ghōrē-ri kētri umbar sā ?	Ēh ghōrā kitnā syānā hā ?
222. How far is it from here to Kashmir ?	Ēthi-gē Kāsmīr kitnē dūr hā ?	Īndhā-gē Kāsmīr kētri dūr sā ?	Ēthi-tē Kāsmīr kitni dūr hā ?
223. How many sons are there in your father's house ?	Tussā-rē bābā-rē gharā kitnē gābbrū bā ?	Tumbā-rē bābbā-rē gharā kētrē sōhrū sā ?	Tērē bābbā-rē gharā kitni putr hē ?
224. I have walked a long way to-day.	Hāō āj bahut dūrā-tik hāṇḍhī-āyā.	Hāō āj khāsē dūr nāthā sā .	Āj maī baī bāṭ hāḍī.
225. The son of my uncle is married to his sister.	Mērē chāchē-rē gābhū-rā bayāh tēs-ri baihnī-kanē hūā.	Mērē chāchē-rē sōhrū-rā byāh tēs-ri bhīnā saṅghē hūā.	Mērē chāchē-rā putr mēri babūi-kanē byāhī-rā.
226. In the house is the saddle of the white horse.	Sapēd ghōrē-ri jin gharā bhittar hī.	Sapēd ghōrē-ri jin gharā handar sā.	Us sapēd ghōrē-ri kāṭhi gharā hī.
227. Put the saddle upon his back.	Jinā-jō tēs-ri piṭṭhi-par thāi-dē.	Jin tēi-ri piṭṭhi-par dāh .	Us-par jin pāō.
228. I have beaten his son with many stripes.	Maī tēs-rā gabbrū bahuti kōrdē-kanē mārēā.	Maī tēs-rā sōhrū bahōt kōrdē saṅghē chikyā	Maī us-rē putrā-jō bahōt kōrē mārē.
229. He is grazing cattle on the top of the hill.	Sō pahārā-ri chōṭi-par dāṅgrē chārdā-lāgi-rā.	Sō pahārā ujjhē dāgrē chārdā lāgi-rā.	Ōh pahārā-ri chōṭi-par dāṅgar chāryā kardā.
230. He is sitting on a horse under that tree.	Sō tēs dālā-hēṭh ghōrē-par baiṭhī-rā.	Sō tēi dālā ūdhē ghōrē-ujjhē bōṣī-rā.	Ōh ēki ghōrē-par us dālā-hēṭh baiṭhī-rā.
231. His brother is taller than his sister.	Tēs-rā bhāi tēs-ri baihnī-gē lammā hā.	Tēi-rā bharyāhar tēi-ri bhīnā-gē lammā sā.	Us-rā bhāi us-ri baihnā-tē lambā hā.
232. The price of that is two rupees and a half.	Tiddhī-rā mūl dhāi rupayyā hā.	Tēi-rā mūl dhāi rupāē sā .	Us-rā mūl dhāi rupai hā.
233. My father lives in that small house.	Mērā bāb tēs halāē gharā rahā-hā.	Mērā bāb tēi haupē gharā rahēndā.	Mērā bāpū us chhōṭē ghavā rahā hā.
234. Give this rupee to him.	Ēs rupayyā tēs-jō dēi-dē .	Ēi rupāē tēi-bē dē . . .	Ēh rupaiyā us-jō dēi-dēō.
235. Take those rupees from him.	Tinhā rupayyē tēs-gē lai-lai.	Tinhā rupāē tēi-gē lai-lē .	Ōh rupaiyē us-tē lai-lēō.
236. Beat him well and bind him with ropes.	Tējō ain kari mār hōr rā-sī sāōgi bānnh.	Tēi-bē khāsā chik hōr rā-sī saṅghē bāndh.	Us-jō ain mārō atē rāssi-kanē bāṭ hī-dēō.
237. Draw water from the well.	Khuhā-gē pānī khaich .	Khuhā-gē pānī khaich .	Us khūē-tē pānī kadhō.
238. Walk before me.	Mērē aggē chal . . .	Mērē āgē nās . . .	Mērē āgē āgē chalō.
239. Whose boy comes behind you ?	Tussā-rē pichehhē kēs-rā matṭhā aundā lagi-rā-hā ?	Tumbārē pichehhū kun sōhrū āondā lagi-rā-sā ?	Tussē-rē pichehhē kēs-rā mundaī āyā kardā ?
240. From whom did you buy that ?	Taī sē kēs-gē mullē lēā ?	Tumhē sō kēs-gē mōlē lēā ?	Ēh tussē kēs-tē khāṇḍyā ?
241. From a shopkeeper of the village.	Grāvā-rē haṭṭwāpiyē-gē .	Grāvā-rē haṭṭwāpiyē-gē .	Us gāvō-rē ēki haṭṭwāpi-tē.





## CHAMĒĀĪ.

ChamĒāĪ is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhaṭĒāĪ, which is a form of Dōgrī, and is described in Part I of this volume.

ChamĒāĪ has four dialects, of which the estimated number of speakers is as

Dialects.	follows :—
Standard ChamĒāĪ	63,338
Gādi or Bharmaurī	14,946
Churāhī	27,301
PaṅgwāĪ	3,701
	<hr/>
TOTAL	109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 14,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒāĪ, Gādi and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the PaṅgwāĪ dialect of ChamĒāĪ and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churāhī and Standard ChamĒāĪ. Gādi is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard ChamĒāĪ is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒāĪ, prefacing the account with a few brief remarks on ChamĒāĪ as a whole, including all four dialects.

Chamēāḷī, while clearly belonging to the Western Pahārī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahārī, and the explanation given has been that the original inhabitants of the whole country were Khaśas who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēāḷī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamēāḷī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahārī have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Paṅgwāḷī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōṛā*, a horse, in Western Pahārī generally end in *ō* or *ū*. In Standard Chamēāḷī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahārī *ro* (*rā*), and this is, as usual, adjectival. Only in Paṅgwāḷī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *ro* (in its locative form) becomes a simple *ē*.

The postpositions of the dative case in the Chamēāḷī dialects are interesting.

In Chamēāḷī, it is	<i>jō</i> ,
In Gādī, „	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, „	<i>nī</i> ,
and	
In Paṅgwāḷī, „	<i>jē</i> or <i>dī</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwāḷī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhī *jō*, of. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēāḷī with Kuḷuī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nī* is the Pañjābī *nī*, but it is also connected more closely with the more distant Gujarātī *nē*. The Paṅgwāḷī *dī* is by origin a locative of *dā*, which, while not used in Paṅgwāḷī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĚāĪ and Gādī are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *miṇḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuāṇā*, your. PaṅgwāĪ, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tūh*, your; or else shows a relic of the cerebral *ṛ* and *ṛ*, by ending these words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, *tūṇ*, *tāhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahāṛī in all its typical peculiarities.

Of all the dialects PaṅgwāĪ departs furthest from Standard ChamĚāĪ. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangī from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĚāĪ.

**Authorities.**—A very full and interesting account of ChamĚāĪ will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *Chambyāli Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archæological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into ChamĚāĪ have been printed from type in the local character.

The following sketch of ChamĚāĪ Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĚāĪ specimen on pp. 785 ff., the Gādī specimens on pp. 804 ff., 811 ff., and 815, and the PaṅgwāĪ specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĚāĪ type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĚāĪ handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĚāĪ handwriting will be found on pp. 830 ff. under the head of Churāhī.

## STANDARD DIALECT.

**Alphabet.**—Chamṣālī is written in a form of the Ṭākṛī alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Ṭākṛī has been cast. The alphabet is as follows :—

ṭ a      ṣ ka      ṭ ā      ṣ k̄ā      ṭ i      ṣ ki  
 ṭ ī      ṣ k̄ī      ṭ u      ṣ ku      ṭ ū      ṣ k̄ū  
 ṭ ẽ, ē      ṣ k̄ẽ, k̄ē      ṭ ai      ṣ kai      ṭ ō      ṣ k̄ō  
 ṭ au      ṣ kau      ṣ kam.

ṣ ka      ṣ kha      ṭ ga      ṣ gha  
 ṣ cha      ṣ chha      ṭ ja      ṣ jha  
 ṭ ta      ṭ tha      ṭ da      ṭ dha      ṭ na  
                  ṭ ra      ṭ rha  
 ṭ ta      ṭ tha      ṭ da      ṭ dha      ṭ na  
 ṭ pa      ṭ pha      ṭ ba      ṭ bha      ṭ ma  
 ṭ ya      ṭ ra      ṭ la      ṭ va  
 ṭ śa      ṭ sha      ṭ sa      ṭ ha      ṭ la

## SPECIMENS OF COMPOUND CONSONANTS.

ṣ kya      ṣ k̄hya      ṣ kra      ṭ tra      ṭ dra      ṭ lha

## NUMERALS.

ṭ 1, ṭ 2, ṭ 3, ṭ 4, ṭ 5, ṭ 6, ṭ 7, ṭ 8, ṭ 9, . 0.

**Vocabulary.**—A very full vocabulary of ChamĒāĪ is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
- aggē*, before.
- agrīnā*, to meet.
- ajj*, to-day.
- akkhī bakkhī*, round about.
- aklibālā*, wise.
- aḷakh*, lazy.
- ammā*, a mother.
- aṇkāḷ*, a famine.
- auhrī*, mustard.
- aukhī*, distress, poverty.
- bab*, *babb*, *babbā*, a father.
- baihn*, *bhēn*, a sister.
- baihnā*, to sit.
- baṇḍnā*, to divide.
- batt*, a roadway.
- bauā*, left (not right).
- bēlā*, feeble.
- bhēn*, *baihn*, a sister.
- bhiāg*, morning.
- bhiāgā*, in the morning.
- bhuīā*, on the ground.
- bī*, seed.
- biār*, wind.
- bihālñā*, to cause to sit, seat.
- buhār*, custom, tradition.
- būtā*, a tree.
- chamknā*, to be angry.
- chārhnā*, to raise.
- chasknā*, to be angry.
- chhāh*, buttermilk.
- chhamā*, forgiveness.
- chhūhnā*, to touch.
- chīṇḍ*, a noise, shout. Cf. *diṇḍ*.
- chugñā*, to choose, to graze.
- dhakh*, a little, gently, slowly.
- dhām*, a feast.
- dhēhnā*, to fall.
- dhiārā*, a day.
- dhiū*, a daughter.
- dikkhnā*, to see.
- diṇḍ*, a noise, shout. Cf. *chīṇḍ*.
- ḍugghā*, deep.

- gā*, a cow.  
*galāṇā*, to speak, say.  
*gōchṇā*, to be lost.  
*grā*, a village.  
*guāl*, *guālū*, a shepherd.  
*guṇā*, to cause to go, to lose.  
*hachchhā*, white.  
*hākh*, the eye.  
*hatth*, the hand.  
*hēsā*, a part, share.  
*hiṇḍ*, winter.  
*hūṇā*, to be, become.  
*idēhā*, like this.  
*idī*, here.  
*īṇā*, to come.  
*ittē*, here.  
*jā*, when.  
*jāgat*, a child.  
*jakṇī*, when.  
*jhik*, down.  
*jidēhā*, like which.  
*jidī*, where.  
*jihā*, (postposition), like, like to.  
*jittē*, where.  
*jugtī*, well.  
*kachh*, near, beside.  
*kachhā*, from near, from.  
*kachlā*, soft.  
*kadhārī*, when ?  
*kakṇī*, when ?  
*kamm*, work, action.  
*kammā*, a servant.  
*kaṇak*, wheat.  
*kanē*, with.  
*khōkh*, the cheek.  
*khēttar*, a field.  
*khōkh*, the bosom.  
*khvāṇā*, to cause to eat, to feed.  
*khulṇā*, to be opened.  
*khusṇā*, to seize.  
*ki*, why ?  
*kidēhā*, like what ?  
*kīhā*, how ?  
*killā*, alone.  
*kiṭṭhā*, together.

*kōlā*, a boy.  
*kudī*, where ?  
*kurī*, a girl.  
*kusuthrā*, ugly.  
*kuttē*, where ?  
*lakk*, the waist.  
*lar*, the skirt of a garment.  
*lārā*, a bridegroom, husband.  
*lārī*, a bride, wife.  
*latā*, lame.  
*latā-phaṭā*, or *latī-paṭī*, property, goods.  
*lauhkā*, younger (of a son).  
*luṇṇā*, to reap.  
*maṇhū*, a man.  
*mās*, meat.  
*matā*, much, very.  
*mōrā*, dead.  
*mugtiārī*, abundance.  
*muṇḍyāh*, a bond servant.  
*nakk*, the nose.  
*nikkā*, small, younger (of a son).  
*nhasṇā*, to run.  
*nīr*, near.  
*ōḥ*, the lip.  
*pachhēṇṇā*, to recognize.  
*padhrā*, plain, level.  
*painnā*, sharp.  
*palēṭṇā*, to wrap.  
*parōl*, a door.  
*pasāch*, an evil spirit, a demon.  
*patyāṇā*, to persuade.  
*pichchō*, behind.  
*piṭṭh*, the back.  
*puāṇā*, to cause to fall, to put (clothes on a person).  
*puhāl*, *puhālū*, a shepherd.  
*pujṇā*, to arrive.  
*pūṇā*, or *paunā*, to fall.  
*puttar*, a son.  
*raṇṇā*, to be angry.  
*rēhṇā*, to remain.  
*rūṇā*, to cry, weep.  
*sadṇā*, to call.  
*śahāitā*, help.  
*sar*, the head.  
*sikar-mukar*, husks.

*sikhōlṇā*, to teach.  
*sikkhṇā*, to learn.  
*sirūāl*, hair.  
*sōbhṇā*, to please.  
*sunṇā*, a kiss.  
*tā*, then.  
*tābar-tōṛ*, at once, quickly.  
*ṭaihl*, or *ṭēhal*, service.  
*takrār*, confession, agreement.  
*taulā*, quick.  
*ṭēhal*, see *ṭaihl*.  
*tidēhā*, like that.  
*tikar*, for, up to.  
*ṭirṇā*, to fall.  
*trīmat*, a woman.  
*udī*, there.  
*urē parē*, round about.  
*uttē*, there.  
*uchāṇā*, to raise.  
*uchchā*, high.  
*uṭṭhṇa*, to rise.  
*warṇā*, to enter.

**NOUNS.**—The declension of the Chamēālī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamēālī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā*.

*Tadbhava* masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōṛā*, a horse, *ghōṛē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ā* in the nominative plural. Thus, *baiṇ*, a sister, *baiṇī* or *baiṇā*, sisters; *gā*, a cow, *gāī*, cows; *dhīū*, a daughter, *dhīūā*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā*. Thus, *ghōṛā*, a horse; obl. sing. *ghōṛē*, obl. plur. *ghōṛēā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *kuṛī*, a girl; obl. sing. *kuṛī*, obl. plur. *kuṛīā*.



Feminine nouns ending in a consonant add *ī* in the oblique singular, and *ī* or *ā* in the oblique plural. Thus, *baihṇ*, a sister; obl. sing. *baihṇī*, obl. plur. *baihṇī* or *baihṇā*.

The only important feminine nouns which do not fall within these two classes are *dhīū*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhīūā*, and its obl. plur. *dhīūā*. The latter has its obl. sing. *gāī*, obl. plur. *gāīā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthī*, an elephant, *hāthīē*, by an elephant; *bichchū*, a scorpion, *bichchūē*, by a scorpion.

Feminine nouns ending in *ī* form the agent singular by adding *ē*. Thus, *kuṛī*, a girl, *kuṛīē*, by a girl. So also *dhīū*, a daughter, ag. sing. *dhīūē*, and *gā*, a cow, ag. sing. *gāīē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baihṇ*, a sister, ag. sing. *baihṇī*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pāhārī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōṛī</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē-rā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēā-rā</i>	<i>ghōṛēō</i> .
<i>Ghar</i> , a house	<i>gharā</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>ghar</i>	<i>ghar</i>	<i>gharā</i>	<i>gharā-rī</i>	<i>gharō</i> .
<i>Hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī-rā</i>	<i>hāthīā</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīā-rī</i>	<i>hāthīō</i> .
<i>Bichchū</i> , a scorpion.	<i>bichchū</i>	<i>bichchūē</i>	<i>bichchū-rā</i>	<i>bichchūā</i>	<i>bichchū</i>	<i>bichchūā</i>	<i>bichchūā-rā</i>	<i>bichchūō</i> .
<i>Kuṛī</i> , a girl	<i>kuṛī</i>	<i>kuṛīē</i>	<i>kuṛī-rā</i>	<i>kuṛīē</i>	<i>kuṛī</i>	<i>kuṛīā</i>	<i>kuṛīā-rā</i>	<i>kuṛīō</i> .
<i>Baihṇ</i> , a sister	<i>baihṇī</i>	<i>baihṇī</i>	<i>baihṇī-rā</i>	<i>baihṇī</i>	<i>baihṇī</i> , <i>baihṇā</i>	<i>baihṇī</i> , <i>baihṇā</i>	<i>baihṇī-rā</i> , <i>baihṇā-rā</i>	<i>baihṇō</i>
<i>Dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē-rā</i>	<i>dhīūē</i>	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūō</i> .
<i>Gā</i> , a cow	<i>gāī</i>	<i>gāīē</i>	<i>gāī-rā</i>	<i>gāīē</i>	<i>gāī</i>	<i>gāīā</i>	<i>gāīā-rā</i>	<i>gāīō</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā̃* or *nā*, a name. Its obl. sing. is *nā̃*, its gen. sing. *nā̃-rā*, nom. plur. *nā̃* or *nā*, and its obl. plur. *nā̃*.

The usual postpositions are :—

Acc. Dat. *jō*, to ; *tikar*, for ; *karī*, for, on account of.

Abl. *kachhā*, from ; *kanē*, with, by means of, together with ; *mañjhā*, from in.

Gen. *rā*.

Locative *bichch*, *mañjh*, in ; *tikar*, up to ; *par*, on ; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindī *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryaḥ* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamēālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamēālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamēālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus :—

*bhalā ādmī*, a good man.

*bhalē ādmī-rā*, of a good man.

*bhalē ādmī*, good men.

*bhalī trīmat*, a good woman.

*bhalī trīmatī-rā*, of a good woman.

*bhalī trīmatī̃*, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus :—

*bhēṇī-kachhā lammā*, taller than the sister.

*sabhñī-kachhā lammā*, taller than all, tallest.

**PRONOUNS.**—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>hañ</i>	<i>tū</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Obl.	<i>mañ</i>	<i>tañ</i>
Dat.	<i>miñjō</i>	<i>tijō</i>
Gen.	<i>mērā</i>	<i>tērā</i>

		I	Thou
Plur.	Nom.	<i>asī</i>	<i>tusī</i>
	Ag.	<i>asā̃</i>	<i>tusā̃</i>
	Obl.	<i>asā̃</i>	<i>tusā̃</i>
	Gen.	<i>hamārā</i>	<i>tumhārā</i>

In the translation of the *pārabla*, *maĩ* is sometimes used for the nominative singular of the first person, instead of *haũ*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>is</i>	<i>us</i>
	Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā̃</i>	<i>unhā̃</i>
	Obl.	<i>inhā̃</i>	<i>unhā̃</i>
	Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamĥālī. In the adjoining Maṇḍēālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative and Interrogative Pronouns** are declined as follows :—

		Who	Who ?
Sing.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jīnī</i>	<i>kunī</i>
	Obl.	<i>jīs</i>	<i>kus</i>
	Gen.	<i>jīsē-rā</i>	<i>kusē-rā</i>
Plur.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jīnhā̃</i>	<i>kunhā̃</i>
	Obl.	<i>jīnhā̃</i>	<i>kunhā̃</i>
	Gen.	<i>jīnhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what ? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kaĩt*. Probably another oblique form occurs in *kīñjō*, for what ? why ?

The Indefinite pronouns are *kōĩ*, anyone, someone, (agent *kunīaũ*, obl. *kusiaũ* or *kusiō*), and *kichchh*, anything, something (not declined). *Jē-kōĩ*, whoever ; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apũ*, self, gen. *apnā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-iau* or *-iauī* (or *-iō*, *-iōi*, *-iau*, *-iauī*) added to a pronoun gives emphasis. Thus, *sēiōi* or *ōiōi*, that very one; *unīauī*, by that very one.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**—The Conjugation of the Verb Substantive approaches more nearly that which we find in Maṇḍēālī, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *ōssō*, etc.), which are common further East.<sup>1</sup> The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

**B.—Active Verb.**—The Infinitive always ends in *ṇā*, even after *ṛ*, *r*, or *l*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paunā*, to fall, and *ṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paunā*, to fall, as *pūḍā*, instead of *pūndā*.

The present participle of *rēṇā*, to remain, is *raiḥndā*; of *dēṇā* or *daiṇā*, to give, *dindā*; and of *lēṇā* or *laiṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-i*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārēā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārēā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular:—

<i>pūṇā</i> or <i>paunā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēi</i>
<i>jāṇā</i> , to go	"	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēi</i>
<i>lēṇā</i> or <i>laiṇā</i> , to take	"	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēi</i>
<i>dēṇā</i> or <i>daiṇā</i> , to give	"	<i>dittā</i>
<i>karṇā</i> , to do, to make	"	<i>kittā</i>
<i>chhūḥṇā</i> , to touch	"	<i>chhūhtā</i>
<i>baiḥṇā</i> , to sit	"	<i>baiṭhā</i>
<i>ṇā</i> , to come	"	<i>ayā</i> , plur. <i>aē</i> , fem. <i>āi</i>
<i>rēṇā</i> , to remain	"	<i>rēhā</i>
<i>hūṇā</i> , to become	"	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>galaē</i> , but fem. <i>galāi</i> .
<i>khāṇā</i> , to eat	"	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāi</i> .
<i>chāṇā</i> , to wish	"	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāhī</i> .

<sup>1</sup> Dr. Vogel gives *asa*, he is, as used in the old language of inscriptions.

As in Maṇḍēālī, Chamēālī has a **Static Past Participle** indicating state or condition. In Maṇḍēālī (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *ī* and adding *-rā*. In Chamēālī it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *ṭirēā*, fallen, *ṭirō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	„ „	<i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	„ „	<i>lēō-rā</i>
<i>dittā</i> , given	„ „	<i>dittō-rā</i>
<i>kittā</i> , done	„ „	<i>kittō-rā</i>
<i>chhūhtā</i> , touched	„ „	<i>chhūhtō-rā</i>
<i>baithā</i> , sealed	„ „	<i>baṭhō-rā</i> or <i>bithō-rā</i>
<i>ayā</i> , come	„ „	<i>aō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	„ „	<i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *karī* is added, as in *marī-karī*, having struck. Irregular are *pēī-karī*, having fallen, from *pūṇā* or *paṇṇā*, to fall, and *āī-karī*, having come, from *īṇā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wālā*, to the root. Thus, *mārṇē-wālā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *galā*+*ā*, say ye, becomes *galā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pūṇā</i> or <i>paṇṇā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūṇā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>īṇā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēhṇā</i> , to remain	<i>raiḥ</i>	<i>rēhā</i>
<i>baiḥṇā</i> , to sit	<i>baiḥ</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāiē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—

“I strike”, “I may strike”, etc.

	Sing.	Plur.
1.	<i>mārā̃</i>	<i>mārā̃</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā̃* of the first person singular and plural generally coalesces with the *ā* of the root into *ā*, so that we get from *galāṇā*, to say:—

	Sing.	Plur.
1.	<i>galā̃</i>	<i>galā̃</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā̃* is also found.

The following verbs form this tense irregularly:—

*pūṇā* or *paunā*, to fall, has:—

	Sing.	Plur.
1.	<i>pōā̃</i>	<i>pōā̃</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

*hūṇā*, to become, is declined very similarly, making *hōā̃*, etc., but its third person plural is *hūn*, not *hōn*.

*īṇā*, to come, has:—

	Sing.	Plur.
1.	<i>īā̃</i>	<i>īā̃</i>
2.	<i>īyē</i>	<i>īā</i>
3.	<i>īyō, īyē</i>	<i>īn</i>

*jāṇā*, to go, has:—

	Sing.	Plur.
1.	<i>jā̃</i>	<i>jā̃</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

*rēhṇā*, to remain, is regular, except that its third plural is *raiṇn*.

*baiṇā*, to sit, makes *bēhā̃*, and so on, with *ē* in the first syllable throughout.

*dēṇā* or *daiṇā*, to give, has:—

	Sing.	Plur.
1.	<i>dēā̃</i>	<i>dēā̃</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dēn</i>

*lēṇā*, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc.	<i>haũ mārḍā hai</i> , I strike or am striking.
„ fem.	<i>haũ mārḍī hai</i> , „ „
plur. masc.	<i>asī mārḍē hīn</i> , we strike or are striking.
„ fem.	<i>asī mārḍī hīn</i> „ „

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*. I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *haũ mārḍā thiyā*, I was striking.

„ fem. *haũ mārḍi thī*, „

plur. masc. *asī mārḍē thiyē*, we were striking.

„ fem. *asī mārḍi thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindī frequentative and continuative verbs with *karnā* and *rahnā*. Thus :—

*haũ mārēā kardā hai*, I am striking, I habitually strike.

*haũ mārēā kardī hai*, I (fem.) am striking, I habitually strike.

*haũ mārēā raihnḍā hai*, I am striking, I continue striking.

*haũ mārī raihnḍī hai*, I (fem.) am striking, I continue striking.

Note that with *karnā*, *mārēā* is immutable (as in Hindī), but with *rēhnā*, it changes for gender.

For another example of this tense, compare :—

*sē ḍaṅgrā-jō chārēā kardā-hai*, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārlā*, I shall strike. The masculine plural is *mārlē*, and the feminine of both numbers *mārlī*. There is no change for person. A few verbs are slightly irregular :—

*pūṇā* or *paunā*, to fall, has *pōlā*.

*hūṇā*, to become, „ *hōlā*.

*jāṇā*, to go, „ *jāllā*.

*rēhnā*, to remain, „ *raihlā*.

The verb *īṇā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindī, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *haũ mārḍā*, (if) I had struck.

„ fem. *haũ mārḍī*, „

plur. masc. *asī mārḍē*, (if) we had struck.

„ fem. *asī mārḍī*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindī. Thus :—

*haũ ṭirēā*, I fell.

*maĩ mārēā*, I struck him.

*haũ ṭirēā hai*, I have fallen.

*maĩ mārēā hai*, I have struck him.

*haũ ṭirēā thiyā*, I had fallen.

*maĩ mārēā thiyā*, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jāṇā* with the past participle. Thus, *haũ māreṃ jāndā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *ī* to the root. Mr. Bailey gives the following sporadic specimens from Chamṛālī, which agree with this in formation :—

*samajhṇā*, to understand ; *samjhīdā hai*, it is understood.

*chāhṇā*, to wish ; *chāhīdā hai*, it is needed, it is fitting, it is necessary.

*Chāhiyō* generally stands for the Hindī *chāhiyē*.

**Causal Verbs** are formed much as in Hindī. Thus :—

*sunṇā*, to hear, causal *sunāṇā*.

*chugṇā*, to graze (neut.), causal *chugāṇā*.

*pūṇā* or *paunā*, to fall, causal *puāṇā*.

*charṇā*, to graze (neut.), causal *chārṇā*.

*chāṇṇā*, to rise, causal *chāṇṇā*.

As examples of irregular causals, we may quote :—

*khāṇā*, to eat, causal *khuāṇā*.

*jāṇā*, to go, „ *guāṇā*, to cause to go, to lose.

*sikkhṇā*, to learn, „ *sikhōṇā*.

*baihṇā*, to sit, „ *bihālṇā*.

**Compound Verbs** need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāṇā*, to go away ; *lēī ṇā*, to bring ; *lēī jāṇā*, to take away ; *mukāī baihṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karnē lagṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamṛālī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.



[No. 1.]

## INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

ੲਯੀ ਯਮਾਨੀ ੱ ਮੈ ਪੁੜ ਬਿਟ । ਉਤੰ ਨੰਤ ਰਿਯੋ  
 ਪੁੜੇ ਫੁਫੇ ਯੋ ਗਲਯ ਫੁਫੇ ਯੋ ਯਾ ਫੁਫੇ ੱ ਉਯ  
 ਗੋਯ ਤੇ ਗੋ ਗਿੰਤੋ ਮੈ । ਤੰ ਉਯੀ ਯਪਯੀ ਲਟੀਪਟੀ  
 ਉਤੰ ਤੋ ਫੁਫੀ ਮਿਤੀ । ਯਤੋ ਬੋਯੋ ਗਿਯੋਤੋ ਪਿਯੋ  
 ਲੋਤਯੋ ਪੁੜ ਗਤ ਯੋਯ ਪਟੋਲੀ ਫਟੋਲੀ ਯਾ ਮੈ  
 ਮੋਯੋ ਗੋ ਮਲੀ ਗੋਯ ਯਤੋ ਉਯੋ ਯਪਯੀ ਲਟੀਪਟੀ  
 ਪੁੜੋ ਯੋਯੋ ਪਿਯੋ ਗੁਯੋਯੋ । ਗੋ ਗੋ ਗਤ ਯੋਯੋ  
 ਗੁਯੋਯੋ ਫੋਯੋ ਤੰ ਉਯੋ ਮੋਯੋ ਗੰਤ ਫੋਯੋ ਯਯੋਯੋ ਪੋਯੋ  
 ਯਤੋ ਉਯੋ ਗੋ ਯੋਯੀ ਪੋਯੋ । ਤੰ ਯੋ ਫੋਯੋ ਯਾ ਉਯੋ  
 ਮੋਯੋ ੱ ੲਯੀ ਯਮਾਨੀ ੱ ਲੋਯੋ ਲਯੋ ਯਤੋ ਉਯੀ ਉਯੋ  
 ਯਪਯੋ ਯੋਯੋ ਗੰਤ ਗੁਯੋ ਯੋਯੋ ਗੋ ਤਯੋ ਯਤੋ ਉਯੀ ਯਤੋਯੋ  
 ਗੋ ਗਿਯੋਯੋ ਗੁਯੋਯੋ ਗੁਯੋ ਯੋਯੋ ਬਿਟ ਉਤੰ ਯੋਯੋ ਯਪਯੋ

ਪੋਹ ਭਰੰ । ਪਰ ਝੋਲੇ ਉਸ ਤੋਂ ਵੀ ਮਿੱਥ ਬਿਯੰ ।

ਪਰ ਤੂੰ ਜੋ ਸੁਰਤੀ ਧਿਸ ਯਧ ਤੇ ਗਲਧ ਜੋ

ਧਧੇ ਰੇ ਮਿਤੁਏ ਯਧ ਤਿਸ ਤਿਸਤ ਯਧ ਰੋਟੀ ਧਧੇ ਯਧੀ

ਯੋਏ ਤੋਂ ਭੀ ਤੋਂ ਯਤੋ ਤਥੇ ਭੂਖ ਮਾਮ ਤੋਂ । ਤਥੇ

ਉਠੀ ਯਧੀ ਯਧਏ ਧਧੇ ਯਧ ਯਧ ਯਤੋ

ਉਸ ਤੋਂ ਗਲਲ ਧਧੇ ਜੋ ਸੁਰਗੇ ਰ ਯਤੋ ਤਥੇ

ਯਧੇ ਧਧ ਮਿਤ ਤ ਯਤੋ ਯਧੇ ਜੋ ਜੋ ਤੋਂ ਤੋਂ ਵੀ

ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੜੇ ਤੋਂ । ਜਿੰਨੇ ਯਧਏ ਯਧੇਧੇ

ਜਤੀ ਰੇ ਪੜੇ । ਤੋਂ ਜੋ ਉਠੀ ਯਧੀ

ਯਧਏ ਧਧੇ ਯਧ ਯਧ । ਪਰ ਯਧ ਤਿਸੇ ਮੁਰ ਤੀ

ਬਿਯੰ ਤੋਂ ਉਠੇ ਰੇ ਧਧੇ ਉਸ ਤੋਂ ਮਿਧੁ ਯਤੋ ਉਸ ਤੋਂ

ਯਧ ਯਧ ਯਤੋ ਮੋਢੀ ਯਧੀ ਉਸ ਤੋਂ ਗਲੇ

ਲਧ ਯਤੋ ਸੁਰ ਮਿਤ । ਯਤੋ ਪੜੇ ਉਸ ਤੋਂ ਗਲਧ

ਧਧੇ ਜੋ ਸੁਰਗੇ ਰ ਯਤੋ ਤੋਂ ਧਧ ਮਿਤ ਤੋਂ

ਯਤੋ ਯਧੇ ਜੋ ਤੋਂ ਵੀ ਤੋਂ ਫਿਰੀ ਤੋਂ ਪੜੇ ਤੋਂ ।

૫૦ ધંધે જાયએ મું રૂડું ઔ ગલય ધરે જજ  
 ધરે જપરે જમી લેલે જ્યે જત ઉત ઔ  
 લજ્યે જત ઉતે રે ડથે જંગુઠી જત પેર  
 રૂટે પુજ્યે જત જતી ધરે જત ધતી જરિ  
 ૬૦ જમી ઔ રૂતેર પુર મગી મેજ બિજ  
 મે ઔમ ડુજ મેમી મેજ બિજ મે મિલી  
 મેજ । ઔ ધતી જાયએ લગે ॥

જતે ઉતે રે ધરે પુર ધરે મંડ બિજ ।  
 ઔ જાયે રે રેરે પુર મેજ જતે જાયએ રે  
 રૂતેર મેજ । ઔ જમી મેજ ઔ જમી  
 જમી પુર ઔ રૂતેર ઔ । ઉતે ઉતે ઔ  
 ગલય ઔ રૂતેર ધરે ઔ જત રૂતેર  
 ધંધે ધમ લેલે જમ જમી ઔ મે ઔમ  
 રૂતેર પુજી મેજ । ઉતે મેજ જમી  
 જમ રૂતેર મેજ । ઔ ઉતે રે ધંધે

ੴ ਯਕ ਯਤੋ ਉਸ ਤੋ ਪਤ੍ਰੁ ਲਗ ।  
 ਉਸੀ ਉਤ ਮੋਢੇ ਯਹੀ ਧੰਦੇ ਤੋ ਗਲਯ  
 ਬਿਖ ੬੩੨ੀ ਧਰਮ ਯਯੁ ਮੈਂ ਤਹੀ ਟੋਲ ਯਯਕ  
 ਤੋ ਯਤੋ ਯਯੀ ਤੋ ਗਲਯ ਯਯ ਧੰਦੇ  
 ਹੀ ਗੋਧ ਧਰ ਤੋ ਯੋ ਯੋ ਲੁ ਤੀ ਮਿੰਤੋ  
 ਯਤੋ ਤਿਯੋ ਹੀ ਮਿਤ ਤੋ ਮੈ ਯਯੁ ਧੰਦੇ  
 ਧੰਦੇ ਯਯੇ ਧੁਯੀ ਮਯ । ਧਰ ਤਿਯ ਧੰਦੇ  
 ੨੩ ਤੋ ਪਤ੍ਰ ਯਕ ਤਿਯੀ ਤਹੀ ਲਧਿਧੀ  
 ਤੋ ਮੁਤ ਗੁਯੋ ਉਸੇ ਤੋ ਤਿਯੋ  
 ਧੰਦੇ ਲੰ । ਉਸੀ ਉਸ ਤੋ ਗਲਯ  
 ਧੰਦੇ ਤੋ ਮਯ ਮੋਢੇ ਯਯੇ ਤੋ ਯਤੋ ਤੋ  
 ਮਿਯ ਮੋਢੇ ਤੋ ਮੋ ਤੋ ਤੋ । ਧੁਯੀ ਯਯੁ  
 ਯਤੋ ਧੁਯੀ ਤੋ ਤੋ ਤੋ ਤੋ ਬਿਧ ਤੋ ੨੩  
 ਤੋ ਤੋ ਮਹੀ ਗੋਧ ਬਿਧ ਧਿਹੀ ਤੀਯ  
 ਤੋ ਗੋਧ ਯਤੋ ਗੋਧੀ ਗੋਧ ਬਿਧ ਮੈ  
 ਮਿਲੀ ਗੋਧ ॥

[ No. 1. ]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

## TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkē-puttrē  
*One-man-of two sons were. Them-from-among by-the-younger-son*  
 bābbē-kanē galayā, 'bābbā, jē ghar-bārī-rā hēsā mērā hai, sē  
*the-father-to it-was-said, 'father, what property-of share mine is, that*  
 miñjō dē.' Tā unī apñī laṭi-paṭi unhā-jō baṇḍi-ditti.  
*me-to give.' Then by-him his-own property them-to was-divided-out.*  
 Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh baṭōlī-baṭōlī-karī  
*And a-few-days-after the-younger-son everything collected-collected-having*  
 dūr-dēsā-jō chali-gēā, atē utthē apñī laṭi-paṭi burē-kammā-bichch  
*a-far-country-to went-away, and there his-own property bad-actions-in*  
 guāi. Jā sē sabbh-kichchh mukāi-baiṭhā, tā us-dēsā-mañjh  
*was-lost. When he everything having-completed-sat, then that-country-in*  
 barā ankāl pēā, atē us-jō aukhī pēi. Tā ō jāi-karī  
*a-great famine fell, and him-to distress fell. Then he gone-having*  
 us-dēsē-rē ikki-ādmī-rē laṭ laggā, atē unī us-jō  
*that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for*  
 apñē-khētrā-mañjh sūr chārñē-jō bhējyā. Atē unī chahēā  
*his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished*  
 jē sikar-mukar sūr khāndē-thiē, 'unhā-kanē apñā pēṭ bharā,'  
*what husks the-swine eating-were, 'them-with my-own belly I-may-fill,'*  
 par kōi us-jō nī dindā thiā. Par jā sē surti-bichch ayā,  
*but anyone him-to not giving was. But when he sense-in came,*  
 tā galayā, 'mērē-bābbē-rē kitnē kāmne hin, jinhā-kachh rōṭi  
*then it-was-said, 'my-father-of how-many servants are, whom-near bread*  
 khāi-karī dēñē-jō bhī hai, atē haū bhūkhā mardā-hai. Haū  
*eaten-having giving-for also is, and I hungry dying-am. I*  
 utthī-karī apñē-bābbē-kachh jāllā, atē us-jō galālā, "bābā, māi  
*arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me*  
 surgē-rā atē tērē-aggē pāp kittā, atē abē māi is-jōg nī  
*heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not*

jē phirī tērā puttar hōā. Miñjō apnē-kāmmēā-sāhī ikk  
*that again thy son I-may-become. Me thine-own-servants-like one*  
 bujjh.”’ Tā sē utthī-karī apnē-bābē-kachh ayā. Par  
*consider.”’ Then he arisen-having his-own-father-near came. But*  
 ajjē-tikar dūr-hī thiā, jē usē-rē bābē us-jō dikkhyā, atē  
*still distant-even he-was, that by-his by-father him-as-for it-was-seen, and*  
 us-jō dayā āi, atē daurī-karī us-jō galē layā,  
*him-to compassion came, and run-having him-to on-the-neck he-was-attached,*  
 atē sunnā dittā. Atē puttrē us-jō galayā, ‘bābbā, maī  
*and kiss was-given. And by-the-son him-to it-was-said, ‘father, by-me*  
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg nī jē  
*heaven-of and of-thee sin done-is, and now this-worthy (I-am-)not that*  
 phirī tērā puttar hōā.’ Par bābbē apnē-mundyāhā-jō  
*again thy son I-may-become.’ But by-the-father his-own-bondservants-to*  
 galayā, ‘kharē-kachhā kharē kaprē kaḍhī lēi-āō, atē  
*it-was-said, ‘good-than good garments having-produced bring-ye, and*  
 us-jō luāō; atē usē-rē hatthē aṅgūthī, atē pairē juṭē puāō;  
*him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;*  
 atē asī khāiē atē khusī kariē; is-karī jē ēh mērā puttar  
*and we may-eat, and happiness may-make; this-for that this my son*  
 marī-gēā-thiā, sē jīndā hūā; gōchī-gēā-thiā, sē  
*having-died-gone-was, he living became; having-been-lost-gone-was, he*  
 mili-gēā.’ Tā khusī karṇē laggē.  
*having-been-got-went.’ Then happiness to-do they-began.*

Atē usē-rā barā puttar khētrā-mañjh thiā. Jā gharē-rē  
*And him-of the-elder son the-field-in was. When the-house-of*  
 nēr pūjyā, gānē atē nachchṇē-rā raṅkā sunṇyā. Tā  
*near he-arrived, singing- and dancing-of sound was-heard. Then*  
 ikkī-chākrā-jō sādī-karī puchchhyā jē, ‘ēh kyā hai?’ Unī  
*one-servant-to called-having it-was-asked that. ‘this what is?’ By-him*  
 us-jō galayā jē, ‘tērā bhāi ayā-hai, atē tērē-bābbē dhām  
*him-to it-was-said that, ‘thy brother come-is, and by-thy-father a-feast*  
 lāi is-karī jē sē jīndā jāgdā pujjī-gēā.’ Unī  
*was-prepared this-for that he living waking arrived.’ By-him*  
 chamkī-karī andar jānā nī chahēā. Tā usē-rā bābā bāhar  
*angered-having within to-go not was-wished. Then him-of the-father outside*  
 ayā, atē us-jō patyāṇē laggā. Unī uttar dēi-karī  
*came, and him-to to-persuade began. By-him answer given-having*  
 bābbē-jō galayā, ‘dikkh, itnī-barsā-kachhā maī tērī tēhal kardā-hai,  
*the-father-to it-was-said, ‘see, so-many-years-from I thy service doing-am,*

atē kadī tērē galaē-kachhā bāhar nī gēā, par taī ikk chhēlū bhī  
*and ever thy thing-said-from outside not I-went, but by-thee one kid even*  
 miñjō ajjē-tikar nī dittā, jē maī appē-yār-bāsā-kanē  
*to-me today-up-to not was-given, that I my-own-friends-companions-with*  
 khusī manā. Par jis-bēlē ēh tērā puttar ayā, jinī  
*happiness may-celebrate. But at-what-time this thy son came, by-whom*  
 tērī laṭī-paṭī raṇḍā-mañjh guāī, usē-rē tikar dhām lāī.  
*thy property harlots-among was-lost, him-of for a-feast was-prepared.'*  
 Unī us-jō galayā, 'bachchā, tū sadā mērē-kanē hai, atē  
*By-him him-to it-was-said, 'child, thou always of-me-near art, and*  
 jē-kichchh mērā hai, sē tērā hai. Khusī karṇā atē khusī  
*whatever mine is, that thine is. Happiness to-do and happy*  
 hūṇā jōg thiyā, jē ēh tērā bhāī marī-gēā-thiyā, phirī  
*to-become proper was, that this thy brother having-died-gone-was, again*  
 jindā hūī-gēā; atē gōchī-gēā-thiyā, sē mili-gēā.  
*living became; and having-been-lost-gone-was, he having-been-found-went.'*

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādī or Bharmaurī, and the number of speakers was reported for the purposes of this Survey to be as follows :—

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows:—

The Bharmaur Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kuḷūi. To the south lies Kangra, where Kāngri is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāhnā*, to go, makes *gachhā* (compare the Kāshmirī *gatsha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *inā* (Kāshmirī *gin*), to come, *ichhā*, I may come; *bhōnā*, to become, *bhuchhā*, I may become.

The Vocabulary of Gādi contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngri Vocabulary, is here given. It



will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

*agūh*, before.

*akhō*, this year.

*bab*, *babb*, a father.

*bagrī*, a field.

*balṇā*, to say.

*baṇḍṇā*, to divide.

*bāt*, wind.

*bauhaṛ*, the upper storey of a house.

*bēh*, a marriage.

*bēkḥṇā*, to sit.

*bēḷarī*, a wife.

*bharukkh*, hunger.

*bhōṇā*, to become, to be.

*bhrukkhṇā*, hungry.

*biār*, wind.

*biṭhū-rā*, seated (past participle).

*bun*, *bunh*, down, below (Kāshmīrī *bōn*).

*būṛhā*, a father.

*chhadṇā*, to finish, complete.

*chhēlṛū*, a goat, lamb.

*chhikkā*, a load.

*chhīṛī*, wood.

*chhū-rā*, come (past participle).

*chimtā*, high.

*chōṭī*, the peak of a hill.

*ḍabhāṇā*, to put on (clothes).

*dabī-karī*, severely (of a beating).

*dand*, a tooth.

*ḍeṇā*, to cross (a pass, etc.).

*dhār*, a hill.

*dharīṛnā*, to drag.

*dhiārā*, *dhyārā*, a day, the sun.

*dhīū*, a daughter.

*dōtē*, to-morrow.

*gabhrū* or *gōbhrū*, a boy.

*gachhu-rā*, see *guchhū-rā*.

*gāḥṇā*, to go (past participle *gachhū-rā*, Kāshmīrī *gaṭṣhū*).

*gō*, gone (past participle) (Kāshmīrī *gōv*).

*gōbhrū*, see *gabhrū*.

*guāṇā*, to cause to go, to lose.

*guchhū-rā* or *gachhū-rā*, gone (past participle).  
*guhṇā*, to be lost.

*hachchhā*, white.  
*hākhar*, *hākkhrī*, the eye.  
*hērnā*, to see, look.  
*hēsā*, a share.

*ījai*, *ījī*, a mother.  
*īṇā*, to come (cf. Kāshmirī *yin*°).

*jabarā*, an old man.  
*jēllā*, hard.  
*jōṛā*, a rope.

*kāmā*, a servant.  
*khadṇā*, to call.  
*khagtū*, a chip, splinter.  
*khandā*, a flock.  
*khārāl*, hair.  
*kharat*, loss.  
*khariṇā*, to stand up.  
*khēil*, a porcupine.  
*khikkhṇā*, to teach (Kāshmirī *hēkhun*).  
*khōṭā*, an ass.  
*khunṇā*, to hear.  
*kiṭṭhā*, together, in one place.  
*kōḍ*, a fair.

*laiṇā*, to take.  
*lānā*, fine, smooth.  
*lāṇā*, to prepare, apply.  
*lārī*, a wife.  
*lauhkarā*, *lauhkṛā*, small, younger.  
*lē-īṇā*, *lēi-īṇā*, or *lēi-ēiṇā*, to bring.  
*lēi-gāhṇā*, to take away.  
*lōdhā*, blood.

*mā̃*, a mother.  
*mahṇā*, *māhṇā̃*, a man.  
*mallē*, towards, with, near (= Hindōstānī *pās*).  
*matā*, much, very.  
*mulṇā*, to be joined, to be met.

*nabī*, a wife.  
*nachrōhī*, the fourth day from the present.  
*nai*, a river.

*nakarj*, the day before the day before yesterday, three days ago.

*nar*, a stone.

*nhakhñā*, to run away.

*nikkā*, a child.

*ōḍhan*, apparel.

*palchih painā*, to fight.

*paraṛ*, a foot.

*parj*, the day before yesterday.

*parōhē*, the day after to-morrow.

*phirī inā*, to return.

*pichchhūh*, behind.

*piṭṭh*, the back.

*puhāl*, a shepherd.

*pūnā*, to fall.

*puṭhī*, on, upon (Kāshmīrī *pēṭh*).

*putr*, a son.

*railñā*, *rēhñā*, to remain, dwell.

*sanē*, together with.

*sānh*, a bull.

*sarakñā*, to be angry.

*sēitē*, with, together with, by means of (Kāshmīrī *sūty*).

*sūñā*, to sleep.

*suñind*, a dream.

*talē*, below.

*taulā*, quick.

*ṭhañḍā*, lazy.

*trīmat*, a woman.

*uāj*, sound, noise.

*uānā*, the lower storey of a house.

*umbar*, age.

**Authorities.**—A full account of the Gāḍī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddi women, the Shepherds of the Outer Himalāyas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

**Pronunciation.**—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumāñā*, to work, to earn, and it becomes *i* in *kiṭṭhā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muṭnā*, to be met, and *ō* becomes *a* in *balñā*, to say.

Attention has already been drawn to the pronunciation of *ś* as *kh*. In the word *bhrukkhñā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍñā*, to divide, for *bhaṇḍñā*. This is the regular rule in Kāshmirī and other related languages.

**Declension.**—The declension of the Gādī noun is more like that of Maṇḍēālī than that of Chamēālī, although it also has points in common with the latter. The main point in which it differs from Chamēālī is that, as in Maṇḍēālī and most other Western Pahārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēālī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *talbhava* masculine nouns in *ā*, like *ghōṛā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēhṇ*, a sister, which add *ī*; and feminine nouns in *ū*, like *dhīū*, a daughter, which add *ā*. Thus, *ghōṛē*, horses; *bhēṇī* or *bēhṇī*, sisters; and *dhīūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthī*, an elephant, or elephants; *gōbhrū*, a young man, or young men; and *kuḷī* (the Chamēālī *kuḷī*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *hāthī*, *gōbhrū*, *kuḷī*, *bhēṇī* or *bēhṇī*, *dhīūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōṛā*, a horse, drop the final *ā*. Feminine nouns in *ī*, like *kuḷī*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēhṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms :—

- ghōṛē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- hāthīē*, by or in an elephant or elephants.
- gōbhrūē*, by or in a young man or young men.
- kuḷī*, by or in a girl.
- kuḷīē*, by or in girls.
- bhēṇī* or *bēhṇī*, by or in a sister or sisters.
- dhīūē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added :—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōṛā</i> , a horse.	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēṣ</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>gōbhrū</i> , a young man.	<i>gōbhrū</i>	<i>gōbhrū</i>	<i>gōbhrūē</i>	<i>gōbhrūā</i>	<i>gōbhrūō</i>
<i>kuḷī</i> , a girl.	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷī</i> (sing.), <i>kuḷīē</i> (plur.)	<i>kuḷīē</i>	<i>kuḷīō</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇīō</i>
<i>dhīū</i> , a daughter.	<i>dhīūā</i>	<i>dhīūā</i>	<i>dhīūē</i>	<i>dhīūē</i>	<i>dhīūō</i>

NOTE.—The genitive of *ghar* may be either *gharā-rā* or (as in Chamēālī) *gharē-rā*.

The usual postpositions are :—

Acc.-dat. *jō*, *bō*, *gō*, to or for.

Instr. *sēitē*, with (by means of).

Abl. *thuū*, *thūū*, from ; *mañjhā*, from in ; *sēitē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh*, *mā*, *māh*, in ; *mallē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamēālī. With *bō*, we may compare the Kuḷūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bē* for the ablative; and Bashgalī Kāfir has *bā*, as a prefix for the locative. With *sēitē*, we may compare the Kāshmīrī *sūt*<sup>i</sup> or *sūty*.

Verbs of saying take either *sēitē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sēitē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chījā sūr khāndē*, *tisā amī khāū*, what thing the swine eat, that also I may eat.

**Adjectives** follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkī*.

**PRONOUNS.**—The Pronouns of the First and Second Persons are thus declined. As in Kāngrī Pañjābī they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>aū</i> , <i>mū</i> , <i>āū</i>	<i>tū</i>
Acc.	<i>mēū</i> , <i>mē</i>	<i>taū</i> , <i>tē</i>
Obl.	<i>mū</i>	<i>tuddh</i>
Dat.	<i>mū</i> , <i>mūhū</i> , <i>muñjō</i> , <i>miñjō</i> , <i>māgō</i>	<i>tujjō</i> , <i>tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē</i> , <i>assī</i> , <i>assū</i>	<i>tussē</i> , <i>tussā</i>
Acc.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assū</i>	<i>tussū</i>
Gen.	<i>īndā</i> , <i>īndhā</i>	<i>tūndā</i> , <i>tundhā</i>

*amī* means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>		<i>uh, ōh</i>
Ag.	<i>innī</i>		<i>unnī</i>
Obl.	<i>is</i>		<i>us</i>
Gen.	<i>isē-rā</i>		<i>usē-rā</i>
Plur.			
Nom.	<i>ih</i>		<i>ōh</i>
Ag.	<i>īyyē</i>		<i>ūīyē</i>
Obl.	<i>iā, inh</i>		<i>ūā, unh</i>
Gen.	<i>iā-rā, inhē-rā, inhā-rā</i>		<i>ūā-rā, unhē-rā, unhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>		<i>sō</i>
Ag.	<i>jinnī</i>		<i>tinnī</i>
Obl.	<i>jas, jissā</i>		<i>tis, tas, tissā</i>
Gen.	<i>jasē-rā</i>		<i>tisē-rā</i>
Plur.			
Nom.	<i>jē, jō</i>		<i>sō, sāi</i>
Ag.	<i>jīyyē</i>		<i>tīyyē</i>
Obl.	<i>jīā</i>		<i>tīā</i>
Gen.	<i>jīā-rā</i>		<i>tīā-rā</i>

Instead of *tis*, *tisē*, we also find *tēs*, *tēsē*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who ? which ?		What ? (neuter)	
Sing.			
Nom.	<i>kuṇ</i>		<i>kiā, kyā</i>
Ag.	<i>kuṇī</i>		
Obl.	<i>kas</i>		(dat.) <i>kajō</i>
Gen.	<i>kasē-rā</i>		<i>kaṭē-rā</i>
Plur.			
Nom.	<i>kuṇ</i>		
Ag.	<i>kīyyē</i>		
Cbl.	<i>kiā</i>		
Gen.	<i>kiā-rā</i>		

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kuṇī</i>
Obl.	<i>kaskī</i>
Gen.	<i>kaskī-rā</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindī *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *appē*, self. Its agent is *apū*, genitive *apṇā*, and oblique form *apū*. Note that, as in Chamṛāṇī, the initial *a* is short.

### Other Pronominal Forms.

Mr. O'Brien gives the following :—

*itūnā*, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

*ētī*, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

*inhā*, of this kind; *unhā*, of that kind; *tinhā*, of that kind, and so on.

*ēbē*, now; *taṇē*, *tēkhaṇē*, then; *jaṇē*, *jēkhaṇē*, when; *kaṇē*, *kaṇhē*, *kēkhaṇē*, when?

*iṭhī*, here; *tēṭhī*, there; *jēṭhī*, where; *kaṭhī* (sic), where?

*ērā*, *īrā*, *īhrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

*ihā*, in this manner, thus; *tihā*, in that manner, so; *jihā*, in what manner; *kihā*, in what manner?

## CONJUGATION.

### A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hū</i> , <i>hā</i>	<i>hū</i> , <i>han</i>
2. <i>hai</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thī*. The feminine of both numbers is *thī*.

**B.—Active Verb.**—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

- balṇā*, to say.  
*bēkhṇā*, to sit.  
*bhōṇā*, to become.  
*gāhṇā*, to go.  
*īṇā*, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmīrī *bēhun*, to sit; with *bhōṇā*, the Kāshmīrī *b(h)ōwun*, to become; with *gachhṇā*, I may go, the Kāshmīrī *gatsḥun*, to go; and with *īṇā*, the Kāshmīrī *yin*, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit; *mārṇā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamēālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nū*, as in *mārṇū*, striking, *bēkhṇū*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunū*; from *īṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gahndā* and *gāhṇū*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhṇū*.

The verb *dēṇā*, to give, has its present participle *dindā* and *dēnū*. *Laiṇā*, to take, on the other hand is regular, making *lāindā*, and *lainū*.

The verb *balṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuḷūi, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamēālī form in *ēā* or *yā* is used. Thus, *māryā gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

<i>bhōṇā</i> , to become	<i>bhūā</i> or <i>bhuchhūrā</i>
<i>gāhṇā</i> , to go	<i>gō</i> (plur. <i>gaē</i> or <i>gē</i> ) or <i>guchhūrā</i>
<i>īṇā</i> , to come	<i>ā</i> (plur. <i>āē</i> , fem. <i>āī</i> ) or <i>chhūrā</i> (sic)
<i>bēkhṇā</i> , to sit	<i>baiṭhā</i> , <i>biṭhūrā</i> or <i>bēkhūrā</i>
<i>dēṇā</i> , to give	<i>dittā</i>
<i>laiṇā</i> , to take	<i>lēū</i>
<i>pūṇā</i> , to fall	<i>pēū</i>
<i>lāṇā</i> , to begin	<i>laggā</i>

*Karṇā*, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍēālī and Chamēālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.



Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindī *mārā huā*. So *hērū*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārnā*, plur. *mārnē*, fem. sing. and plur. *mārnī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *raḥhī gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōṇā</i> , to become	<i>bhūchh(ī)-kar(ī)</i>
<i>gāhṇā</i> , to go	<i>gachh(ī)-kar(ī)</i>
<i>īṇā</i> , to come	<i>ā(ī)-kar(ī)</i> or <i>ichh(ī)-kar(ī)</i>
<i>laiṇā</i> , to take	<i>lē(ī)-kar(ī)</i>
<i>dēṇā</i> , to give	<i>dī-kar(ī)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmirī *sūṭy*) to the oblique form of the present participle. Thus, *mārandē sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou ; *mārā*, strike ye.

The following are irregular :—

Imperative.

	Sing. 2.	Plur. 2.
<i>gāhṇā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>īṇā</i> , to come	<i>āī</i>	<i>āīā</i>

The Old Present and Present Conjunctive is thus conjugated :—

	‘ I strike ’,	‘ I may strike ’.
	Sing.	Plur.
1.	<i>mārū, mārā</i>	<i>mārū, mārā</i>
2.	<i>mārē</i>	<i>māran, mārā</i>
3.	<i>mārī</i>	<i>māran</i>

Irregular are :—

From *bhōṇā*, to become

	Sing.	Plur.
1.	<i>bhuchhū (-ā)</i>	<i>bhuchhū (-ā)</i>
2.	<i>bhūē</i>	<i>bhūn, bhūā</i>
3.	<i>bhūā</i>	<i>bhūn</i>

From *gāhṇā*, to go

	Sing.	Plur.
1.	<i>gachhū (-ā)</i>	<i>gachhū (-ā)</i>
2.	<i>gachhē</i>	<i>gachhā</i>
3.	<i>gachhī</i>	<i>gāhan</i>

From *inā*, to come

Sing.	Plur.
1. <i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2. <i>āīē</i>	<i>āīā</i>
3. <i>āīā</i>	<i>īn</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

‘I shall strike,’ etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mārlā</i>	<i>mārlī</i>	<i>mārūlē</i> , <i>mārlē</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlē</i>	<i>mārlī</i>

It will be seen that *mārlā* (-lē, -lī) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case:—

From <i>bhōṇa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāhṇā</i> , to go,	<i>gachhūlā</i> , <i>gichhūlā</i> or <i>gāhlā</i>
From <i>inā</i> , to come,	<i>chhūlā</i> (sic) or <i>ilā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

‘I strike,’ etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
2. <i>mārdā</i> , <i>mārandā</i> or <i>mārnē</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnē</i>	<i>mārdē</i> , <i>mārandē</i> or <i>mārnē</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnē</i>
3. <i>mārdā</i> or <i>mārandī</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdē</i> or <i>mārandē</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus:—

*mārdā hũ, mārandā hũ, or mārñũ hũ*, I am striking;  
*mārdā haĩ, mārandā haĩ, or mārñẽ haĩ*, thou art striking;  
*mārdī hā or mārandī hā*, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *ñũ* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

*mārdā thũ or mārandā thũ*, I (masc.) was, thou (masc.) wast, or he was striking.  
*mārdī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on.*

The tenses formed from the past participle are made exactly as in Hindī. Thus:—

*aũ ā or aũ chhūrā*, I came.  
*mẽĩ mārũ*, I struck him.  
*aũ ā hũ or aũ chhūrā hũ*, I have come.  
*mẽĩ mārũ hā*, I have struck him.  
*aũ ā thũ or aũ chhūrā thũ*, I had come.  
*mẽĩ mārũ thũ*, I had struck him.

As will be seen in the case of *inā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

*aũ bhūā or aũ bhuchhūrā*, I became;  
*aũ gō or aũ guchhūrā*, I went;  
*aũ baiṭhā or aũ biṭhūrā*, I sat; and so on.

**Passive Voice.**—As explained above the passive voice is made by conjugating the Chamēālī past participle in *ẽā* or *yā* with *gāhñā*. Thus:—

*aũ mārỹā gāhndā*, I am being beaten.  
*aũ mārỹā gāhndā thũ*, I was being beaten.  
*aũ mārỹā gāhlā*, I shall be beaten.

Sometimes we come across the passive formed with *ĩ*, as in other Western Pahārī dialects. Thus *pakarĩñā*, to be seized, *pakarĩẽ gaẽ*, they (the thieves) were seized.

**Causal Verbs** seem to be made as elsewhere, but very few examples are forthcoming.

*baññā*, to be made;      *baññāñā*, to make.  
*gāhñā*, to go;      *guāññā*, to cause to go, to lose.  
*khunñā*, to hear;      *khunñāñā*, to cause to hear, to tell.

**Compound Verbs.**—These are much as in other Pahārī languages.

Intensives, like *bandī dēñā*, to divide out, or *guāĩ chhaññā*, to squander, are common.

Inceptives occur in phrases like: *sō kañkāl bhōñẽ laggā*, he began to be in want.

Three specimens are given of Gādī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[ No. 2.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.**

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

**SPECIMEN I.**

ਯਾਦੀ ਮਤਲੁ ਤੇ ਮੂਢੇ ਪੁਰ ਬੀਟ।

ਤਿਯ ਬਠੇ ਲੈਤਾਯੋ ਪੁਰ ਧਧੇ ਸੇਠੇਤ ਧਲੁ ਤੇ ਧਪੁ ਘਾਧੀ ਤ

ਤਸ ਤੇ ਸਿਓ ਮੁਲਖ ਤੇ ਸੇ ਸੇ। ਤੇ ਉਥੀ ਘਾਧੀ

ਧੀ ਮਿਤੀ। ਬੇਸੇ ਧਿਯੋਤਿ ਪਿਯੋ ਲੈਤਾਯੋ ਪੁਰ ਸਤ

ਸਿਯ ਸਿਯ ਯਾਦੀ ਪਾਸਸ ਤੇ ਸਲੀ ਸੇ ਯਤ

ਤੇਥੀ ਯਪਈ ਘਾਧੀ ਲਮਧਯ ਸਤ ਸੁਯਥੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਤ ਸਿਯ ਸੁਯਥੇ ਯਤੁ ਤੇ ਤਿਸ ਮੁਲਖ ਸਤ

ਧਤ ਯਤਲੁ ਪਥੇ। ਤੇ ਸੇ ਯਤਲੁ ਤੇਤ ਲਸ।

ਤੇ ਤਿਸ ਮੁਲਖ ਤੇ ਯਾਦੀ ਸਤਾਯੋ ਸਲੇ ਸੇ। ਤੇ

ਤਿਥੀ ਯਪਈ ਧਮਤੀ ਤੇ ਸੁਯ ਮੁਯੁ ਤੁਯ।

ਤਿਸ ਤੇ ਸਥੇ ਬੁ ਤੇ ਤਿਸ ਸੀਤ ਸੁਯ ਧਮ

ਤਿਸ ਯਾਦੀ ਧਥੇ। ਤੇ ਤਿਸ ਤੇ ਯਥੇ ਧ ਮਿਯ

ਬੁ। ਤੰ ਸੁਤੀ ਸੰਤ ਫੇਲੀ ਆਹੀ ਧਲੁ ਤੇ ਸੋਰੇ  
 ਧਧੇ ਰੇ ਆਰੇ ਆਰੇ ਆਰੇ ਤਿਸੇ ਤਿਯੇ ਤੇ ਸਤੀ ਰੇਰੀ  
 ਤਿਸੇ ਯਤਿ ਕੁਖਯੇ ਸਾਮ ਤੰ। ਯਤਿ

ਓਹੀ ਆਹੀ ਯਧਯੇ ਧਧੇ ਸਲੇ ਸਿਯੁਲੇ ਤੰ  
 ਤਿਸੇ ਤੇ ਧਲੁਲੇ ਤੇ ਧਧੁ ਸੰ ਸੁਮੇ ਰ ਯਤਿ ਤੇਰੇ  
 ਪਪ ਆਰੇ ਯਧੇ ਸੇ ਤੇਸੇ ਰ ਤੇ ਫਿਰੀ ਤੇਰੇ ਪੁਰੇ  
 ਧਯੁ। ਤੇ ਤੇ ਤੇ ਆਰੇ ਤਿਸੇ ਤੇਰੇ ਸਿਯੇ ਧੀ ਰਖ।  
 ਤੰ ਓਹੀ ਆਹੀ ਯਧਯੇ ਧਧੇ ਸਲੇ ਸੁਲੇ। ਸੰ ਯਤਿ  
 ਤਿਯੇ ਸੁਰੇ ਬੁ ਤਿਸੇ ਤੇ ਤੇਰੀ ਆਹੀ ਧਧੇ ਤੇ ਸਾਮਲਸੀ।  
 ਤੰ ਸੰ ਸੰਭੀ ਆਹੀ ਤਿਸੇ ਸੇਰੇ ਪੁਰੀ  
 ਆਰੇ ਲਗੇ ਯਤਿ ਸਤਿ ਫੇਲੇ ਸਿਯੇ। ਪੁਰੇ  
 ਤਿਸੇ ਤੇ ਧਲੁ ਤੇ ਤੇ ਧਧੁ ਸੰ ਸੁਮੇ ਰ ਯਤਿ ਤੇਰੇ  
 ਪਪ ਆਰੇ ਤੰ ਯਧੇ ਸੇ ਤੇਸੇ ਰ ਤੇ ਫਿਰੀ ਤੇਰੇ  
 ਪੁਰੇ ਕੁਯੇ। ਧਧੇ ਯਧਯੇ ਆਰੇ

ਐ ਧਲੁ ਐ ਖਹੁ ਖਹੁ ਧੈਯੁ ਮਯੀ  
ਲੇਛਿ ਯੁ ਤੁ ਤਿਸ ਐ ਤੇਛਿ ਮੇਯੁ ਧੁਤੁ

ਤਿਸੇ ਤੇ ਤਥੇ ਧਗੁਠੀ ਪਹੁਤੇ ; Page 806, L. 3, for ਐ read ਐ

ਲੁ ਐ ਧਸੀ ਖਛਿ ਮਯੀ ਖੁਸੀ ਮਯੁ ਮੀਤੁ

ਐ 23 ਮਯੁ ਪੁਤੁ ਮਯੀ ਮੈ ਥੁ ਯਧੇ ਧਿਹੀ

ਜੀ ਭੁਯੁ ਗੁਤੀ ਮੈ ਥੁ ਮੈ ਯਧੇ ਮੁਲੀ

ਮੈ। ਤੁ ਮਛਿ ਧਯੁਛਿ ਧਯੁਛੁ ਲਮੇ ॥

ਤਿਸੇ ਤੁ ਮੈਧੁ ਪੁਤੁ ਧਗੁਠੀ ਧੰਮੁ ਥੁ।

ਐ ਘੁਧੁ ਮੈਧੁ ਯੁ ਮਛਿ ਮਯੁਯੁ ਹੀ

ਭੁਯੁ ਥੁਯੀ। ਤੁ ਧਸੀ ਮਛਿ ਐ ਖੁਸੀ

ਮਯੀ ਪੁਯੁ ਐ 23 ਮੀ ਤੁ। ਤੁ ਭੁਧੀ ਭੁਸ ਐ

ਧਲੁ ਐ ਤੇਛਿ ਯੁ। ਮੈ ਤੇਧੁ ਧਧੇ ਧੰਮੁ

ਲੇਛਿ ਤੁ ਮੈ ਮਛਿ ਮਯੀ ਐ ਤਿਸ ਐ

ਧੁਧੀ ਧੁਧੀ ਮੁਲੁ। ਭੁਧੀ ਮਯੁਯੁ ਮਯੀ

જપણે મને યલુ જે ધંમ્ ને માર્જી । ડિમે  
 રે ધુમે ધરુ બ્રહ્મા મની ડિમે જે પડિતી ।  
 ડિમે દે મેડે યલુ રે મે બ્રહ્મા દે  
 રે રેલ મેમ્ બ્રહ્મા । રે જલે મેમ્ રે  
 માર્જી ધરુ ને બ્રહ્મા । પા રે મેમ્  
 મેમ્ જલે ધરુ ને બ્રહ્મા ને મેમ્  
 જપણે ધરુ મેડે મેમ્ । જે રે  
 રે ધરુ જે મેમ્ રે મેમ્ લેલ  
 મેમ્ માર્જી મેમ્ રે ડિમે રે રે ધરુ લેલ ।  
 ડિમે ડિમે જે યલુ રે ધરુ રે માર્જી  
 મેમ્ મેલે રેમ્ । જે મેમ્ રે મેમ્ રે રે ।  
 પા મેમ્ મેમ્ જલે રે મેમ્ બ્રહ્મા  
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[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akki-mahṇū-rē	dūi	puttar	thiē.	Tiā-thāñ	lauhkarē-puttrē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from</i>	<i>by-the-younger-son</i>
babbē-sēitē	balū,	‘hē	bāpū,	gharbārī-rā	hēsā jē miñjō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>the-property-of</i>	<i>share which to-me</i>
muḍā-hā	sō	dē.’	Tā	unnī	gharbārī
<i>being-got-is</i>	<i>that</i>	<i>give.’</i>	<i>Then</i>	<i>by-him</i>	<i>the-property</i>
Thōphē-dhiāpē-pichchō	lauhkarā	puttar	sabh-kiehh	kiṭṭhā	karī
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>everything</i>	<i>together</i>	<i>having-made</i>
pardēsā-jō	chali-gō,	atē	tēthī	apñi	gharbārī
<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>property</i>
guāi-ditti.	Tā	jē	sabh-kiehh	guāi-chhaḍū,	tā
<i>was-squandered.</i>	<i>Then</i>	<i>when</i>	<i>everything</i>	<i>was-squandered-completely,</i>	<i>then</i>
tis-mulkhā-mañjh	barā	aṅkāḷ	pēū.	Tā	sō
<i>that-land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	<i>Then</i>	<i>he</i>
Tā	tis-mulkhē-rē	akki-sahukārē-mallē	gō.	Tā	tinnī
<i>Then</i>	<i>that-country-of</i>	<i>one-banker-near</i>	<i>he-went.</i>	<i>Then</i>	<i>by-him</i>
apñi-bagrī-jō	sūr	chārnē	bhējū.	Tis-jō	chāu
<i>his-own-fields-to</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>Him-to</i>	<i>wish</i>
chijā	sūr	khāndē,	tisā	amī	khāñ.
<i>things the-swine</i>	<i>eat,</i>	<i>those</i>	<i>I-also</i>	<i>may-eat.’</i>	<i>Then</i>
dindā-thū.	Tā	surtī-mañjh	ichhī-karī	balū	jē,
<i>giving-was.</i>	<i>Then</i>	<i>memory-in</i>	<i>come-having</i>	<i>it-was-said</i>	<i>that,</i>
gharē	kētrē	kāmē	hin,	tiā-jō	matī
<i>in-the-house</i>	<i>how-many</i>	<i>servants</i>	<i>are,</i>	<i>them-to</i>	<i>much</i>
bhrukknā	mardā-hā.	Añ	uṭṭhī-karī	apñē-babbē-mallē	gichhūlā
<i>hungry</i>	<i>dying-am.</i>	<i>I</i>	<i>arisen-having</i>	<i>my-own-father-to</i>	<i>will-go</i>
					<i>then</i>



tis-jō balūlā, “hē bāpū, mē surgē-rā atē tērā pāp karū;  
 him-to I-will-say, “O father, by-me heaven-of and of-thee sin was-done;  
 abē is-jōg nā jē phirī tērā puttār baṇū. Jihā tērē  
 now this-worthy not that again thy son I-may-become. As thy  
 hōr kāmē hin tihā miñjō bī rakh.” Tā utthī-karī  
 other servants are so me also keep.” Then arisen-having  
 apṇē-babbē-mallē chalū. Sō ajē-tiyā dūr thū, tis-jō hērī-karī  
 his-own-father-to he-went. He still far was, him (acc.) seen-having  
 babbē-jō dard laggī. Tā sō daurī-karī tis-sēitē pyārī  
 the-father-to pity was-attached. Then he run-having him-with affection  
 karnē lagā, atē matē phōkū dittē. Puttrē tis-jō  
 to-make began, and many kisses were-given. By-the-son him-to  
 balū jē, ‘hē bāpū, mē surgē-rā atē tērā pāp karū,  
 it-was-said that, ‘O father, by-me heaven-of and of-thee sin was-done,  
 tā abē is-jōgā nā jē phirī tērā puttār bhuchhū.’ Babbē  
 then now this-fit not that again thy son I-may-become.’ By-the-father  
 apṇē kāmē-jō balū jē, ‘kharē kharē ōdhaṇ kādhī  
 his-own servants-to it-was-said that, ‘good good apparel having-brought-forth  
 lēi-ā, tā tis-jō dabhāi-dēā; atē tisē-rē hatthē aṅgūthī, paraṇē  
 bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on  
 juṭā. Atē dhām lā, jē assī khāi-karī khusī karā;  
 shoes. And a-feast prepare, that we eaten-having rejoicing may-make;  
 kihā jē ēh mērā puttār marī-gō-thū, abē phirī jī-bhūā;  
 why that this my son dead-gone-was, now again living-became;  
 guhī-gō-thū, sō abē muḷi-gō.’ Tā sāi badhāi baṇṇē laggē.  
 lost-gone-was, he now got-went.’ Then they rejoiced to-become began.

Tisē-rā mōṭā puttār bagrī-andar thū. Jā gharē-nērē ā,  
 Him-of the-elder son the-field-in was. When the-house-near he-came,  
 gāṇē-nachchṇē-rī uāj khunī. Tā akkī-kāmē-jō khadī-karī  
 singing-dancing-of noise was-heard. Then a-servant-to called-having  
 puchchhū jē, ‘ēh kī hā?’ Tā unnī us-jō balū  
 it-was-asked that, ‘this what is?’ Then by-him him-to it-was-said  
 jē, ‘tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī  
 that, ‘thy brother came; so by-thy-father a-feast prepared-is, this-thing-for  
 jē tis-jō rājī-bājī muḷū.’ Unnī sarkī-karī apṇē-manē  
 that him-to in-good-case he-was-got.’ By-him angered-having in-his-own-mind  
 balū jē, ‘andar nā gachhā.’ Tisē-rē būṛhē bahār  
 it-was-said that, ‘within not I-may-go.’ Him-of by-the-father outside  
 ichhī-karī tis-jō patiāū. Tinnī babbē-sēitē balū,  
 come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūṇī bahrē tērī tēhal kardē bhūi. Tā aũ kadī  
*'see, by-me so-many years thy service a-doing became. Then I ever*  
 tērī-gallā-thāũ bahār nā bhūā. Par tē kadē muñjō akkī  
*thy-word-from outside not became. But by-thee ever to-me one*  
 bakrī-rā chhēlū nā dittā, jē mē apnē-yār-bāsā-sēitē khusī  
*goat-of kid not was-given, that I my-own-friends-with rejoicing*  
 karā. Jē tērā ēh puttār ā, jinnī tērā laṭā-paṭā  
*may-make. Who thy this son is, by-whom thy goods*  
 luchpanē-mañjh guāi-dittā, tē tisē-rē-tāi dhām lāi.  
*debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.'*  
 Tinnī tis-jō balū, 'hē puttār, tū sadā mū-mallē rēhndā.  
*By-him him-to it-was-said, 'O son, thou ever me-near dwellest.*  
 Jē mērā hā, sō tērā hā. Par khusī karṇī atē khusī  
*What mine is, that thine is. But rejoicing to-be-done and rejoiced*  
 bhūṇā jarūr thū, is-gallā jē ēh tērā bhāi muā-thū,  
*to-be-become necessary was, for-this-thing that this thy brother dead-was,*  
 abē jīndā bhūā; guhī-gō-thū, muḷī-gō.  
*now living became; lost-gone-was, got-went.'*

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[ No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA )

## SPECIMEN II.

A FOLK-TALE.

ਯਯੀ ਮਤੁਤੁ ਓ ਘੋ ਮੂਫੇ ਸੋ ਸੋ  
 ਯਯੀ ਗਟ ਬੀਟ । ਯੀ ਸੰਘ ਮੀ ਯਯੀ ਯੰਘ  
 ਪੁਯੀ ਓ ਤੰਘ ਤਿਯ ਯੀ ਸੋ ਮਤੁਤੁ ਯਯੀ  
 ਅਯੀ ਯੀ ਯੰਘੀ ਤੰਘੀ ਬੀ ਸੋਟੀ ਬੀ ਪਯਤੁਤੁ  
 ਬੁ ਯਤੁ ਮੂਫੇ ਯੀ ਯੁਯ ਤਿਯੀ ਤੰਘੀ ਬੀ  
 ਤੰਘੀ ਯੰਘ ਬੀ ਪਯਤੁਤੁ ਬੁ ਯਤੁ ਤੰਘੀ ਯੀ  
 ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਬੀ ।  
 ਯਯੀ ਯਤੁ ਤਿਯੀ ਤਿਯੀ ਯੀ ਲਯੀ ਤਯੀ ਯਯੀ ।  
 ਯੁਯ ਤੰਘ ਯਯੀ । ਸੋ ਯੋ ਤੰਘੀ ਤੰਘੀ ਯਤੁ ।  
 ਯੋ ਯੀ ਯੀ ਤੰਘੀ ਤੰਘੀ ਯਯੀ ਯੀ ਤੰਘੀ

ਪਛੜੀਏ ਗਏ । ਭੀ ਤਿਯੋਂ ਸੋਧ ਭੀ

ਦੁਖ ਦੇ ਮਲਿਕ ਸੋਧੇ ਚੋਭੇ ਮਲੇ

ਲੇਛੇ ਗਏ ਤੇ ਸੋਧੇ ਚੋਭੇ ਸੋਧੇ

ਦੁਖ ਮਲੀ ਭੀ ਤੇ ਮਤਰਾ ਦੁਖ ਭੀ

ਸਾਧੋ ਸਭ ਸਿਧ ਸਰ੍ਹੋਂ ਸੋਧੇ ਦੁਖ ਦੇ ਮੇ

ਮੂਛੇ ਮੂਛੇ ਦੋਹੇ ਚੋਭੇ । ਤੇ ਚੋਭੇ ਤਿਯੋਂ ਥੋਂ ਸਭ

ਮਾਲ ਪੁਛੁਏ ਲੇਛੇ । ਤਿਯੋਂ ਸਭ ਮਾਲ

ਘੁੜੇ ਮਲਿਕ ਸੋਧੇ ਸਮ ਸਮ

ਬੁਝੇ ਮਿਤੀ । ਮਲਿਕ ਤੀ ਦਲੇ ਭੀ

ਮਤਰਾ ਸੋਧੇ ਸਮ ਦੁਖ ਤਿਯੋਂ ਤੇ ਚੋਭੇ ਤੁਸ

ਦੁਖ ਸੋਧੇ ਸੋਧੇ ਮਿਤੀ ॥

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Akkī-mahṇū-rē gharē dūi chōr chōrī karnē gaē-thiē. Jā  
*One-man-of in-the-house two thieves theft to-do gone-were. When*  
 sand dī-karī andar pujjē, tã hērandē-hin, jē sō  
*a-mine given-having within they-arrived, then seeing-they-are, that that*  
 mahṇū akkī-janānī, jē bauharī rēhndī-thī, chōṭī-thaũ  
*man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by*  
 pakarūrā-thū; atē dūi, jē bun uānē rēhndī-thī,  
*he-seized-was; and by-another, who below in-the-lower-story living-was,*  
 tēsē jaṅghā-thaũ pakarūrā-thū, atē us-jō apṇī-apṇī-kanārī  
*as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction*  
 dharīrandī-thī. Sārī rāt tiyyē tisē-rī larī-jhagrī  
*dragging-they-were. The-whole night by-them him-of fighting-quarrelling*  
 karī. Burā hāl karū. Chōr is-tumāsē hērandē  
*was-made. Bad plight was-made. The-thieves at-this-spectacle watching*  
 rahē. Itnē-mā bhayāg bhūchh-gai, hōr sō chōr tēthī  
*remained. The-meantime-in morning became, and those thieves there*  
 pakarīē-gaē. Jā tiā-chōrā-jō gharā-rē mālkā-sanē rājē-mallē  
*caught-were. When those-thieves (acc.) the-house-of master-with the-king-near*  
 lēi-gaē, tã chōrē rājē-sēitē arj karī jē,  
*were-taken-away, then by-the-thieves the-king-to representation was-made that,*  
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā dēā, appan  
*'O King, us-to Your-Majesty every-kind-of punishment may-give, but*  
 indē dūi dūi bēh nā bhūn.' Tā rājē tiā-thaũ  
*of-us two two marriages not let-there-be.' Then by-the-king them-from*  
 sabh gall puchchhē lāi. Tiyyē sabh gall gharā-rē  
*the-whole affair to-ask was-applied. By-them the-whole affair the-house-of*

mālkā sāhmṇē sachch sachch khunāi-ditti. Mālkē bhī  
*master before true true was-made-to-be-heard. By-the-master also*  
 balū jē, 'mahārāj, chōr sachch bandē-hin.' Tā rājā  
*it-wās-said that, 'King, the-thieves truth speaking-are.' Then the-king*  
 hasū, atē sō chōr chharī-dittē.  
*laughed, and those thieves were-released.*

### FREE TRANSLATION OF THE FOREGOING

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT

(STATE, CHAMBA.)

## SPECIMEN III.

A POPULAR SONG.

ੴ ਸਾਗੀ ਸਾਂਮ ਦਭੇ ਦਭੇ ਸਾਗ ਝਗੜੇ । ੴ ਸਾਗੀ ਸਾਂਮ ।

ੴ ਸਾਗੀ ਸਾਂਮ ਮੇਧੀ ਸੁਇਮੀ ਤ੍ਰਿ ਯਥੇ ॥

ਮੇਧੀ ਦਲੰਮੀ ਗੰਤ ਝਗੜੇ ਮਤਰ ਲੇਖ ।

ੴ ਸਾਗੀ ਸਾਂਮ ਝਗੜੇ ਮਤਰ ਦਭੇਯਥੇ ॥

ਗੰਤ ਯੰਦਿਯਥੇ ੴ ਮਤਰ ਦਭੇਯਥੇ ੴ ਸਾਗੀ ਸਾਂਮ ॥

[No. 4.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.**

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

**SPECIMEN III.**

A FOLK-SONG.

**TRANSLITERATION AND TRANSLATION.**

Rājā-Dharmī-chandē baṛē baṛē dharam kumāē.  
*By-Rājā-Dharmī-chand great great holy-works were-carried-out.*

Rājā-Dharmī-chandē.  
*By-Rājā-Dharmī-chand.*

Rājā-Dharmī-chandā Dēvī suṇindī-jō āī.  
*(To-) Rājā-Dharmī-chand Dēvī a-dream-for came.*

Dēvī balandī, ‘mañjh-Kāngrē dēhrā lēṇā.’  
*Dēvī says, ‘in-mid-Kangra a-temple is-to-be-built.’*

Rājā-Dharmī-chandē Kāngrē dēhrā baṇāiā.  
*By-Rājā-Dharmī-chand in-Kangra a-temple was-built.*

Mātā Ambikā-rā dēhrā baṇāiā Rājā-Dharmī-chandē.  
*Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.*

— — —

**FREE TRANSLATION OF THE FOREGOING.**

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvī appeared to him in a dream.

She said, ‘build a temple in mid Kāngrā.’

Rājā Dharmī-chand built a temple in Kāngrā.

He built a temple in honour of Mother Ambikā.

— — —



## CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizārat is Standard Chamēālī, that of the Gaddērān is Gādī, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamēālī than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindī and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

**Vocabulary.**—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmīrī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

*agg*, fire.

*aggar*, *aggē*, *agrhē*, in front, before, cf. *hāgrē*.

*aīñū*, *aīñū*, *ēiñū*, to come.

*aiṛā*, ugly, bad.

*ajj*, to-day.

*ākhrī*, the eye.

*aṇkāl*, a famine.

*babb*, *babb*, *bōbb*, a father.

*baḍḍā*, big.

*baṇḍṇā*, to divide.

*barh*, a year.

*baū*, a father.

*bēir*, *bhēhar*, outside.

*bēśṇū*, to sit.

*bhākh*, a statement of a party in court.

*bhēḍḍū*, *bhradd*, a sheep.

*bhēhar*, *bēir*, outside.

*bhīn*, a younger sister.

*bhōṇū*, to be, to become.

*bhradd*, *bhēḍḍu*, a sheep.

*bhrukkhā*, hungry.

*bhyāg*, morning.

*butṭ*, a tree.

*chanā* or *charnā*, to graze (intr.).

*chānā* or *chārnā*, to cause to graze, to feed (cattle).

*chaūthē*, two days after to-morrow, two days before yesterday, the third day from to-day.

*chhadṇā*, to place.

*chhēl*, beautiful.

*chōṭi*, a hill-top.

*dāh*, pity, compassion.

*daiddi*, an elder sister.

*daḷiddāri*, lazy.

*dānt*, an ox.

*dēṇā*, *dīṇā*, to give.

*dhēū*, *dhiū*, a daughter.

*dhunṇā*, to prepare, make ready.

*dih*, a day, the sun.

*dōttē*, to-morrow.

*ēbbē*, now.

*ēṇū*, see *aīṇū*.

*ērḥā*, from here.

*ērī*, here.

*ēṭrā*, *ētrōrēā*, so (this) much or many.

*ēṭṭhī*, here.

*gā*, a cow.

*gabhrū*, a boy, lad.

*gāhṇhū*, to go.

*giraīyā*, a village.

*giṭṭhē*, together, cf. *kiṭṭhā*.

*guāṇā*, to lose.

*hachchhā*, white.

*hāgrē*, before, cf. *aggar*.

*hanṭṇā*, to walk.

*hatt*, a hand.

*hēṭṭh*, below.

*hī*, yesterday.

*idhā*, here.

*īṇḍē*, down.

*itēā*, like this.

*janēī*, betrothal, marriage.

*jēṛī*, where.

*jētrōṛēā*, which much or many.

*jētṭhī*, where.

*jharṇū*, to fall.

*jidhēō*, when.

*jitēā*, like which.

*jō*, a wife.

*jugtē*, well, thoroughly.

*kainī*, *kēinī*, why ?

*kāmā*, a servant.

*kanā*, from.

*kanē*, *kinē*, *kēnī*, with, together with.

*katāb*, a book.

*kēinī*, see *kainī*.

*kēnī*, see *kanē*.

*kētrōṛēā*, how much or many ?

*khalāṇā*, to give to eat.

*khāṇā*, to eat.

*khōtā*, an ass.

*kidhēō*, when ?

*kidhēō*, sometimes, ever.

*kinē*, see *kanē*.

*kitēā*, like what ?

*kitṭhā*, together, cf. *giṭṭhē*.

*kōī*, *kōṛī*, where ?

*kuḷī*, a girl, a daughter.

*lādhē*, near.

*laiṇā*, to take.

*likṛā*, a garment.

*lūṇā*, to clothe.

*mañjhā*, from in.

*māṇs*, *munś*, a man.

*manā*, *marnū*, to die.

*mānū*, *mārṇū*, to beat.

*maṛdū*, a man.

*matā*, much, many, very.

*māṭhrā*, small, younger.

*mēhṇū*, a man.

*munś, māṅs*, a man.  
*mutyār*, full grown.

*nak*, the nose.  
*naśṇā*, to run.  
*nēr, nīr*, near.  
*nikkā*, small.  
*nīr, nēr*, near.

*ōtṭhī*, there.

*padhr*, a plain level country.  
*paīḍ, paīr, pēr*, a foot.  
*paṭ*, belly.  
*pākhrū*, a bird.  
*parhē*, day before yesterday.  
*parśū*, day after to-morrow, day before yesterday.  
*paṭṭī*, a field.  
*pēṇū, pīṇū*, to drink.  
*pēōāṇā*, to give to drink.  
*pēr*, see *paīḍ*.  
*pichchō, pichchū*, behind.  
*pīṇḍā*, the body.  
*piṭṭh*, the back.  
*pran*, upon.  
*pujjṇā*, to arrive.  
*puttar*, a son.

*raihṇhū*, to remain.

*śadāṇā*, to call.  
*sētē*, with, together with.  
*śikhrnā*, to learn.  
*śir*, head.  
*śirūāl*, hair.  
*śuklī*, the moon.  
*śunāṇā*, to cause to hear, to tell.  
*śunṇā*, to hear.

*taulā*, swift, quick.  
*tērī*, there.  
*tidhēō*, then.  
*ṭir*, the eye.  
*trīmat*, a woman.

*ubrē*, up.  
*uēṇḍī, pēṇḍī*, round about.

*utēā*, like that.

*uthā*, high.

*utrōrēā*, so (that) much or many.

*yāhē*, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

**Written Character.**—The Chamba variety of Ṭākṛī has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēālī movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

**Pronunciation.**—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmīrī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon '\*manni'. Similarly the word for 'eating' is *khātā*, the feminine of which is not *khātī*, as we might expect, but *khaītī*. So the feminine of *khānā*, to eat, is not *khānī*, but *khaiṇī*. This particular epenthetic change of *a* followed by *i* is common in Kāshmīrī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,<sup>1</sup> and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likṛē* for *lukṛē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindī *bhī*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Piśācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārnā*, to strike, becomes *mānā*, and *chārnā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāṭhī dialect of Garhwālī. In the Piśācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *ṛ* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asṛā*, our; *tuāṛā*, your; *miṇḍā*, my; and *tiṇḍā*, thy. But it also occurs in other words, as in *maṛḍū*, a man. A similar change occurs in the Kāfir Piśācha languages, where we have, *e.g.*, the Bashgalī *dyur*, far; and *baṛ*, outside. Again, in Kāshmīrī *r* and *ḍ* are frequently interchanged.

<sup>1</sup> *E.g.* Kiṭṭhālī *būḥṇ*, a sister, obl. *bauḥṇē*.

In Gādī we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkhṇā*, hungry; *bhradḍ* or *bhēddū*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *śikhrnā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kuḷī*, a girl, the Chamēālī *kuṛī*, and Kāshmīrī *kūr*<sup>u</sup>.

**Declension.**—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamēālī these make their oblique forms by adding *ā*, as in *gharā*. Gādī follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthī</i> , an elephant	<i>hāthī</i>	<i>hāthī</i>	(sg.) <i>hāthī</i> . (pl.) <i>hāthīē</i> .	<i>hāthīā</i>	<i>hāthīō</i>
<i>kuḷī</i> , a girl	<i>kuḷī</i>	<i>kuḷī</i>	<i>kuḷīē</i>	<i>kuḷīē</i>	<i>kuḷīō</i>
<i>bhīṇī</i> , a sister	<i>bhīṇī</i>	<i>bhīṇī</i>	<i>bhīṇīē</i>	<i>bhīṇīē</i>	<i>bhīṇīō</i>
<i>dhēṇī</i> , a daughter	<i>dhēṇī</i>	<i>dhēṇī</i>	<i>dhēṇīē</i>	<i>dhēṇīē</i>	<i>dhēṇīō</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gā</i> , (pl.) <i>gāā</i> .	(sg.) <i>gāē</i> , (pl.) <i>gāīē</i> .	<i>gāē</i>	<i>gāīō</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamēālī.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-tēṛ*, for.

Ablative, *kanā*, *kachchhā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēnī*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *majh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādī, *sētē* is connected with the Kāshmīrī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for nouns like *ghōṛā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamēālī and Gādī no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ū* instead of *ō*, and in Kuḷī infinitives end in *ṇū* or *ṇū*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhṇū*, and *maydū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhṇū* is *mēhṇū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nū*.

**Adjectives** follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *ī*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīnī-kanā lammā*, taller than the sister; *sabhnā-kanā kharā*, best of all, best.

### PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>aū, haū</i>	<i>tū.</i>
Ag.	<i>mī, māī</i>	<i>tī, taī.</i>
Obl.	<i>mī, mū</i>	<i>tau.</i>
	<i>ṛdā, miṇḍā</i>	<i>tiṇḍā, tiṇḍā.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Ag.	<i>āssē, ahē</i>	<i>tūē, tuhē.</i>
Obl.	<i>āssū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asṛā</i>	<i>tuārā, tuhārā.</i>

The genitives singular and plural should be noted. In the singular they end in *ṛdā*, and in the plural in *ṛā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asīḍā*, our; *tāḍā*, thy; and *tusiḍā*, your. This cerebralization does not occur in the other pronouns.

**The Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (fem. <i>ēssē</i> )	<i>us</i> (fem. <i>ussē</i> ).
Gen.	<i>ēssērā</i>	<i>usērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janēī-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahṇū-kachchhā puchchhyā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun :—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē</i> .
Ag.	<i>jinī</i>	<i>tinī, tēnī, tīsnī</i> .
Obl.	<i>jīs, jas</i> (fem. <i>jassē</i> )	<i>tis</i> .
Gen.	<i>jisērā, jasērā</i>	<i>tisērā</i> .
Plur.		
Nom.	<i>jē</i>	<i>sē</i> .
Ag.	<i>jinhā</i>	<i>tinhā</i> .
Obl.	<i>jinhā</i>	<i>tinhā</i> .
Gen.	<i>jinhērā</i>	<i>tinhērā</i> .

In the Parable we have once *tīsnī* for the agent singular of *sē* (*tīsnī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined :—

	Who ?
Sing.	
Nom.	<i>kaṇū</i> .
Ag.	<i>kunī</i> .
Obl.	<i>kōs</i> .
Gen.	<i>kōsērā</i> .
Plur.	
Nom.	<i>kaṇū</i> .
Ag.	<i>kunhā</i> .
Obl.	<i>kunhā</i> .
Gen.	<i>kunhērā</i> .

The neuter Interrogative Pronoun is *kutū* or *kitū*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōī*, anyone, someone; and *kichchh*, anything, something. *Kōī* has its agent *kēnnī*, and its genitive *kisērā*. *Kichchh* does not change in declension.

*Jē-kō* is whoever, and *jē-kichchh*, whatever.



**CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.**

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ai* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *aiti* or *ātī* as in *matī rōṭī aiti*, there is much bread (Sp. I.), and *kuḷī tōhē niōrī ātī*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamēālī, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thī*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

**B.—The Active Verb.**

The infinitive ends in *nā* or *nū*. After *r* the termination is *nā* or *nū*. Thus, *jharṇā* or *jharṇū*, to fall; *bhōṇā* or *bhōṇū*, to become; *mārnā* or *mārnū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *nū* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *marnū* is *mānū*; similarly we have *chārnū* or *chānū*, to graze (cattle); while for *karnū*, to do, we have *kanū* or even *kāhnū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmīrī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *ī*, and an *i* is also epenthetically inserted before the *n* or *n* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māinī* or *mainī*. 'To strike the boy' is *gabhrū mānū*, while 'to strike the girl' is *kuḷī mainī*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *n* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *n* of the termination *nā* or *nū*. Thus, the infinitive of *gāh*, go, is *gāhṇhū*, to go, and of *raih*, remain, *raihṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jharṇū*, to fall, *jhartā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōntā*, becoming. The Chamēālī forms in *dā* are also used, so that we have also *jharḍā* and *bhōndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khātā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārtā* or *mātā*, striking; *kartā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *ī*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mātā* is *māitī* or *maitī*, and of *khātā*, *khaītī*.

The following present participles are slightly irregular :—

<i>gāhṇhū</i> , to go,	present part.	<i>gāṭhā</i> .
<i>aīṇū</i> , to come,	„ „	<i>ēṭtā</i> or <i>ītū</i> .
<i>raiḥṇhū</i> , to remain,	„ „	<i>rēhntā</i> .
<i>bōlṇū</i> , to speak,	„ „	<i>bōttā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	„ „	<i>bhōntā</i> or <i>bhūtā</i> .

In the case of *bōlṇū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *ī*. Thus, *mātā*, pl. *māte*; fem. sing. and pl. *māitī*.

The **Past Participle** is formed by adding *ēṭ* or *yā* to the root. Thus, *mārēṭ* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēṭ* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kulūi form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aīṇū</i> or <i>ēiṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āī</i> , <i>yāī</i> .
<i>gāhṇhū</i> , to go	<i>gēū</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēī</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāhṇū</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēū</i> (f. <i>kī</i> ) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lū</i> (f. <i>lī</i> ).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raiḥṇhū</i> , to remain,	<i>rēhā</i> .
<i>naśṇū</i> , to run	<i>naṭhū</i> .
<i>bēśṇū</i> , to sit	<i>bēṭhā</i> .
<i>khāṇū</i> to eat	<i>khaṭ</i> (pl. <i>khāē</i> ; f. <i>khāī</i> ).

Note that there is another verb *kāhṇū*, meaning ‘to say’ which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēṭ* or *yā* of the past participle into *ōrā*. Thus, *mārēṭ*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pēōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittā</i> , given	<i>dittōrā</i> .
<i>rēhā</i> , remained	<i>rēhōrā</i> .

Past Participle.

*naṭhā*, run*bēṭhā*, seated*khañ*, eaten

Static Participle.

*naṭhōrā*.*bēṭhōrā*.*khāōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *ī*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs. Thus, *mārī-karī*, having struck. The verb *aīṇū* or *ēīṇū*, to come, has *aīchhī-karī* or *achhī-karī*.

The **Noun of Agency** is formed by changing the *ṇā(ṇū)* of the Infinitive to *ṇēbālā* (*nēbālā*). Thus, *jhaṇṇū*, to fall, *jhaṇṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

	Imperative.	
	2nd sing.	2nd plur.
<i>aīṇū</i> or <i>ēīṇū</i> , to come	<i>ā</i> , <i>āēh</i>	<i>aīchhā</i> , <i>īchhā</i> .
<i>gāṇṇū</i> , to go	<i>gāh</i>	<i>gāhā</i> , <i>gāā</i> or <i>jā</i> .
<i>raiṇṇū</i> , to remain	<i>rēhī</i>	<i>rēhī</i> .

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārū*, I may strike. In the Parable we have *khāñ*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khāñ* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *añ mātā ā* or *añ ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *añ martā añ*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *añ mātā* (for *mātā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *añ mātā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṇṇā*, to fall, Mr. Bailey gives *jhaṇṇītā*, instead of *jhaṇṇā* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamṛālī we have *hañ mārlā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiñṭhālī and other connected dialects of the Simla Hill

States. In Kiūṭhālī the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *ī* or *ē*, but in one place, in the Parable, we have *bōlūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jhaṛṇū*, to fall, with *ī* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jhaṛīmā</i>	<i>jhaṛīmē</i> .
2. <i>jhaṛīlā</i>	<i>jhaṛīlē</i> .
3. <i>jhaṛīlā</i>	<i>jhaṛīlē</i> .

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēlē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i> )	<i>māmmē</i> (or <i>māhmē</i> ).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person :—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhūṇū</i> , to become	<i>bhōmā</i> or <i>bhūmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āṇū</i> or <i>ēṇū</i> , to come	<i>āīmā</i> or <i>ēīmā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gāhṇū</i> , to go	<i>gammhā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāhṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lēmā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raiḥṇū</i> , to remain	<i>rēmhā</i>	<i>rēlhā</i> .
<i>naśṇū</i> , to run	<i>naśmā</i>	<i>naśēlā</i> .
<i>bēśṇū</i> , to sit	<i>bēśmā</i>	<i>bēśēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindī. Thus :—

*aū jhaṛēā*, I fell.  
*mī māṛā*, I struck him.

*aũ jhaṛěā ā*, I have fallen.  
*mĩ mārā ā*, I have struck him.  
*aũ jhaṛěā theā*, I had fallen.  
*mĩ mārā theā*, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhṇhū*. Thus, *aũ mārěā gāthā*, I am being struck; *aũ mārěā gammhā*, I shall be struck; *aũ mārěā gēā*, I was struck.

**Compound Verbs** call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāṇḍī dēṇū*, to divide out; *guāi chhaḍṇū*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

*sē bhrukkṇā maraṇ laggā*, he began to die hungry (*i.e.* of hunger).  
*rājī bhūṇā laggē*, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maĩ*, as in *mũ-pran arjī-parchā maĩ kar*, do not make a charge against me (Specimen II).

[No. 5.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.**

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

**SPECIMEN I.**

6:ਯੁ ਮਤ੍ਤੁ ਤੇ ਨੂੰ ਧਰੁ ਭਲੇ ਭਲੇ ਮੰਤੁ ਮਠੇ ਧੁ ਧੁ ਮੰਤੁ  
 ਫੇਤੇ ਤੇ ਧੁ ਯਾਧਮੇ ਰੁ ਤੇਯੋ ਤੇ ਮਾਤੁ ਧੁ ਮੰ ਨੂੰ ਭਲੇ ਯਾਧਮੇ  
 ਗੰਦ੍ਰਾ ਧੰਦ੍ਰਾ ਯੁਤਾ ਥੋਲੁ ਯੁਤਾ ਧਾਧ ਮਠੇ ਧੁ ਮੰ ਧੁਧੁ  
 ਯੁਠ ਮਾ ਧਾਧਮੇ ਗੁ ਮਨਾ ਮਧੁ ਧੁਤ ਧੁਧੁ  
 ਯਾਧਮੇ ਫੇਤੇ ਮਨ ਮੰਤੁ ਧੁਧੁ ਧੁਧੁ ਮੰ ਮਧੁ ਧੁਧੁ  
 ਫੇਠ ਗੁਧ ਮੰਤੁ ਧੁਧੁ ਧੁਧੁ ਧੁਧੁ ਮੰ ਮਧੁ ਧੁਧੁ ਮਾਤੁ  
 ਮਨ ਤੇ ਗੁਧਮੇ ਤੇ 6:ਯੁ ਮਾਧਮੇ ਤੇ ਮੰਤੁ ਫੇਠ ਗੁਧੁ  
 ਧੁਧੁ ਧੁਧੁ ਧੁਧੁ ਮੰਤੁ ਤੇ ਗੁਧੁ ਮੰ ਫੇਤੁ ਤੇ ਮਾਧੁ  
 ਮੰਤੁ ਧੁਧੁ ਧੁਧੁ ਤੇ ਧੁਧੁ ਧੁਧੁ ਗੁਧੁ ਮੰ ਫੇਤੁ ਤੇ ਮਾਧੁ

[illegible]

[illegible]



ਤੇ ਮਲ ਗਿਮ ਧਮਮ ਰ ਖੇਤੁ ਧੀ ਰ ਮਲ ਮੇ ਚਧਰੇ  
 ਧੰ ਸਕਰ ਜੋਤ ਖਨਾ ਮਤ ਪਰ ਰ ਰੇਤ ਤੀਤ ਧੰ ਧੰ  
 ਸਾਸੀ ਤੀਤੀ ਧੰ ਧੰ ਰੇਤ ਮਨ ਮੰਤੁ ਰੁਠਗੇ ਤੇ ਰੇਤ  
 ਰੁਠਗੇ ਰੁਠਗੇ ਰੇਤੀ ਤੀਤੀ ਧੰ ਤੇ ਧੰ ਤੇ ਰੁਠਗੇ ਰੁਠਗੇ  
 ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ  
 ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ  
 ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ ਰੁਠਗੇ

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ikkī-mēhñū-rē	dō	puttar	thiē,	unhā-mañjhā	maṭhrē
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were,</i>	<i>them-from-in</i>	<i>by-the-younger</i>
babbē-sētē	bōlū,	‘hē	bā,	gharbārī-rā	hēsā jē
<i>the-father-to</i>	<i>it-was-said,</i>	<i>O</i>	<i>father,</i>	<i>property-of</i>	<i>share what</i>
ā mō dē.’	Unī	gharbārī	tiñhā-nī	bañḍī	dīttī.
<i>is me give.’</i>	<i>By-him</i>	<i>property</i>	<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>
Thōrē	dihē	piechhā	maṭhrā	puttar	sab kichchh
<i>A-few</i>	<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all everything</i>
					<i>together</i>
					<i>having-made</i>
					<i>le</i>
pardēsā-nī	chali-gēā,	atē	apñī	gharbārī	airē
<i>a-foreign-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>his-own</i>	<i>property</i>	<i>ugly</i>
					<i>deeds-in</i>
guāi-chhadī.	Jā	sab	guāi	bēṭhā,	tis-dēsā
<i>was-lost.</i>	<i>When</i>	<i>all</i>	<i>having-lost</i>	<i>he-sat,</i>	<i>that-country(-in)</i>
					<i>a-great</i>
añkāl	pēū;	tā	sē	bhrukkhñā	marañ
<i>famine</i>	<i>fell;</i>	<i>then</i>	<i>he</i>	<i>hungry</i>	<i>to-die</i>
					<i>began.</i>
					<i>Then</i>
					<i>that-country-of</i>
ikkī	sahūkārē-rē	gāhī	bēṭhā.	Tinī	apñī
<i>one</i>	<i>banker-to</i>	<i>having-gone</i>	<i>he-sat.</i>	<i>By-him</i>	<i>his-own</i>
					<i>field(-in)</i>
					<i>swine</i>
chānā	bhējā.	Tā	tisnī	manē	bōlū,
<i>to-feed</i>	<i>he-was-sent.</i>	<i>Then</i>	<i>by-him</i>	<i>mind-in</i>	<i>it-was-said,</i>
					<i>‘what</i>
					<i>husks</i>
sūr	khātē,	aū	bhī	khāñ,	atē
<i>the-swine</i>	<i>eat,</i>	<i>I</i>	<i>too</i>	<i>may-eat,’</i>	<i>and</i>
					<i>him-to</i>
					<i>any-one</i>
					<i>not</i>
					<i>giving-was.</i>
Tā	sudhī	āi-karī	bōlū,	‘miñḍē	bābbē-rē
<i>Then</i>	<i>sense-(into)</i>	<i>come-having</i>	<i>it-was-said,</i>	<i>‘my</i>	<i>father-of</i>
					<i>many</i>
					<i>servants-to</i>
matī	rōṭī	aīṭī,	atē	aū	bhrukkhñā
<i>much</i>	<i>bread</i>	<i>is,</i>	<i>and</i>	<i>I</i>	<i>hungry</i>
					<i>dying-am,</i>
					<i>I</i>
					<i>arisen-having</i>
apñē-babbē-kinē	gammā	atē	tis-nī	bōlūmā,	“hē
<i>my-own-father-to</i>	<i>will-go</i>	<i>and</i>	<i>him-to</i>	<i>I-will-say,</i>	<i>“O</i>
					<i>father,</i>
					<i>by-me</i>
surgē-rā	atē	tiñḍā	bī	pāp	kīṭṭā,
<i>heaven-of</i>	<i>and</i>	<i>of-thee</i>	<i>also</i>	<i>sin</i>	<i>was-committed,</i>
					<i>and</i>
					<i>now</i>
					<i>thy</i>
					<i>son</i>
bhūñā	jōgā	nā	rēhā;	jihī	tiñḍē
<i>to-become</i>	<i>worthy</i>	<i>not</i>	<i>I-remained;</i>	<i>as</i>	<i>thy</i>
					<i>other</i>
					<i>servants</i>
					<i>are,</i>
					<i>so</i>

mũ bī rakh.”” Tã uṭhī-karī apnē babbē-kēni gēā.  
*me(-to) also keep.”” Then arisen-having his-own father-to he-went.*  
 Ōh āi-tiã dūr thiã tã tis-nī hērī-karī babbē-nī dāh āi, atē  
*He yet far was then he (acc.) seen-having the-father-to pity came, and*  
 daurī-karī tis-nī piārī kī, atē matē phōkū dittē. Tã  
*run-having him-to love was-made, and many kisses were-given. Then*  
 putrē tis-nī bōlū, ‘hē bā, aũ surgē-rā bī tã tiṇḍā  
*by-the-son him-to it-was-said, ‘O father, by-me heaven-of also and of-thee*  
 hī pāp kittā, tã tiṇḍā puttar baṇṇā jōgā nā  
*also sin was-committed, and thy son to-become worthy not*  
 rēhā.’ Babbē apnē kāmē-nī bōlū, ‘kharē kharē  
*I-remained.’ By-the-father his-own servants-to it-was-said, ‘good good*  
 likrē kadhī lēi-ichhā, atē us-nī lūā; usē-rē hatthā  
*clothes having-brought-out bring, and him-to put-on; his on-hand*  
 aṅgūṭhī, pērā juṭē; atē baḍḍī dhām dhuṇī lā, ki sab  
*ring, on-feet shoes; and a-great feast preparing bring, that all*  
 khāmē, atē rājī bhūmē; kitī jē ēh miṇḍā puttar  
*we-may-eat, and happy we-may-be; why that this my son*  
 marī-gēorā-thiā, sē jītā bhūā; hirorā-thiā, abē mili-gyā.’ Tã  
*dead-gone-was, he alive became; lost-was, now found-went.’ Then*  
 sē rājī bhūnā laggē.  
*they happy to-be began.*

Usē-rā jēthā puttar paṭī-māh thiā. Jã gharē nēr  
*His elder son the-field-in was. When the-house near*  
 yā, tã gājā-bājā śuṇā. Tã ikki kāmā śadāi-karī  
*he-came, then music-etcetera was-heard. Then one servant having-called*  
 puchchhyā, ‘ēh kutū bhū?’ Tēni tis-sētē balū, ‘tiṇḍā  
*it-was-asked, ‘this what is?’ By-him him-to it-was-said, ‘thy*  
 bhāi yā, tã tiṇḍē-babbē badhāi thaṭī, ki rājī-bājī  
*brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound*  
 ghar yā.’ Tã aiṛū mūh karī bhēhar baiṭhā.  
*house(-to) he-came.’ Then ugly face having-made outside he-sat.*  
 Tisē-rā baū bhēhar yā, tã sē patēā. Tinī apnē  
*His father out came, then he entreated. By-him his-own*  
 bā-sētē balū, ‘hēr, ēṭrī barhē mū tiṇḍī ṭēhal katē  
*father-to it-was-said, ‘look, so-many years I thy service a-doing*  
 bhūi, tã tiṇḍā sikkhrē-bahār nā gyā; tã miṇḍē  
*became (i.e. passed), and thy instructions-out not I-went; and me-to*  
 taī kadi ikk bakrī-rā chhēlū bī nā dittū, ki apnē  
*by-thee ever one goat-of young-one even not was-given, that my-own*

yār sajnā-sētē khusī katā; paṇ jā ēh tiṇḍā  
*friends fellowmen-with happiness I-might-have-made; but when this thy*  
 puttār yā, jini tiṇḍi ghar-bārī aiṛū kammā-mañjh guāi, taī  
*son came, by-whom thy property ugly deeds-in was-lost, by-thee*  
 usē-rē-tāī dhām lāi.' Tēni tis-nī balū, 'hē puttār,  
*him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,*  
 tū sadā mū-kanē bhūtā, jē miṇḍā ā, sē tiṇḍā ā; paṇ  
*thou always me-with art, what mine is, that thine is; but*  
 khusī kanā atē rāji bhūṇā jarūr thīā, kēhī jē ēh tiṇḍā  
*happiness to-make and happy to-be necessary was, why that this thy*  
 bhāi marī-gōrā-thīā, sē jindā bhūā; hirōrā-thīā, sē  
*brother dead-gone-was, he alive became; lost-was, he*  
 mili-gyā.'  
*found-went.'*

---

[ No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN II.

ਤੁਥ ਫੇਮ ਨੇਤੋਲਾਮਮ ਤੇ ਰੰਗ ਕਾਪਤੋ ਮੇ ਰੋ  
 ਨੇ ਖੁਨੀ ਮੇਰੇ ਤੁਥੇ ਗੁਫਲੇ ਮੇ ਤੇ ਕਸੇਮੀ ਅਤੇਫੇ  
 ਕਸੇ ਮੇਰੇ ਤੁਥੇ ਗਾਓ ਘੁ ਰਾਮੀ ਗਯੋ ਪਾਸਾਮ  
 ਤੇ ਘੁਤੋਮੀ ਥੀ ਪਾਸੀ ਪਾਸਾਮ ਤੋਮੀ ਤੇ ਮਮ  
 ਨੇਫੇ ਤੇ ਤੇ ਕਸੇਮੀ ਅਤੇਫੇ ਰੇ ਖਾਧ ਕਸੁ ਮਤ  
 ਨੇਫੇ ਨੇਧੁ ਪੁੰਡ ਤਪੇ ਕਸੇਮੀ ਗਾਧ ਨੇਧੁ ਪੁੰਡ  
 ਘੁ ਮੇਰੀ ਤਪੇ ਕਸੇ ਮੇਰੇ ਤੁਥੇ ਪੁਤੋਕੇ ਮੁਲ  
 ਮਦਨੀ ਮੇਰੇ ਤਪੇ ਪਾਸੀ ਰੋ ਖੁਨੀ ਕਸੇਮੀ ਘੁ  
 ਰੋਤੀ ਪਾਸੀ ਤੁਥੇ ਗੁਫਲੇ ਮਨੇ ਨੇ ਖੁਨੀ ਕਸੇਮੀ

ਯੁਰੇ ਰੋਗੇ ਨ ਖੁਰੇ ਨੇਰੇ ਨੇਰੇ ਤੇਰੇ ਭਯੋ ਸੇਰੇ  
 ਪਾਸੇ ਖੁਰੇ ਰੋਗੇ ਨੇਰੇ ਮਾਂਗੇ ਯੁਰੇ ਰੋਗੇ ਨੇਰੇ ਖੁਰੇ  
 ਧਰੇ ਖੁਰੇ ਰੋਗੇ ਨੇਰੇ ਖੁਰੇ ਭਯੋ ਸੇਰੇ ਭਯੋ  
 ਨਾਮੇ ਪਾਸੇ ਨੇਰੇ ਸੇਰੇ ਮਾਂਗੇ ਸੇਰੇ ਨਾਮੇ  
 ਰੋਗੇ ਨੇਰੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਮਾਂਗੇ ਧਰੇ  
 ਭਯੋ ਯੁਰੇ ਭਯੋ ਨੇਰੇ ਰੋਗੇ ਪਾਸੇ ਮਾਂਗੇ ਭਯੋ  
 ਨੇਰੇ ਮਾਂਗੇ ਰੋਗੇ ਰੋਗੇ ਧਰੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ  
 ਰੋਗੇ ਰੋਗੇ ਮਾਂਗੇ ਮਾਂਗੇ ਧਰੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ  
 ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਧਰੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ  
 ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ ਰੋਗੇ

ਓ ਪ੍ਰਭ ਕਰਤੇ ਕਯਾ ਜੁਗਿ ਓਹੀ ਗਨੈ ਨ ਤੁ  
 ਸਨੀ ਨ ਕਯਾ ਨ ਤੁਭੈ ਨਗੈ ਕੰਤੁ ਤੀਕੁ  
 ਤੁਮੈ ਅਮਰ ਪਾਸੇ ਮਾਂਗੀ ਨ ਸਨੀ ਕਰਿ ਤੁ  
 ਝਨ ਕਾਗੇ ਪਾਸੇ ਮੰਗੇ ਅ ਤੁਭੈ ਕਯਾ ਤੁਮੈ  
 ਅਮਰ ਓਤ ਝਨ ਕਰੇ ਰੋਨ ਮਾਂਗੇ ਓਧੈ  
 ਕਧੈ ਰੁਝਨ ਅਮੀ ਕਰੈ ਮਾਂਗੇ ਓਧੈ ਤੁ ਝਨ  
 ਨ ਤੁ ਮਰੈ ਅਮੀ ਪਾਸੇ ਗਾਏ ਅਰ ਪਧ ਨ  
 ਤੁ ਮਾਂਗੀ ਮੁਨੀ ਕਰੇ ਗਧੈ ਕਯਾ ਅਰੇ ਅ  
 ਕਤੀ ਅਰੇ ਪਾਸੇ ਪਾਸੇ ਗਨੈ ਨ ਤੁ ਸਨੀ  
 ਮਰੈ ਕਰੇ ਅਮੀ ਪੰਥੁ ਅਤੀ ਤੀਕੁ ਪਰੇ ਰੋਗੇ  
 ਤੀਕੁ ਕਯਾ ਕਰੇ ਅਮੀ ਤੀਕੁ ਓਧੈ ਅਮੀ ਪੰਥੁ





VOL. IX, PART IV.

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōṭikrī-rē Rāṭhī-Narpatē-rī ēh jē, — Kulī  
*Statement one Lōhōṭikrī-of Rāṭhī-Narpat-of this that, —A-daughter*  
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi āssē dōnhā bhāi giṭṭhē  
*my-brother-Juālā-of is. Her betrothal by-us both brothers together*  
 kī. Ṭikrīgarhā Parsrām-nī dītṭōrī thī. Phirī Parsrāmē  
*was-made. Ṭikrīgarh(-of) Parsrām-to given she-was. Then by-Parsrām*  
 hōrī jō kari-lēi. Tā jē asē-rī janēi-rā kharchā  
*another wife was-taken. Then what her-of betrothal-of expenditure*  
 assū-kanā lēi-lēā. Pañj rupayyē ak sō nagad lēā.  
*us-from was-taken. Five rupees one hundred cash was-taken.*  
 Pañjā-ghaṭ chālī rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭi-,  
*Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,*  
 kudālī-mā bhagē. Phirī ēh kulī asrē-gharē rēhī.  
*mattock-in were-deducted. Then this daughter in-our-house remained.*  
 Phirī bhāi-Juālē gallā jē, 'kulī asrē-gharē rēhī.  
*Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.*  
 Jē kulī lēnā (for lēā), sē tiṇḍā rupayyā dēmā.' Phirī  
*Who the-daughter will-take, he thy rupee will-give.' Then*  
 kulī rēhī. Sē miṇḍē-gharē rēhī. Jā kulī  
*the-daughter remained. She in-my-house remained. When the-daughter*  
 baḍḍī mutyār hūi (for bhūi), tā kulī-rī chāl Parjē-kanē  
*big grown-up became, then the-daughter-of intrigue Parjā-with*  
 laggī. Phirī trē-chōūr-mahinē chāl laggōrī  
*began. Then (for-)three-four-months the-intrigue begun*  
 rēhī. Tā ikk-rōj rāṭi chōrī-karī  
*remained (i.e. continued). Then one-day at-night theft-doing (i.e. stealthily)*  
 Parjā apṇē-gharē-nī lēi-gēā. Phirī mī apṇī-jō-kanē  
*Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with*  
 salāhā kī jē, 'kulī kuī gēi?' Phirī miṇḍī jō  
*consultation was-made that, 'the-daughter where went?' Then my wife*

Syālē-Parjē-rē gharē gēi. Ussā Syālē-mahṇū-kachchhā puchchhyā  
*Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked*  
 jē, 'asrī kuḷi idī āi ki nahī āi?' Parjē bōlū  
*that, 'our daughter hither came or not came?' By-Parjā it-was-said*  
 jē, 'haũ lēi-ā.' Phirī jōi bōlū jē, 'kuḷi  
*that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter*  
 tã lēi-ā, par asrē rupayyē kuī?' Unī gallā jē, 'tū  
*indeed bring, but our rupees where?' By-him it-was-said that, 'thou*  
 chali-jā. Rupayyē jē tumhārē laggōrē ātē, tinhā bharī-dēmā.  
*go-away. The-rupees which your spent are, those I-will-fully-refund.'*  
 Phirī miṇḍi jō chali-āi. 'Mũ-pran arjī-parchā maĩ kar.  
*Then my wife came-away. 'Me-on petition-application not make.*  
 Haũ bharī-dēmā.' Ut-prant atthūē-rōz mĩ Uchhbā apṇā  
*I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhbā my-own*  
 guāl bhiri bhējyā. Mĩ Uchhbē-nū (for nī) bōlū jē, 'tū  
*cowherd again was-sent. By-me Uchhbā-to it-was-said that, 'thou*  
 gāhā-(for gāhī)-karī Parjē-Jagtē-kanā puchchh jē, 'tū miṇḍi  
*gone-having Parjā(-and)-Jagtā-from ask that, 'thou my*  
 kuḷi lēi-gēā. Rupayyē dīṇē kī nahī dīṇē?'  
*daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?'*  
 Phirī Parjē gallā jē, 'tū chali-gāh. Āssē dasē-  
*Then by-Parjā it-was-said that, 'thou go-away. We in-ten-*  
 pandrē-dihē tiṇḍē-gharē ēilē, tērē (for tiṇḍē) rupayyē dēi-dēmē.  
*fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'*  
 Tiṭhā-uprant dasē-pandrē-dihē Parjā jã kuḷi atē Jagtā  
*Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā*  
 chār (for chōūr) hūē (for bhūē) bhalē māṇs Parganē-rē ikk bhūā bakrā  
*four also respectable men the-Parganā-of one also goat*  
 lēi-karī miṇḍē-gharē āē. Mĩ puchchhū jē, 'tuhē rāt  
*taken-having in-my-house came. By-me it-was-asked that, 'you by-night*  
 kēnī āē?' Unhā bōlū jē, 'tiṇḍē-gharē-kanā āssē kuḷi  
*why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter*  
 tã niōrī.' Mĩ bōlū jē, 'kuḷi tã  
*certainly was-taken.' By-me it-was-said that, 'the-daughter certainly*  
 tuhē niōrī-āti. Miṇḍā ḍēḍh śō rupayyē miṇḍē-mũhē  
*by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence*  
 aggē chhad. Mĩ rupayyē sahūkārā-kanā chukī ātē-diōrē.  
*before place. By-me the-rupees a-banker-from having-borrowed are-given.'*  
 Unhā bōlū jē, 'bhyāgā rupayyē-rī gall tōū-kanē āssē  
*By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we*

karī-lēmē.' Rāt-māh phirī kuḷī jã Parjā chali-nathē.  
*will-arrange.' The-night-in then the-girl as-well-as Parjā ran-away.*  
 Jã bhyāg bhūi, tã 'Jagtē' bōlū jē, 'Parjā tã  
*When morning became, then by-Jagtā it-was-said that, 'Parjā indeed*  
 kuḷī lēi-gēā.' Jagtē bōlū jē, 'haũ apnē-gharē-nī  
*the-daughter took-away.' By-Jagtā it-was-said that, 'I my-own-house-to*  
 kuḷī lēi-gēā. Parjā kitã tuhārē rupayyē dēmā, kitã tuhārī  
*the-daughter took-away. Parjā either your rupees will-give, or your*  
 kuḷī pujāi-dēmā.' Phirī Jagtā apnē-gharē-nī chali-gēā. Tã  
*daughter will-return.' Then Jagtā his-own-house-to went-away. Then*  
 kuḷī Parjā puchchhū jē, 'tū-tā mō-nī ghini-lā.  
*by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).*  
 Tiṇḍā babb tidī thiā. Tinī miṇḍē-babbē-rē rupayyē dittē kī  
*Thy father there was. By-him my-father-of rupees were-given or*  
 na dittē?' Tã Parjē bōlū jē, 'bhāi, rupayyē miñjō  
*not were-given?' Then by-Parjā it-was-said that, 'O, the-rupees to-me*  
 nahī jurē.' 'Tã mī bōlū jē, "jisē-rē rupayyē ãtē, haũ  
*not are-got.' 'Then by-me it-was-said that, "whom-of rupees are, I*  
 tisē-rē gharē-nī chali-gēi." Tã kuḷī miṇḍē-gharē  
*him-of house-to went-away." Then the-daughter in-my-house*  
 achhī-rēhī. Tã kōi-mahinē bī mērē (for miṇḍē)-gharē  
*having-come-remained. Then for-about-a-month also in-my-house*  
 rēhī. Tã Parjē mū-pran arjī ditti  
*she-remained. Then by-Parjā me-upon petition was-given*  
 phōjdārī-māh.  
*the-criminal-court-in.*

### FREE TRANSLATION OF THE FOREGOING.

A statement of Narpat, by caste Rāthī, an inhabitant of Lōhtīkrī, to the following effect :—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'<sup>1</sup> Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him) :—'So I said to him, "I intended to go to the house of some one who had money."' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

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<sup>1</sup> Among the Churāhīs, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 151. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

## PAṄGWĀḲĪ.

PaṅgwāḲī is the name of the dialect of ChamēāḲī spoken in Pangī.

The position of Pangī in regard to the other portions of the Chamba State has been described in the introduction to ChamēāḲī, and need not be further discussed here.

To the north of Pangī lies the Tibeto-Burman-speaking province of Zanskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmīrī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Pangī itself is named PaṅgwāḲī. It is a form of ChamēāḲī, and is therefore the furthest outpost of Western Pahārī looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Pangī is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Pangī on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Pangī was formerly made use of as a place of banishment for criminals and political offenders.<sup>1</sup>

The population of Pangī is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for PaṅgwāḲī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that PaṅgwāḲī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

**Vocabulary.**—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ṭīr*, the eye; *gīh* or *gī*, a house; *kōā*, a son; *śappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

<i>ā</i> , <i>āū</i> , come (past. part.).	<i>badhē</i> , rejoicing.
<i>abē</i> , now.	<i>bāg</i> , a field.
<i>agar</i> , in front.	<i>bāhar</i> , <i>bēhar</i> , outside.
<i>antar</i> , in.	<i>bāḥ</i> , up.
<i>āsī</i> , mouth (Kāshmīrī <i>ōs</i> <sup>i</sup> ).	<i>baijū</i> , seed.
<i>bab</i> , <i>bau</i> , <i>baū</i> , a father.	<i>barā</i> , <i>barhā</i> , a year.
<i>baḍḍā</i> , big.	<i>bau</i> , <i>baū</i> , <i>bab</i> , a father.

<sup>1</sup> Chamba Gazetteer (1904), page 3.

*bēhar*, *bāhar*, outside.  
*bhañ*, a buffalo.  
*bhāñ*, a younger brother.  
*bhaiñ*, a younger sister.  
*bhārā*, *bharōtū*, a load.  
*bharilh*, outside.  
*bhañ*, an elder brother.  
*bhōñā*, *bhūñā*, to become.  
*bichch*, in.  
*bidhñā*, to send.  
*biśunā*, to sit.  
*bunh*, down.  
*būt*, a tree.  
*chaklō*, angry.  
*chhāñā*, to complete.  
*chōth*, two days after to-morrow ;  
     two days before yesterday.  
*dāh*, compassion.  
*ḍakhē-jē*, towards the direction of.  
*dand*, *dant*, a tooth.  
*dēddi*, an elder sister.  
*dēs*, the sun.  
*dhām*, a feast.  
*ḍhēḍḍh*, the belly.  
*ḍhēsṛū*, dancing.  
*dhiārā*, a day.  
*ḍhukhā*, hungry.  
*ḍi*, to.  
*dōsti*, for.  
*ḍzērī*, *jērī*, where.  
*ḍikhan*, *jikhan*, when.  
*ḍzōl*, with.  
*ḍzōlli*, *jōlli*, a wife.  
*ḍzōth*, *jōth*, a hill.  
*ēttū*, this many.  
*gā*, gone.  
*gaḍḍrī*, a stream.  
*gharēth*, a husband.  
*ghēñā*, to go.  
*ghīt*, a song.  
*gichiṅgaṛ*, ignorant.  
*gīh*, *gī*, a house.  
*girā*, a village.  
*gōrā*, a cow.

*guāñā*, to cause to go, to lose.  
*hachchhā*, white.  
*hāñā*, to be defeated.  
*hanthñā*, to walk.  
*hatth*, the hand.  
*hē*, yes.  
*hēñū*, to see.  
*hī*, yesterday.  
*ijjī*, a mother.  
*īñā*, to come.  
*īrī*, here.  
*īriā*, from here.  
*ittthī*, here.  
*jarōtī*, debauchery.  
*jē*, to.  
*jēlhāñū*, a woman.  
*jērī*, *ḍzērī*, where.  
*jikhan*, *ḍikhan*, when.  
*jintā*, alive.  
*jōchñā*, to yoke.  
*jōlli*, *ḍzōlli*, a wife.  
*jōsan*, the moon.  
*jōth*, *ḍzōth*, a stream.  
*jugtī*, well.  
*kamā*, *kāmā*, a servant.  
*kanā*, from.  
*kanē*, together with.  
*kanū*, to do.  
*kattū*, how much ? how many ?  
*kattrā*, how much ? how many ?  
*kēhrī* *dēñā*, to divide.  
*kēñī*, along with.  
*khūr*, *khūr*, the foot.  
*kiā*, from.  
*kikhan*, when ?  
*kis*, why ?  
*kiū*, how ?  
*kōā*, a son, a boy.  
*kōrī*, where ?  
*kūī*, *kūrī*, a daughter, a girl.  
*kupāl*, the head.  
*kūrī*, *kūī*, a daughter, a girl.

*lāṇā*, to prepare.  
*likrē*, garments.  
*liṇḍ*, an ox.  
*magar*, the head.  
*māḥṇū*, a man.  
*mānā*, to beat.  
*mañjā*, a bed.  
*maṛḍ*, a man.  
*matā*, much.  
*maṭhar*, *maṭhṛā*, small.  
*nakh*, the nose.  
*naśṇā*, to run.  
*nēhṛ*, no.  
*nēṇā*, to take.  
*nīr*, near.  
*paddhar*, a plain.  
*pār*, beneath.

*parē*, the day before yesterday.  
*pasūr*, the day after to-morrow.  
*patā*, behind.  
*patyōr*, after.  
*pūr*, to-morrow.  
*puṭṭh*, upon.  
*sagāl*, a fox.  
*saihr*, a city.  
*śappar*, a hill.  
*śunḍ*, far.  
*takṛā*, wise.  
*thuthṇā*, to conciliate.  
*tikar*, up to.  
*tikhan*, then.  
*ūṛē*, down.  
*urī*, there.

Several of the above words suggest connexion with Kāshmirī. Thus *bunh*, down, may be compared with the Kāshmirī *bōn*; *kūrī*, a girl, with *kūr*; *puṭṭh*, upon, with *pēṭh*; and *patā*, behind, with *pata*.

**Pronunciation.**—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *ī* becoming *ai* in *baijū* (Hindī *bīj*), a seed. As in Churāhī *u* becomes *i* in *likrē*, clothes.

In Kāshmirī, epenthesis is a common feature of the language. Thus the base *kōr*, a girl, becomes *kūr*, when the nominative termination " is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōṛā*), a boy. But when the word is made feminine by changing the final *ā* to *ī*, we get *kūī* or *kūrī*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *māralī*, but the final *ī* is thrown back before the *l*, and we actually have *mārīl*.

We are reminded of Kuṭūi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōllī* or *dzōllī*, a wife; *jikhan* or *dzikhan*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchnā*, for *jōtnā*, to yoke.

The curious change of *r* to *ṛ* in *maṛḍ*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hērnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *hānā*, for *hārnā*, to be defeated. It may be noted that in Sindhī the word for "man" is also *maṛḍ*.

In just the same way *l* is dropped before another consonant, as in *bōtā*, for *bōltā*, I am saying.

In the Pisācha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūī* or *kūrī*, a girl; *kōā* (for *kōṛā*), a boy; *dzōī* (for *jōṛī*), with. So, the word *gīh*, a house, represents the Sanskrit *griha*, in



which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēli*, having been found. In the word *tlāz*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghīt*, a song, and *ghēṇā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā form of the Piśācha languages, in the word *ghadā*, an ass.<sup>1</sup>

In the Piśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgalī word for 'sister' is *sus*, in Shinā it is *sah*, and in Pashai it is *sāi*. Similarly, in Paṅgwālī the word for 'buffalo' is not *bhaīs*, but *bhaī*.

**NOUNS.**—The declension of nouns presents some variations from Standard Chamčālī.

Masculine *tadbhava* nouns in *ā* like *ghōṛā*, a horse, can also end in *ū*, so that we have *chhēlū*, a kid; *bakrū*, a he-goat; *aṇḍhērū*, an egg; *attrū*, so many; *mānā* or *mānū*, to strike; *dittā* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōṛē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōṛē*. Thus, *ghōṛē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gīh*, a house, *gīhē*, by a house or houses, of a house or houses, or in a house or houses.<sup>2</sup> Nouns like *ghōṛā* drop the *ā* before adding the *ē*, so that we get *ghōṛē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *ī* do not otherwise change, but those ending in a consonant add *ī* in every case except the genitive, and the nominative singular. Thus *kūī*, a girl or girls; *kūī* or *kūiā*, of a girl or girls; oblique singular and plural, *kūī*; *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōṛā*. Thus, *mē ēttī barē-tē tēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are :—

Accusative-Dative. *dī*, *jē*, to; *dōstī*, for.

Ablative. *kanā*, *kīā*, from; *kē*, *kanē*, with, together with; *lāī*, with, by means of.

Locative. *bichch*, in; *puṭṭh*, on; *antar*, in.

<sup>1</sup> Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *gadhā*).

<sup>2</sup> The genitive termination was originally *rē*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōkārē gī gā*, he went to the house of a banker; and *mē bau* (for *baue*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gīhē*, and again we have *jēthā kōā bāg* (for *bāgē*) *thyā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāl bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kiā* and *aū* (nominative) *pāp kiā* for 'I did sin,' and we have *maṭhar kōā* (for *kōē*) *apū māl ikitṭh kī*, the younger son collected his property.

**Adjectives** follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddī-kiā lammā*, taller than the sister; *sabī-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

**Pronouns.**—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē, māi.</i>	<i>tē, tai.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē, mān.</i>	<i>tē, tān.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēn.</i>	<i>tūh, tāhn.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, as.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, asē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unkh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inkēā.</i>	<i>unkēā.</i>

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ēsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē</i> .	<i>sē</i> .
Ag.	<i>jīnī, jēnī, jēn</i> .	<i>tēnī, tēn</i> .
Obl.	<i>jis</i> .	<i>tēs</i> .
Gen.	<i>jisē</i> .	<i>tēsē</i> .
Plur.		
Nom.	<i>jē</i> .	<i>sē</i> .
Ag.	<i>jīnh, jīnhī</i> .	<i>tēnh, tēnhī</i> .
Obl.	<i>jīn</i> .	<i>tēn</i> .
Gen.	<i>jīnkēā</i> .	<i>tēnkēā</i> .

The **Interrogative Pronouns** are *kas*, who ? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on ; and *kī*, what ? obl. sing. *kīś*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever ; *jē kichchh*, whatever.

### VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī* ; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. Shiṇā (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahī*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

### B.—The Active Verb.

The **Infinitive** is formed by adding *nā* or *nū* to the root. Thus, *biśnā* or *biśnū*, to sit. If the root ends in *r* or *n*, the *nā* or *nū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *śuṇnā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārnā* or *mārnū*, or, more usually, *mānā* or *mānū*, to strike ; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *biśaṇ*, to sit; *māraṇ*, to strike; *karaṇ*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus :—

*sē maraṇ* (for *maran*) *lagā*, he began to die (of hunger).

*badhē karaṇ* (for *karan*) *lagē*, they began to do rejoicing.

*tēnī sūr chāraṇ bidhā*, he sent (him) to feed swine.

Note the two verbs *īṇā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *biśtā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle.

Thus :—

<i>bhūṇā</i> , to become.	pres. part. <i>bhūtā</i> .
<i>īṇā</i> , to come.	„ „ <i>ītā</i> .
<i>ghēṇā</i> , to go.	„ „ <i>ghētā</i> .
<i>dēṇā</i> , to give.	„ „ <i>dētā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nētā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāū*, eaten; *pīū*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṇā</i> , to become.	past part. <i>bhūā</i> or <i>bhōā</i> .
<i>īṇā</i> , to come.	„ „ <i>ā</i> or <i>āū</i> .
<i>ghēṇā</i> , to go.	„ „ <i>gā</i> , pl. <i>gōē</i> , f. <i>gēi</i> .
<i>maṇā</i> , to die.	„ „ <i>mō</i> ( <i>mōē</i> , <i>mōi</i> ).
<i>dēṇā</i> , to give.	„ „ <i>dittā</i> .
<i>nēṇā</i> , to take.	„ „ <i>nūā</i> (also <i>nūū</i> ).
<i>kanā</i> , to do.	„ „ <i>kiā</i> (also <i>kīū</i> ).
<i>bujṇā</i> , to know.	„ „ <i>buddhā</i> .
<i>biśṇā</i> , to sit.	„ „ <i>biṭṭhā</i> .

Once or twice we come across Standard Chamṛālī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamṛālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, *ā*, come, makes *yōr* or *yōrā*.

*gā*, gone, „ *gayōr*(*ā*).

*dittā*, given, „ *dītōr*(*ā*).

*biṭṭhā*, seated, „ *biṭhōrā*.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *bāṇṭī dēṇā*, to divide out ; *ghinī ghēṇā*, to take away.

The verb *īṇā*, to come, is irregular, making *yaī-kaī*, having come.

The **Noun of Agency** is formed by changing the *ṇā* (or *nā*) of the infinitive to *nēwālā* (or *nēwālā*). Thus :—

*biśṇā*, to sit ; *biśṇēwālā*, one who sits or is about to sit.

*mānā*, to strike ; *mānēwālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *biś*, sit there ; *biśā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

*bhūṇā*, to become.

*īṇā*, to come.

*ghēṇā*, to go.

Imper. 2 sing.

*bhō*.

*āī*.

*gā* or *ghē*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōā*, I may be, and *kuṭṭā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōū*, and *kuṭṭū* may also be used, though Mr. Bailey (*biśū*, I shall sit) and the Parable (*khāū*, I will eat) employ this form for the future. In the Parable *khāū* may equally well be translated 'I may eat.' In Kāshmirī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *aū biśtā*, I sit, or am sitting, feminine *aū biśtī*, and so for all persons of the singular. The plural is *ās biśtē* (fem. *biśtī*), we sit or are sitting. Similarly *aū mātā*, I strike, or am striking ; *aū bōtā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth* ; fem. sing. and plur. *tith*). It does not change for person. Thus, *aū biśtath*, I was sitting ; *ās biśtēth*, we were sitting ; *sē biśtith*, she was sitting, or they (fem.) were sitting. Similarly *aū mātath*, I was striking, and so on.

The **Future** is formed by adding *al* to the root. Thus, *biśal*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *biśēl*, and the feminine for both numbers is *biśil*. Similarly from *mānā*, to strike, *māral*, *mārēl*, *mārīl*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṇā*, to go, we have *ghēl* ; from *khāṇā*, to drink, *khāl* ; from *dēṇā*, to give, *dēl* ; and from *nēṇū*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

*bhūṇā*, to become, future *bhōl*.

*īṇā*, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēṭa*, I will go (properly, I am going), and *bōtā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāṇ*, I will eat, and Mr. Bailey gives *biśā*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aṅ biśā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *biśath*, (if) I had sat, etc. We have an example of it in the Parable, *aṅ katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamēālī and Hindī. Thus :—

*aṅ biṭṭhā*, I sat.

*mē mārā*, I struck him.

*aṅ biṭṭhā sā*, I have sat.

*mē mārā sā*, I have struck him.

*aṅ biṭṭhā thiyā*, I had sat.

*mē mārā thiyā*, I had struck him.

The participles and the auxiliary verbs (including *sā*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aṅ pāp kiā* for ‘I committed sin.’

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāz*, (thou) preparedst a feast, and also *tē baṅ* (for *baṅē*) *dhām lāū-sī*, thy father has prepared a feast, in which not only is the nominative *baṅ* used instead of the agent *baṅē*, but also we have *lāū*, when we should expect *lāz*, although the *sī* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

*aṅ mārā ghēṭā*, I am being struck.

*aṅ mārā ghēl*, I shall be struck.

*aṅ mārā gā*, I was struck.

**Causal Verbs** call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey’s work :—

*khāṇā*, to eat.

*khalāṇā*, to give to eat.

*pīṇā*, to drink.

*piwāṇā*, to give to drink.

*śuṇṇā*, to hear.

*śuṇāṇā*, to cause to hear.

*charṇā*, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[ No. 7.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṄGWĀLĪ DIALECT.

(STATE, CHAMBA.)

૬૯૪ ૫૩ મેં જોઈ છે । ૧૦૩ જોઈ જયું  
 ૫૩ ૩૬ ૩૬ ૩૬ ૫૩ જોઈ જોઈ જોઈ  
 જોઈ મેં । ૩૬ જયું જોઈ જોઈ જોઈ ।  
 જોઈ જોઈ ૫૩ ૧૦૩ જોઈ જયું જોઈ જોઈ  
 જોઈ જોઈ ૫૩ જોઈ જોઈ જોઈ ।  
 જોઈ જયું જોઈ જોઈ જોઈ જોઈ । ૩૬ જોઈ  
 જોઈ જોઈ ૩૬ જોઈ જોઈ જોઈ જોઈ  
 જોઈ ૩૬ જોઈ જોઈ જોઈ જોઈ । ૩૬  
 જોઈ જોઈ જોઈ જોઈ જોઈ જોઈ જોઈ  
 જોઈ જોઈ જોઈ જોઈ જોઈ જોઈ જોઈ

ਧੈਲੇ ਮੈਂ ਦਓ ਗੀ ਆਤੇ ਆਮੇ ਤਰੇ । ਤਰੇ  
 ਖੜੇ ਤੇ ਮਾਤੀ ਹੋਈ ਤਰੀ ਤੇਂ ਦਓ ਮੁਖ  
 ਮਾਤ ਲਗ । ਦਓ ਧਾਪੁੰ ਦਓ ਤੇ ਸਲੀ  
 ਘੋੜ ਤੇਂ ਤੇਮੇ ਤੇ ਧੋੜ ਤੇ ਦਓਯ ਮੈਂ ਸੁਮੇ  
 ਪਪ ਮਿਯ ਧਤੇ ਤੰਦੀਪਪ ਮਿਯ । ਧਧ ਤੇਂ  
 ਆਯ ਤੁਝੇ ਤੇਂ ਮੈਂ ਨੂੰ ਰੋੜ । ਤਿਓਂ ਤੇਂ ਆਮੇ  
 ਤਰੇ ਤਿਓਂ ਮੈਂ ਦੀ ਰਖ । ਤੇਂ ਖੜੇ ਤੇਂ ਆਮੇ  
 ਧਾਪੁੰ ਦਓ ਤਰੇ ਤੇਂ ਮੈਂ । ਤੇਂ ਤੇਂ ਮੁਖ ਸੁ ਮੈਂ  
 ਆਮੇ ਆਮੇ ਦਓ ਤੇਂ ਮਰੇ ਲਗੀ ਆਮੇ ਤੇਂ ਮੈਂ  
 ਮਿਤੀ ਗਲ ਮੈਂ ਮੈਂ ਮੈਂ ਮਿਤੀ ।

ਆਯ ਧੈਲੇ ਤੇ ਦਓਯ ਧਧੇ ਸੁਮੇ ਦੀ  
 ਪਪ ਮਿਯ ਤੇਂ ਤੇਂ ਦੀ ਪਪਮਿਯ । ਤੇਂ ਤੇਂ  
 ਆਯ ਧਧੇ ਮਿਯੇ ਦਧੇ । ਦਧੇ ਧਾਪੁੰ ਆਮੇ  
 ਤੇਂ ਧੈਲੇ ਧਾਪੇ ਧਾਪੇ ਲਿਖਤੇ ਆਮੇ



ਘਿਰੁ ਤੰ ਤਸਾ ਤੇ ਲੁਧੁ । ਤਬੇ ਯੰਗੁਰੀ  
 ਲੁਧੁ ਧੁਰੇ ਤੁਰੇ ਲੁਧੁ । ਤੰ ਧਰੀ ਰੁਮ  
 ਕ ਤੰ ਧਰੇ ਯੁਧੁ ਪੁਧੁ ੨੩ ਜੇ ਯੁਧੁ  
 ਜੇ ਧੁ ਜੇ ਤਿਤੁਰੁ ਤੁਰੇ ਧੁ ਜੇ  
 ਜੇਰੇ ਰੁ । ਤੁਰੇ ਧਰੇ ਯੁਧੁ ਲਗੇ ॥

ਜੇਰੇ ਯੁਧੁ ਧੁਰੇ ਧੁ । ਜੇਰੇ ਗੀਤ  
 ਜੇਰੇ ਰੁ ਤੁਰੇ ਯੁਧੁ ਯੁਧੁ ਰੁਧੁ ਰੁਧੁ ।  
 ਤੁਰੇ ਰੁ ਯੁਧੁ ਰੁ ਤੁਰੇ ਪੁਧੁ ਲਗੇ  
 ੨੩ ਜੇ ਤੁਰੇ ਰੁ । ਤੁਰੇ ਤੁਰੇ ਰੁ  
 ਰੁ ਤੁਰੇ ਰੁਧੁ ਰੁ ਤੁਰੇ ਰੁ  
 ਰੁ ਰੁਧੁ ਰੁ ਜੇ ਰੁ  
 ਰੁ ਧੁਰੇ ਪੁਧੁ । ਤੁਰੇ ਰੁ ਰੁਧੁ  
 ਰੁ ਤੁਰੇ ਰੁ ਰੁ ਰੁ । ਤੁਰੇ  
 ਰੁ ਰੁਧੁ ਰੁ ਰੁ

ਬੁਥੁ ਲਗ । ਯਪੁੰ ਧੰਤਿ ਤੇ ਧੰਲੁ  
 ਲਾਗੁ ਤੇ ਮੈਂ ੨੩ੀ ਧੰਤਿ ਤੇ ਏਤਲੁ ਆੀ  
 ਤੇ ਧੰਮ ਆਯੋਂ ਧੰਤੁ ਨ ਤੇਯੋਂ ਤੇ ਮੈਂ ਤੇ  
 ਆਯੋਂ ਤੇ ਧੰਮਿਤੁ ਆੀ ਧੰਤਿ ਯਪੁੰ  
 ਧੰਤੁਯੋਂ ਆਯੋਂ ਮੈਂ ਆਯੋਂ । ਮੈਂ ਤੇ  
 ਆਯੋਂ ਧੰਤਿ ਤੇ ਮਲੁ ਮੈਂ  
 ਮਲੁ ਆਯੋਂ ਤੇ ਆਯੋਂ ਮੈਂ  
 ਲੋ । ਤੇਯੋਂ ਤੇ ਧੰਲੁ ਤੇ ਆਯੋਂ  
 ਤੇ ਮੈਂ ਮੈਂ ਆਯੋਂ । ਤੇ ਮੈਂ ਆਯੋਂ  
 ਧੰਤੁ ਮੈਂ ਮਲੁ ਤੇ ਧੰਤੁ । ਤੇ  
 ਧੰਤੁ ਧੰਤੁ ਧੰਤੁ ਆਯੋਂ ਤੇ ਧੰਤੁ ਧੰਤੁ  
 ਤੇ ਧੰਤੁ ਆਯੋਂ ਤੇ ਧੰਤੁ ਮੈਂ  
 ਧੰਤੁ ਮੈਂ ਤੇ ਤੇ ਧੰਤੁ ਮੈਂ  
 ਮੈਂ ॥

[ No. 7.]

## INDO-ARYAN FAMILY.\*

## CENTRAL GROUP.

## WESTERN PAHĀRĪ (CHAMEĀLĪ).

PAṆGWĀLĪ DIALECT.

(STATE, CHAMBA.)

## TRANSLITERATION AND TRANSLATION.

Ik baũ dō kōā thē. Maṭhar kōā apũ baũ-jē  
 (Of) one father two sons were. The-younger son his-own father-to  
 bōlū, 'hē bauā, mē ghar-bārī hēsā kēhri-dē.' Taũ  
 said, 'O father, my property(-of) share having-divided-give.' Then  
 apũ ghar-bārī bāṇṭi-ditti. Thōrhē dhiārē patyōr maṭhar  
 his-own property was-divided-out. A-few days after (by-)the-younger  
 kōā apũ māl ikitṭh kī, phiri dūr-mulkhē naṣi-gā.  
 son his-own property together was-made, again in-a-far-country ran-away.  
 Phiri apũ māl jarōṭi nuāi-chhāi. Jaũ sabh  
 Again his-own property (in-)debauchery was-squandered. When all  
 nuāi-baṭi, taũ tēs-mulkhē kāl bhōi-gā; taũ sē  
 was-squandered-completely, then in-that-country a-famine became; then he  
 ḍhukhā maraṇ lagā. Taũ sahōkāre gī gā; tēni apũ  
 hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own  
 bāg sūr chāraṇ bidhā. Tēni apũ-manē kī,  
 field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,  
 'jē sākrē sūr khātē inī-bichā aũ bi khāũ.' Taũ  
 'what husks the-swine eat those-from-among I too will-eat.' Then  
 kōi nā dētā. Jaũ tēsē dhyān ā, unī bōlū,  
 any-one not gives. When his thought came, by-him it-was-said,  
 'mē-bau gī kattē kamē hanē; tēnē khāṇ-jē matī  
 'my-father in-house how-many labourers are; to-them eating-for much  
 rōṭi hanī, tã aũ ḍhukhā maraṇ lagā. Aũ apũ baũ-jē  
 bread is, and I hungry to-die began. I my-own father-to  
 chalī-ghētā, tã tēs-jē bōtā, "hē bauā, mē surgē pāp  
 am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin  
 kiā atē tē bi pāp kiā; ab tē kōā bhūṇē  
 was-committed and thy even sin was-committed; now thy son to-be  
 jōgā nā rehā; jiũ hōr kāmē hanē, tiũ mō bi rakkh."'  
 worthy not I-remained; as other labourers are, so me too keep."'  
 Taũ kharā bhōi-kāi apũ baũ ḍakhē-jē gā. Taũ-tā  
 Then erect become-having his-own father direction-to he-went Still

dūr thyā, sē kâi-kâi baũ-jē dāh lagi-kâi bhōi ;  
*far he-was, him seen-having father-to compassion begun-having became ;*  
 dōur ditti, gaḷ kyāri kī. phāchi ditti.  
*running was-given, (on-)neck embracing was-made, kisses were-given.*

Kōā bōlū, 'hē bauā, aũ (for mē) surgā bī pāp kiā  
*The-son said, 'O father, by-me (of-)heaven even sin was-committed*  
 tã tē bī pāp kiā, tã tē kōā aũ kiū baṇū ?'  
*and thy even sin was-committed, and thy son I how may-be-made ?'*

Baũ apũ kāmē-jē bōlū, 'kharē kharē  
*The-father his-own labourer-to said, 'good good*  
 likrē kaḍḍhī-ghinā, tã tēs-jē luā ; hatthē aṅṅṭhī  
*clothes bring-ye-forth, and him-to put-ye-on ; on-hand a-ring*  
 luā, khūrē juṭē luā, tã baḍḍī dhām lā, tã badhē  
*put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness*  
 karā, yukā ēh mē kōā mō-thyā, sē jintā sā : hērau-thyā, sē  
*make-ye, because this my son dead-was, he living is ; lost-was, he*  
 mēi-gā.' Taũ badhē karan lagē.  
*found-went.' Then merriments to-make they-began.*

Jēthā kōā bāg thyā. Jōũ gihē nīr ā,  
*The-elder son (in-)the-field was. When of-the-house near he-came,*  
 taũ ghīt ḍhēsṛū rōwā śunā. Taũ ik kāmā bhyā ;  
*then, singing dancing noise was-heard. Then one labourer was-called ;*  
 tēs puchchban . lagā, 'ēh kī bhō-sū ?' Unī tas-jē  
*him to-ask he-began, 'this what becoming-is ?' By-him him-to*  
 bōlū, 'tē bhāi āũ-sā, tã tē baũ dhām  
*it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast*  
 lāũ-sī, kī sē rāj-bāj pujjēā.' Taũ sē chakhlē-ā ; tã  
*prepared-is, that he safe-sound arrived.' Then he angry-came ; then*  
 antar nā gā. Taũ baũ bēhar āi-kāi thuthan  
*inside not he-went. Then the-father outside come-having to-conciliate*  
 lagā. Apũ baũ-jē bōlan lagā, 'hēr, mē ētti barē  
*began. His-own father-to to-say he-began, 'see, by-me so-many years*  
 tē tēhal kī, tē bōk-kiā bāhar nā bhōā ; tē mō-jē  
*thy service was-done, thy sayings-from out not I-became ; by-thee me-to*  
 ik chhēlū bī nā dittū kī aũ apũ bachhbhēi-kanē  
*one kid even not was-given that I my-own friends-with*  
 mōj katath. Jōũ tē kōā ā, jēn tē  
*happiness might-have-made. When thy son came, by-whom thy*  
 māl jarōṭi-mē guāi-chhāi, taũ tasī-dōstī dhām lāi.  
*property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'*

Unī      us-jē      bōlū,      ‘ hē   kōā,      tū      rōj      mō-kē      asā ;  
*By-him   him-to   it-was-said,   ‘ O   son,   thou   daily (always)   me-with   art ;*  
      jē      mō-kē      asū,      sē      sabh      tē      asū ;      taū      asī      badhē      bī  
*whatever   me-with   is,   that   all   thine   is ;   then   we   happiness   also*  
      karan      tā      khusī      bī      bhūṇ      thiā,      kī      tē      bhāī  
*to-enjoy   and   happy   also   to-become   was (proper),   that   thy   younger-brother*  
      mō-thiā,      sē      jintā      sā ;      hīrau-thyā,      ab      mēi-gā.’  
*dead-was,   he   living   is ;   lost-was,   now   found-went.’*

# LIST OF STANDARD WORDS AND

English.	Chamṣālī.	Gādi or Bharmaurī.
1. One . . .	Ikk . . .	Ak . . .
2. Two . . .	Dō . . .	Dāi . . .
3. Three . . .	Trai . . .	Trāi . . .
4. Four . . .	Chaur . . .	Chaur, chōūr . . .
5. Five . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhi . . .	Chbiā . . .
7. Seven . . .	Satt . . .	Satt . . .
8. Eight . . .	Atṭh . . .	Atṭh . . .
9. Nine . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Dakh . . .
11. Twenty . . .	Bih . . .	Bih, bihi . . .
12. Fifty . . .	Pañjāh . . .	Pañjāh . . .
13. Hundred . . .	Sau . . .	Khau . . .
14. I . . .	Haũ . . .	Aũ, mũ, ãũ . . .
15. Of me . . .	Mērā . . .	Mērā . . .
16. Mine . . .	Mērā . . .	Mērā . . .
17. We . . .	Asī . . .	Assē, assũ . . .
18. Of us . . .	Hamārā . . .	Indhā . . .
19. Our . . .	Hamārā . . .	Indhā . . .
20. Thou . . .	Tā . . .	Tā . . .
21. Of thee . . .	Tērā . . .	Tērā . . .
22. Thine . . .	Tērā . . .	Tērā . . .
23. You . . .	Tusi . . .	Tussē, tussã . . .
24. Of you . . .	Tumhārā . . .	Tundhā . . .
25. Your . . .	Tumhārā . . .	Tundhā . . .

# PHRASES IN THE CHAMĒĀLĪ DIALECTS.

Churāhī.	Paṅgwālī.	English.
Ak, ikk . . . .	Yak, ik . . . .	1. One.
Dō. dōt . . . .	Dñī, dō . . . .	2. Two.
Trē. trāi . . . .	Tlāi . . . .	3. Three.
Chōūr . . . .	Chaur . . . .	4. Four.
Pañj . . . .	Pañj . . . .	5. Five.
Chhē, chhā . . . .	Chhēā, chhē . . . .	6. Six.
Satt . . . .	Satt . . . .	7. Seven.
Atṭh . . . .	Atṭh . . . .	8. Eight.
Naō . . . .	Naō . . . .	9. Nine.
Daś . . . .	Daś . . . .	10. Ten.
Bih . . . .	Bih . . . .	11. Twenty.
Pañjāh . . . .	Pañjāh . . . .	12. Fifty.
Śo . . . .	Sao . . . .	13. Hundred.
Aũ . . . .	Aũ . . . .	14. I.
Minḍā . . . .	Mē, mā̃ . . . .	15. Of me.
Minḍā . . . .	Mē, mā̃ . . . .	16. Mine.
Ahē . . . .	As, ās . . . .	17. We.
Asērā . . . .	Hē . . . .	18. Of us.
Asērā . . . .	Hē . . . .	19. Our.
Tū . . . .	Tñ . . . .	20. Thou
Tinḍā . . . .	Tē, tā̃ . . . .	21. Of thee.
Tinḍā . . . .	Tē, tā̃ . . . .	22. Thine.
Tōhē, tūē . . . .	Tus, tūh . . . .	23. You.
Tuhārā, tuārā . . . .	Tūh . . . .	24. Of you.
Tuhārā, tuārā . . . .	Tūh . . . .	25. Your.

English.	Chamṣālī.	Gādī or Bharmaurī.
26. He . . .	Ō, sē . . .	Ōh, uh, sō . . .
27. Of him . . .	Usē-rā . . .	Usērā . . .
28. His . . .	Usē-rā . . .	Usērā . . .
29. They . . .	Ō, sē . . .	Ōh, sō . . .
30. Of them . . .	Unhē-rā . . .	Unhērā, unhārā, ūārā . . .
31. Their . . .	Unhē-rā . . .	Unhērā, unhārā, ūārā . . .
32. Hand . . .	Hatth . . .	Hatth . . .
33. Foot . . .	Pair . . .	Parā . . .
34. Nose . . .	Nakk . . .	Nakk . . .
35. Eye . . .	Hākh . . .	Hākkhri, hākhar . . .
36. Mouth . . .	Mūh . . .	Mūh . . .
37. Tooth . . .	Dand . . .	Dand . . .
38. Ear . . .	Kann . . .	Kann . . .
39. Hair . . .	Bāl . . .	<del>Kharā</del> . . .
40. Head . . .	Sar . . .	Śir . . .
41. Tongue . . .	Jibbh . . .	Jibbh . . .
42. Belly . . .	Pēt . . .	Pēt . . .
43. Back . . .	Pitth . . .	Pitth . . .
44. Iron . . .	Lohā . . .	Lohā . . .
45. Gold . . .	Sunnā . . .	Sunnā . . .
46. Silver . . .	Chāndī . . .	Chāndī . . .
47. Father . . .	Bab, babb . . .	Bab . . .
48. Mother . . .	Mā . . .	Mā, iji, ijai . . .
49. Brother . . .	Bhāi . . .	Bhāi . . .
50. Sister . . .	Bhēp, baihp . . .	Bhēp . . .
51. Man . . .	Māhpū, ādmī . . .	Māhpū . . .
52. Woman . . .	Trimat . . .	Trimat . . .



Churāhi.	Paṅgwāli.	English.
Ō . . . . .	Sē, ōh . . . . .	26. He.
Usērā . . . . .	Ēsā . . . . .	27. Of him.
Usērā . . . . .	Ēsā . . . . .	28. His.
Ō . . . . .	Un . . . . .	29. They.
Unhērā . . . . .	Un-kēā . . . . .	30. Of them.
Unhērā . . . . .	Un-kēā . . . . .	31. Their.
Hatth, hatt . . . . .	Hatth . . . . .	32. Hand.
Paṛ, pēṛ . . . . .	Khūr, khūr . . . . .	33. Foot.
Nak . . . . .	Nak, nakh . . . . .	34. Nose.
Ṭir, ākhrī . . . . .	Ṭir . . . . .	35. Eye.
Mūh . . . . .	Āsi . . . . .	36. Mouth.
Dant . . . . .	Dant, dand . . . . .	37. Tooth.
Kann . . . . .	Kann . . . . .	38. Ear.
Kēs, śirūāl . . . . .	Kēs . . . . .	39. Hair.
Śir . . . . .	Magar, kupāl . . . . .	40. Head.
Jibh . . . . .	Jibh . . . . .	41. Tongue.
Paṭ . . . . .	Pēṭ . . . . .	42. Belly.
Piṭṭh . . . . .	Piṭṭh . . . . .	43. Back.
Lōhā . . . . .	Lōhā . . . . .	44. Iron.
Sunnā . . . . .	Sunnā . . . . .	45. Gold.
Chāḍi . . . . .	Ruppā . . . . .	46. Silver.
Babb, bābb . . . . .	Bau, babb, baū . . . . .	47. Father.
Yāhē, mā . . . . .	Ī, ijjī . . . . .	48. Mother.
Bhāi, bhān . . . . .	Bhān (elder), bhān (younger). . . . .	49. Brother.
Bhīn (younger) . . . . .	Daddi, dēddi (elder), bhain (younger). . . . .	50. Sister.
Mēhṇ, maṛḍ . . . . .	Mahṇ, māhṇ, maṛd . . . . .	51. Man.
Trīmat . . . . .	Jhalāṇ, jēhāṇ . . . . .	52. Woman.

English.	Chamṣālī.	Gādi or Bharmaurī.
53. Wife . . .	Lāṛī . . .	Lāṛī, nabi, bēṭaṛī . . .
54. Child . . .	Bachchā, jāgat, kuṛī ( <i>a girl</i> )	Nikkā, bachchā . . .
55. Son . . .	Putr, puttar . . .	Putr . . .
56. Daughter . . .	Dhiñ . . .	Dhiñ . . .
57. Slave . . .	Kammā . . .	Kāmā . . .
58. Cultivator . . .	Karsān . . .	Karsān . . .
59. Shepherd . . .	Puhāl, puhālū . . .	Pāhl, puhāl . . .
60. God . . .	Parmēsūr . . .	Pramēsūr . . .
61. Devil . . .	Bhūt, pasāch . . .	Rākis, bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj, dhyārā . . .
63. Moon . . .	Chandramā . . .	Chandarmā . . .
64. Star . . .	Tārā . . .	Tārū . . .
65. Fire . . .	Agg . . .	Āg . . .
66. Water . . .	Pāṇī . . .	Pāṇī . . .
67. House . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttā . . .	Kutr, kutār . . .
71. Cat . . .	Billī . . .	Billi, bilāṛī . . .
72. Cock . . .	Kukkaṛ . . .	Kukaṛ . . .
73. Duck . . .	Batak . . .	Batak . . .
74. Ass . . .	Khōtā, gadhā . . .	Khōtā, gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chirī, chirū . . .	Chirī . . .
77. Go . . .	Jā . . .	Gāh . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Baih . . .	Bēkh . . .

Churāhi.	Paṅgwāli.	English.
Jō . . . . .	Jōli, dzōli . . . . .	53. Wife.
Bachchā . . . . .	Bachchā . . . . .	54. Child.
Puttar . . . . .	Kōā . . . . .	55. Son.
Dhiū, dhēū . . . . .	Kūi, kuṛi . . . . .	56. Daughter.
Kāmā . . . . .	Kamā, kāmā . . . . .	57. Slave.
Kirśān . . . . .	Jimdār . . . . .	58. Cultivator.
Puāl . . . . .	Puhāl . . . . .	59. Shepherd.
Parmēsūr . . . . .	Pramēsūr . . . . .	60. God.
Bhūt . . . . .	Bhūt . . . . .	61. Devil.
Sūrj, dih . . . . .	Dēs . . . . .	62. Sun.
Chandramā, śukli . . . . .	Jōsan . . . . .	63. Moon.
Tārā . . . . .	Tārā . . . . .	64. Star.
Agg . . . . .	Ag . . . . .	65. Fire.
Pāṇi . . . . .	Pāṇi . . . . .	66. Water.
Ghar . . . . .	Gīh, gī . . . . .	67. House.
Ghōṛā . . . . .	Ghōṛā . . . . .	68. Horse.
Gā . . . . .	Gōrā, gā . . . . .	69. Cow.
Kuttā . . . . .	Kuttar . . . . .	70. Dog.
Billi, bērali . . . . .	Balā, balār . . . . .	71. Cat.
Kukkhar . . . . .	Kukkar . . . . .	72. Cock.
Batak . . . . .	Batak . . . . .	73. Duck.
Khōtā, gadhā . . . . .	Khōtā, gadhā . . . . .	74. Ass.
Ūṭ . . . . .	Ūṭ . . . . .	75. Camel.
Chiri, pākhrū . . . . .	Charī, pakhrū . . . . .	76. Bird.
Gāh . . . . .	Gā . . . . .	77. Go.
Khā . . . . .	Khā . . . . .	78. Eat.
Bēs . . . . .	Biś . . . . .	79. Sit.

English.	Chamṣālī.	Gādī or Bharmaurī.
80. Come . . .	Ā, ( <i>inf.</i> ) īpā . . .	Āī . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khaṛā hō . . .	Khaṛā bhō . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Dor . . .	Daur . . .
86. Up . . .	Uppar . . .	Upar . . .
87. Near . . .	Nērē, nīr . . .	Nērē . . .
88. Down . . .	Jhik . . .	Bunh . . .
89. Far . . .	Dūr . . .	Dūr . . .
90. Before . . .	Aggē . . .	Agūh . . .
91. Behind . . .	Pichchō . . .	Pichūh . . .
92. Who . . .	Kuṛ . . .	Kun . . .
93. What . . .	Kai . . .	Kiā, kyā . . .
94. Why . . .	Kiñjō . . .	Kajō . . .
95. And . . .	Hōr, atē . . .	Atē, hōr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .
98. Yes . . .	Hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hē . . .	Hāē . . .
101. A father . . .	Bab . . .	Bab . . .
102. Of a father . . .	Babbē-rā . . .	Babā-rā, babē-rā . . .
103. To a father . . .	Babbā-jō . . .	Babā-jō . . .
104. From a father . . .	Babbā-kachhā . . .	Babā-thaū . . .
105. Two fathers . . .	Dō babb . . .	Dūī bab . . .
106. Fathers . . .	Babb . . .	Bao . . .

Churāhi.	Paṅgwāli.	English.
Ā, āēh . . . .	Ai . . . .	80. Come.
Mār . . . .	Kuṭṭ . . . .	81. Beat.
Khaṛē uṭh . . . .	Khaṛā bhō . . . .	82. Stand.
Mar . . . .	Mar . . . .	83. Die.
Dē . . . .	Dē . . . .	84. Give.
Daur, khiḍē, naś . . . .	Dōr, naś . . . .	85. Run.
Upar, ubrē . . . .	Baḥh . . . .	86. Up.
Niṛ, lādhē . . . .	Niṛ . . . .	87. Near.
Hēth, iṇḍē . . . .	Bunh, ūṛē . . . .	88. Down.
Dūr . . . .	Dūr . . . .	89. Far.
Aggē, aggar, hāgrē, agrhē . . . .	Agar . . . .	90. Before.
Pichchū, pichchō . . . .	Patū, patā . . . .	91. Behind.
Kaṇū . . . .	Kaū . . . .	92. Who.
Kutū, kitū . . . .	Ki . . . .	93. What.
Kainī, kēinī . . . .	Kis . . . .	94. Why.
Hōr . . . .	Hōrā . . . .	95. And.
Par . . . .	Par . . . .	96. But.
Jē . . . .	Yiū . . . .	97. If.
Hā . . . .	Ā . . . .	98. Yes.
Nā . . . .	Nā . . . .	99. No.
Hāē . . . .	Haē . . . .	100. Alas.
Babb . . . .	Bau . . . .	101. A father.
Babbē-ra . . . .	Banē . . . .	102. Of a father.
Babbā-nī, babbē-nī . . . .	Bau-jē . . . .	103. To a father.
Babbā-kanā, babbē-kanā . . . .	Bau-kiā . . . .	104. From a father.
Dō babb . . . .	Dūi bau . . . .	105. Two fathers.
Babb . . . .	Bau . . . .	106. Fathers.

English.	Chamṣālī.	Gādi or Bharmaurī.
107. Of fathers . . .	Babbā-rā . . .	Babā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babā-thaũ . . .
110. A daughter . . .	Dhiñ . . .	Dhiñ, kuḷi . . .
111. Of a daughter . . .	Dhiñē-rā . . .	Dhiñā-rā, kuḷi-rā . . .
112. To a daughter . . .	Dhiñā-jō . . .	Dhiñā-jō, kuḷi-jō . . .
113. From a daughter . . .	Dhiñā-kachhā . . .	Dhiñā-thaũ, kuḷi-thaũ . . .
114. Two daughters . . .	Dō dhiñā . . .	Dñi dhiñā, dñi kuḷi . . .
115. Daughters . . .	Dhiñā . . .	Dhiñā, kuḷi . . .
116. Of daughters . . .	Dhiñā-rā . . .	Dhiñā-rā, kuḷi-rā . . .
117. To daughters . . .	Dhiñā-jō . . .	Dhiñā-jō, kuḷi-jō . . .
118. From daughters . . .	Dhiñā-kachhā . . .	Dhiñā-thaũ, kuḷi-thaũ . . .
119. A good man . . .	Bhalā ādmī . . .	Kharā māhṇū . . .
120. Of a good man . . .	Bhalē ādmī-rā . . .	Kharē māhṇū-rā . . .
121. To a good man . . .	Bhalē ādmī-jō . . .	Kharē māhṇū-jō . . .
122. From a good man . . .	Bhalē ādmī-kachhā . . .	Kharē māhṇū-thaũ . . .
123. Two good men . . .	Dō bhalē ādmī . . .	Dñi kharē māhṇū . . .
124. Good men . . .	Bhalē ādmī . . .	Kharē māhṇū . . .
125. Of good men . . .	Bhalē ādmīyā-rā . . .	Kharē māhṇū-rā . . .
126. To good men . . .	Bhalē ādmī-jō . . .	Kharē māhṇū-jō . . .
127. From good men . . .	Bhalē ādmī-kachhā . . .	Kharē māhṇū-thaũ . . .
128. A good woman . . .	Bhali trīmat . . .	Kharī trīmat . . .
129. A bad boy . . .	Burā jāgat . . .	Burā gabhrū . . .
130. Good women . . .	Bhali trīmatā . . .	Kharī trīmat . . .
131. A bad girl . . .	Burī kuḷi . . .	Burī kuḷi . . .
132. Good . . .	Bhalā, kharā . . .	Kharā, bhalā . . .
133. Better . . .	(Us-kachha) kharā . . .	Matā kharā . . .

Churāhi.	Paṅgwālī.	English.
Babbē-rā . . .	Bauē . . .	107. Of fathers.
Babbā-nī, babbē-nī .	Baū-jē . . .	108. To fathers.
Babbā-kanā, babbē-kanā .	Baū-kiā̃ . . .	109. From fathers.
Dhīrū . . .	Kūī . . .	110. A daughter.
Dhēñā-rā . . .	Kūī-ā . . .	111. Of a daughter.
Dhēñā-nī . . .	Kūī-jē . . .	112. To a daughter.
Dhēñā-kanā . . .	Kūī-kiā̃ . . .	113. From a daughter.
Dō dhēñē . . .	Dūī kūī . . .	114. Two daughters.
Dhēñē . . .	Kūī . . .	115. Daughters
Dhēñā-rā . . .	Kūīā . . .	116. Of daughters.
Dhēñā-nī . . .	Kūī-jē . . .	117. To daughters.
Dhēñā-kanā . . .	Kūī-kiā̃ . . .	118. From daughters.
Bhalā mēhṇū . . .	Bhalā māhṇū . . .	119. A good man.
Bhalē mēhṇū-rā . . .	Bhalē māhṇū-ā . . .	120. Of a good man.
Bhalē mēhṇū-nī . . .	Bhalē māhṇū-jē . . .	121. To a good man.
Bhalē mēhṇū-kanā . . .	Bhalē māhṇū-kiā̃ . . .	122. From a good man.
Dō bhalē mēhṇū . . .	Dūī bhalē māhṇū . . .	123. Two good men.
Bhalē mēhṇū . . .	Bhalē māhṇū . . .	124. Good men.
Bhalē mēhṇū-rā . . .	Bhalē māhṇū-ā . . .	125. Of good men.
Bhalē mēhṇū-nī . . .	Bhalē māhṇū-jē . . .	126. To good men.
Bhalē mēhṇū-kanā . . .	Bhalē māhṇū-kiā̃ . . .	127. From good men.
Bhalī trimat . . .	Bhalī jhalāṇū . . .	128. A good woman.
Burā gabhrū . . .	Burā kōā . . .	129. A bad boy.
Bhalī trimatē . . .	Bhalī jhalānū . . .	130. Good women.
Burī kuḷī . . .	Burī kūī . . .	131. A bad girl.
Bhalā, kharā . . .	Bhalā, khaiā . . .	132. Good.
(Ēs-kanā) kharā . . .	(Tēs-kiā̃) kharā . . .	133. Better

English.	Chamṣālī.	Gādi or Bharmaurī.
134. Best . . .	Sabhni-kachhā kharā . . .	Sabhi-thaũ kharā . . .
135. High . . .	Uchchā . . .	Uthrā . . .
136. Higher . . .	(Us-kachh) uchchā . . .	Matā uthrā . . .
137. Highest . . .	Sabhni-kachhā uchchā . . .	Sabhi-thaũ uthrā . . .
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .
141. Mares . . .	Ghōṛī . . .	Ghōṛī . . .
142. A bull . . .	Sānh . . .	Sānh . . .
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Sānh . . .	Sānh . . .
145. Cows . . .	Gāi . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kutr . . .
147. A bitch . . .	Kutti . . .	Kutri . . .
148. Dogs . . .	Kuttē . . .	Kutr . . .
149. Bitches . . .	Kutti . . .	Kutri . . .
150. A he-goat . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakri . . .	Bakri . . .
152. Goats . . .	Bakrē . . .	Bakrē . . .
153. A male deer . . .	Harāṇ . . .	Harāṇ . . .
154. A female deer . . .	Harṇī . . .	Harṇī . . .
155. Deer . . .	Harāṇ . . .	Harṇ . . .
156. I am . . .	Haũ hai . . .	Aũ hũ, hā . . .
157. Thou art . . .	Tū hai . . .	Tū haĩ, hā . . .
158. He is . . .	Ō hai . . .	Ōh hā . . .
159. We are . . .	Asi hin . . .	Assē hũ, han . . .
160. You are . . .	Tusi hin . . .	Tussē hin, han . . .



Churāhi.	Pāṅgwālī.	English.
Sabhnā-kanā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthṛū . . . . .	Uthēā . . . . .	135. High.
Ēs-kanā uthṛū . . .	(Tēs-kiā) uthēā . . .	136. Higher.
Śabhnā-kanā uthṛū . .	Sabī-kiā uthēā . . .	137. Highest.
Ghōṛā . . . . .	Ghōṛā . . . . .	138. A horse.
Ghōṛī . . . . .	Ghōṛī . . . . .	139. A mare.
Ghōṛē . . . . .	Ghōṛē . . . . .	140. Horses.
Ghōṛī . . . . .	Ghōṛī . . . . .	141. Mares.
Dānt . . . . .	Chūr . . . . .	142. A bull.
Gā . . . . .	Gōṛā . . . . .	143. A cow.
Dānt . . . . .	Chūr . . . . .	144. Bulls.
Gāī . . . . .	Gōṛē, chūrī . . . . .	145. Cows.
Kuttā . . . . .	Kuttar . . . . .	146. A dog.
Kuttī . . . . .	Kuttrī . . . . .	147. A bitch.
Kuttē . . . . .	Kuttrē . . . . .	148. Dogs.
Kuttī . . . . .	Kuttrī . . . . .	149. Bitches.
Bakrā . . . . .	Bakrā . . . . .	150. A he-goat.
Bakrī . . . . .	Bakrī . . . . .	151. A female goat.
Bakrē . . . . .	Bakrē . . . . .	152. Goats.
Haran . . . . .	Haraṇ . . . . .	153. A male deer.
Harnī . . . . .	Harnī . . . . .	154. A female deer.
Haran . . . . .	Haraṇ . . . . .	155. Deer.
Aū ā . . . . .	Aū asā, sā, as . . . .	156. I am.
Tū ā, ātē . . . . .	Tū asā, sā, as . . . .	157. Thou art.
Ō ā, ātē . . . . .	Sē asā, sā, as, ahi . . .	158. He is.
Ahē ātē . . . . .	As asē, sē, as . . . . .	159. We are.
Tuhē ātē . . . . .	Tus asē, sē, as . . . . .	160. You are.

English.	Chamṣālī.	Gādī or Bharmaurī.
161. They are . . .	Ō hin . . .	Ōh hin. han . . .
162. I was . . .	Hañ thiyā . . .	Añ thā . . .
163. Thou wast . . .	Tñ thiyā . . .	Tñ thā . . .
164. He was . . .	Ō thiyā . . .	Ōh thā . . .
165. We were . . .	Asi thiyē . . .	Assē thiē . . .
166. You were . . .	Tusi thiyē . . .	Tussē thiē . . .
167. They were . . .	Ō thiyē . . .	Ōh thiē . . .
168. Be . . .	Hō . . .	Bhō . . .
169. To be . . .	Hāpā . . .	Bhāpā . . .
170. Being . . .	Hundā . . .	Bhōudā . . .
171. Having been . . .	Hōi-karī . . .	Bhūchh-karī . . .
172. I may be . . .	Hañ hōā . . .	Añ bhuchhū . . .
173. I shall be . . .	Hañ hōlā . . .	Añ bhōlā, bhuchhūlā . . .
174. I should be . . .	Hañ hundā . . .	.....
175. Beat . . .	Mār . . .	Mār . . .
176. To beat . . .	Māpā . . .	Mānā . . .
177. Beating . . .	Mārdā . . .	Mārdā . . .
178. Having beaten . . .	Māi-karī . . .	Māi-karī . . .
179. I beat . . .	Hañ mārđā . . .	Añ mārđā, mārāndā, mārñū
180. Thou beatest . . .	Tñ mārđā . . .	Tñ mārđā, mārāndā, mārñē
181. He beats . . .	Ō mārđā . . .	Ōh mārđā, mārāndā . . .
182. We beat . . .	Asi mārđē . . .	Assē mārđē, mārāndē, mārñū.
183. You beat . . .	Tusi mārđē . . .	Tussē mārđē, mārāndē, mārñū
184. They beat . . .	Ō mārđē . . .	Ōh mārđē, mārāndē . . .
185. I beat ( <i>Past Tense</i> ) . . .	Mañ mārēā . . .	Māñ mārñ . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tañ mārēā . . .	Tañ mārñ . . .
187. He beat ( <i>Past Tense</i> ). . .	Unī mārēā . . .	Unī mārñ . . .

Churāhi.	Paṅgwāli.	English.
Ō ātē . . . .	Sē asē, sē, as, ahi . . . .	161. They are.
Aũ thēā . . . .	Aũ thyā . . . .	162. I was.
Tñ thēā . . . .	Tñ thyā . . . .	163. Thou wast.
Ō thēā . . . .	Sē thyā . . . .	164. He was.
Ahē thiē . . . .	As thyē . . . .	165. We were.
Tuhē thiē . . . .	Tus thyē . . . .	166. You were.
Ō thiē . . . .	Sē thyē . . . .	167. They were.
Bhō . . . .	Bhō . . . .	168. Be.
Bhōqū . . . .	Bhōqā . . . .	169. To be.
Bhundā, bhōntā . . . .	Bhūtā . . . .	170. Being.
Bhōi-kari . . . .	Bhōi-kari, bhōi-kai . . . .	171. Having been.
Aũ bhōā . . . .	Aũ bhōā . . . .	172. I may be.
Aũ bhōmā . . . .	Aũ bhōi . . . .	173. I shall be.
Aũ bhōntā, bhundā . . . .	Aũ bhūtā . . . .	174. I should be.
Mār . . . .	Kutt . . . .	175. Beat.
Mārnā, māqū . . . .	Kuṭṭnā . . . .	176. To beat.
Mārdā, mārta . . . .	Kuṭṭdā . . . .	177. Beating.
Māri-kari . . . .	Kuṭṭi-kai . . . .	178. Having beaten.
Aũ mārta, mārta ā, ā mārta . . . .	Aũ kuṭṭtā . . . .	179. I beat.
Tñ mārta, mārta ā, ā mārta . . . .	Tñ kuṭṭtā . . . .	180. Thou beatest.
Ō mārta, mārta ā, ā mārta . . . .	Sē kuṭṭtā . . . .	181. He beats.
Ahē mārte, mārtaṭe, āte mārte . . . .	As kuṭṭte . . . .	182. We beat.
Tuhē mārte, mārtaṭe, āte mārte . . . .	Tus kuṭṭte . . . .	183. You beat.
Ō mārte, mārtaṭe, āte mārte . . . .	Sē kuṭṭte . . . .	184. They beat.
Mĩ mārēā . . . .	Maĩ kuṭṭā . . . .	185. I beat ( <i>Past Tense</i> ).
Tĩ mārēā . . . .	Taĩ kuṭṭā . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Unĩ mārēā . . . .	Tēni kuṭṭā . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Chamṣāḷi.	Gādi or Bharmauri.
188. We beat ( <i>Past Tense</i> )	Asā mārēā . . .	Assē mārū . . .
189. You beat ( <i>Past Tense</i> )	Tusā mārēā . . .	Tussē mārū . . .
190. They beat ( <i>Past Tense</i> )	Unhā mārēā . . .	Ūiyē mārū . . .
191. I am beating . . .	Haū mārā hai . . .	Aū mārā-hū, mārāndā-hū
192. I was beating . . .	Haū mārā-thiyā . . .	Aū mārā-thū . . .
193. I had beaten . . .	Maī mārēā-thiyā . . .	Maī mārū-thū . . .
194. I may beat . . .	Haū mārā . . .	Aū mārā, mārū . . .
195. I shall beat . . .	Haū mārā . . .	Aū mārā, mārūlā . . .
196. Thou wilt beat . . .	Tū mārā . . .	Tū mārā . . .
197. He will beat . . .	Ō mārā . . .	Ōh mārā . . .
198. We shall beat . . .	Asī mārē . . .	Assē mārē, mārūlē . . .
199. You will beat . . .	Tusī mārē . . .	Tussē mārē . . .
200. They will beat . . .	Ō mārē . . .	Ōh mārē . . .
201. I should beat . . .	Haū mārā . . .	.....
202. I am beaten . . .	Haū mārēā jāndā-hai . . .	Aū mārāyā gāhndā . . .
203. I was beaten . . .	Haū mārēā jāndā-thiyā . . .	Aū mārāyā gāhndā-thū . . .
204. I shall be beaten . . .	Haū mārēā-jāllā . . .	Aū mārāyā gāhlā . . .
205. I go . . .	Haū jāndā . . .	Aū gāhndā, gāhnū . . .
206. Thou goest . . .	Tū jāndā . . .	Tū gāhndā . . .
207. He goes . . .	Ō jāndā . . .	Ōh gāhndā . . .
208. We go . . .	Asī jāndē . . .	Assē gāhndē . . .
209. You go . . .	Tusī jāndē . . .	Tussē gāhndē . . .
210. They go . . .	Ō jāndē . . .	Ōh gāhndē . . .
211. I went . . .	Haū gēā . . .	Aū gō, guchhū-rā . . .
212. Thou wentest . . .	Tū gēā . . .	Tū gō, guchhū-rā . . .
213. He went . . .	Ō gēā . . .	Ōh gō, guchhū-rā . . .
214. We went . . .	Asī gē . . .	Assē gē, guchhū-rō . . .

Churāhī.	Paṅgwālī.	English.
Ahē mārēā . . .	As kuṭṭā . . .	188. We beat ( <i>Past Tense</i> ).
Tuhē mārēā . . .	Tus kuṭṭā . . .	189. You beat ( <i>Past Tense</i> ).
Unā mārēā . . .	Tēnhī kuṭṭā . . .	190. They beat ( <i>Past Tense</i> ).
Aũ mārṭā-ā . . .	Aũ kuṭṭā asā . . .	191. I am beating.
Aũ mārṭā-thēā . . .	Aũ kuṭṭā thyā . . .	192. I was beating.
Mī mārēā-thēā . . .	Maī kuṭṭū-thyā . . .	193. I had beaten.
Aũ mārā . . .	Aũ kuṭṭā . . .	194. I may beat.
Aũ māmā . . .	Aũ kuṭṭāl . . .	195. I shall beat.
Tū mārēlā . . .	Tū kuṭṭāl . . .	196. Thou wilt beat.
Ō mārēlā . . .	Sē kuṭṭāl . . .	197. He will beat.
Ahē māmē . . .	As kuṭṭū . . .	198. We shall beat.
Tuhē mārēlē . . .	Tus kuṭṭel . . .	199. You will beat.
Ō mārēlē . . .	Sē kuṭṭel . . .	200. They will beat.
Aũ mārṭā, mātā . . .	Aũ kuṭṭdā . . .	201. I should beat.
Aũ mārēā-gāthā . . .	Aũ mārēā-ghēṭā . . .	202. I am beaten.
Aũ mārēā-gēā . . .	Aũ mārēā-gā . . .	203. I was beaten.
Aũ mārēā-gammhā . . .	Aũ mārēā-ghēl . . .	204. I shall be beaten.
Aũ gāthā . . .	Aũ ghēṭā . . .	205. I go.
Tū gāthā . . .	Tū ghēṭā . . .	206. Thou goest.
Ō gāthā . . .	Sē ghēṭā . . .	207. He goes.
Ahē gāthē . . .	As ghēṭē . . .	208. We go.
Tuhē gāthē . . .	Tus ghēṭē . . .	209. You go.
Ō gāthē . . .	Sē ghēṭē . . .	210. They go.
Aũ gēā . . .	Aũ gā . . .	211. I went.
Tū gēā . . .	Tū gā . . .	212. Thou wentest.
Ō gēā . . .	Sē gā . . .	213. He went.
Ahē gēē . . .	As gōē . . .	214. We went.

English.	Chamēālī.	Gādī or Bharmaurī.
215. You went . . .	Tusi gō . . .	Tussē gō, guchhū-rō .
216. They went . . .	Ō gē . . .	Ōh gō, guchhū-rō .
217. Go . . .	Jā . . .	Gāh . . .
218. Going . . .	Jāndā . . .	Gāhndā . . .
219. Gone . . .	giō-rā . . .	Gō, guchhūrā . . .
220. What is your name ? .	Tērā nā kai hai ? .	Tundhā nā kyā ? .
221. How old is this horse ?	Is ghōṛ-rī kitnī umar hai ?	Ēs ghōṛ-rī kōtī umar hā ?
222. How far is it from here to Kashmir ?	Idhā-kachhā Kasmīr kitnē dūr hai ?	Ethiā-thaū Kasmīr kōtrī dūr hā ?
223. How many sons are there in your father's house ?	Tumbhāē babbō-rō gharē kitnē puttār hin ?	Tērō babō-rō gharā-mā kōtrō putr hin ?
224. I have walked a long way to-day.	Ajj haū dūrā-tikar haṇḍēā	Ajj aū matō dūr haṇḍhū .
225. The son of my uncle is married to his sister.	Mērō chāchō-rō puttārē us-rī bhōṇ byāhī.	Mērō kakkā-rō putrō us-rī bhōṇī sōitō byāh karū.
226. In the house is the saddle of the white horse.	Hachchhō ghōṛ-rī kāthī gharē andar hai.	Hachchhō ghōṛ-rī kāthī gharā-mā hā.
227. Put the saddle upon his back.	Us-rī piṭṭhī uppar kāthī bāh.	Us-rī piṭṭhī-pai kāthī pā .
228. I have beaten his son with many stripes.	Maī us-rō puttrā-jō matā mārēā.	Us-rō gabhrū-jō maī matō kōṛē-sōitō mārū.
229. He is grazing cattle on the top of the hill.	Sē daṅgrā-jō dhār-rī chōṭī-par chāṭēā kardā hai.	Dhārā-rī chōṭī putṭhī gōṛū chārū-kardā-hā.
230. He is sitting on a horse under that tree.	Sē us rukkhē-rō hēṭh ghōṛ-par biṭhō-rā-hē.	Ōh us rukkhā talō ghōṛ-par biṭhū-rā hā.
231. His brother is taller than his sister.	Us-rā bhāī apnī bhōṇī-kachhā lamṃā hai.	Us-rā bhāī apnī bhōṇī-thaū lamṃā hā.
232. The price of that is two rupees and a half.	Iddhē-rā mul dhāī rupayyē hai.	Us-rā mul dhāī rupayyē hā.
233. My father lives in that small house.	Mērā bab us nikkē gharā andar raihudā-hai.	Mērā bab us lanhkṛō gharā-mā raihudā-hā.
234. Give this rupee to him	Us-jō ch rupayyā dō .	Ēh rupayyā us-jō dō .
235. Take those rupees from him.	Us-kachhā sē rupayyē lō .	Ōh rupayyā us-thaū lō .
236. Beat him well and bind him with ropes.	Us-jō juṭī mār. atō jōṛī kanē jakar.	Us-jō dabi-karī mār, atō jōṛē-sōitō bannh.
237. Draw water from the well.	Khūhā-kachhā pānī kaḍh .	Khūhō-thaū pānī kaḍh .
238. Walk before me .	Mērē aggē chal . . .	Mērī agūh chal . . .
239. Whose boy comes behind you ?	Kus-rā jāgat tērō pichchhō indā-hai ?	Tērō pichūh kasē-rā gabhrū hā chalū-rā ?
240. From whom did you buy that ?	Tāī sē kus-kachhā kharidēā ?	Tāī ōh kas-thaū kharidū-hā ?
241. From a shopkeeper of the village.	Grāē-rē ikk haṭwāṇiē-kachhā.	Girā-rē haṭwāṇiē-thaū .

Churāhī.	Paṅgwālī.	English.
Tuhē gēē . . .	Tus gōē . . .	215. You went.
Ō gēē . . .	Se gōē . . .	216. They went.
Gēā . . .	Gā . . .	217. Go.
Gāthā . . .	Ghētā . . .	218. Going.
Gēā . . .	Gā . . .	219. Gone.
Tiṇḍā nā kitū ā ? . .	Tē nā kī ? . . .	220. What is your name ?
Ēs ghōrē-rī kētrōrī numbar ā ?	Ēh ghōrā katt bahrā bhūā ?	221. How old is this horse ?
Idhā-kanā Kāsmīr kettrōrī dūr ā ?	Iṇiyā Kāsmīr kattūr dūr ahī ?	222. How far is it from here to Kashmir ?
Tiṇḍē-babbē-rē gharē kētrōrē puttār ātē ?	Tē bauṇ gih katt kōā asē ?	223. How many sons are there in your father's house ?
Ajj aūṇ harī dūr haṇṭhēā .	Ajj aūṇ dūr haṇṭhū . . .	224. I have walked a long way to-day.
Minḍē chachē-rē puttrē usē- rī bhīnī-kanē janēī kī.	Mē kakkē kōā usē daddī dzōī byāh.	225. The son of my uncle is married to his sister.
Gharē hachchhē ghōrē-rī kāṭhī ā.	Gihē antar hachchhē ghōrē kāṭhī asī.	226. In the house is the saddle of the white horse.
Usē-rī piṭṭhī-par kāṭhī bāh.	Asē piṭṭh-putṭh kāṭhī rakkh.	227. Put the saddle upon his back.
Mī tīsē-rē puttrā pran matī mār ditti.	Mē asā kōā matā kuṭṭā .	228. I have beaten his son with many stripes.
Ō dhārā-rī chōṭī prānī gōrū chātā-ā.	Ōh rōhī chōṭī putṭh gōrū chātā lagōrā asā.	229. He is grazing cattle on the top of the hill.
Sē us būṭṭē hēṭṭh ghōrē prānī bēṭhōrā-ā.	Ōh ghōrē putṭh us būṭṭē pār biṭhōrā asā.	230. He is sitting on a horse under that tree.
Usē-rā bhāē usē-rī bhīnī- kanā lammā ā.	Usē bhāī usē daddī-kiā lammā asā.	231. His brother is taller than his sister.
Usē-rū mul aḍhāē rupayyē ā.	Usē mull aḍhāī rupayyā asā.	232. The price of that is two rupees and a half.
Minḍā bābb us nikkē gharā-mā bastā-ā.	Mē bau us maṭṭhōr gih antar biṣṭā ahī.	233. My father lives in that small house.
Us-nī rupayyā dē . . .	Ēh rupayyā as-dī dē-dē .	234. Give this rupee to him.
Ō rupayyē us-kanā lai .	As-kiā ōh rupayyē nō .	235. Take those rupees from him.
Us-nī jugṭī mānī-karī dōrū- lā bannh.	Us-dī jugṭī kuṭṭhōr rajurī lāi bannh.	236. Beat him well and bind him with ropes.
Khūhā-kanā pāpī kaḍḍh .	Khūhē-kiā pāpī kaḍḍh .	237. Draw water from the well.
Mū hāgrē chal . . .	Mē agar agar haṇṭh .	238. Walk before me.
Kusē-rā gabhrū tiṇḍē pichchō ēṭā ?	Kasā kōā tē patō itā ? .	239. Whose boy comes be- hind you ?
Ō taī kus-kanā mulē lēā ? .	Taī ēh kas kiā ghinā ? .	240. From whom did you buy that ?
Giraiyyē-rē haṭṭiwānī-kanā	Girāē haṭṭiwānī-kiā . . .	241. From a shopkeeper of the village.





## THE BHADRAWĀH GROUP.

Paṅgwālī has been, for questions of geographical convenience, classed as a dialect of Chamēālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwālī should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmīrī, and Paṅgwālī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmīrī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwālī also shows signs of Chamēālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwālī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects :—

										Number of speakers, 1901.
Bhadrawāhī	}	.	.	.	.	.	.	.	.	20,977
Bhaḷēsī	}	.	.	.	.	.	.	.	.	4,540
Pāḍarī	.	.	.	.	.	.	.	.	.	
TOTAL										25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhaḷēsī are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhlā, with the accent on the second syllable, while Kāshmīrīs call it Bōdarkāh. Bhaḷēsī is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.<sup>1</sup> It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Sirī, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmīrī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Ḍōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Ḍōgrī and Chamēālī to their south and Ḍōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmīrī of Kishtwar.

<sup>1</sup> Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmīrī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '\*manni.' So, in Kāshmīrī, the base *māl-* means 'father.' When the letter \* is added to form the nominative singular, the long *ā* becomes *ō*, and we get *mōl\**, and when the letter ' is added the *a* becomes *ō'*, and we get the nominative plural *mō'l'*.

Again, in Kāshmīrī, the base of the word meaning 'a weaver' is *wāwar-*. If we add \* to form the nominative singular, it changes the preceding *a* to *u*, so that we get *wāwur\**, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *wōwur\**. In Kāshmīrī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmīrī examples certain small letters written above the lines. These indicate a series of very short vowels *ā̇*, *ė*, *i̇*, *u̇*, and *ū̇* much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāḍarī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote :—

<i>tshēṛō̇</i> , a he-goat,	<i>tshaillī̇</i> , a she-goat.
<i>kō̇</i> , a boy,	<i>kūī̇</i> , a girl.
<i>batshī̇</i> , a cow,	oblique form <i>būtshē̇</i> .
<i>ghōṛī̇</i> , a mare,	oblique form <i>ghōūrē̇</i> .
<i>hāthī̇</i> , an elephant,	oblique form <i>haithē̇</i> .
<i>bitsharalō̇</i> , he will fall,	<i>bitsharailai̇</i> , she will fall.

Bhalēsi is very similar. Thus we have :—

<i>khirkēl̇</i> , he will fall,	<i>khirkūl̇</i> , she will fall.
<i>ūī̇</i> , come thou,	<i>ēīā̇</i> , come ye.

The infinitive 'to come' is *aipu*.

In Pāḍarī epenthesis is much more prominent. We may quote :—

<i>gēōbhuṙ</i> , a son,	<i>gōbhaṙ</i> , sons.
<i>kōī̇</i> , a daughter,	<i>kūiaṙ</i> , of a daughter.

<i>ghōṛi</i> , a mare,	<i>ghūrēr</i> , of a mare.
<i>gā</i> , a cow,	<i>gōi</i> , cows.
<i>bhēṇ</i> , a sister,	<i>bhīṇ</i> , sisters.
<i>han°</i> , he is,	<i>hin°</i> , she is.
<i>ḍzhāṛa</i> , fallen (masc.),	<i>ḍzhairi</i> (fem.).
<i>bhō</i> , he became,	<i>bhūi</i> , she became.
<i>azna</i> , he comes; <i>aiznē</i> , she comes; <i>ōzul</i> , he will come; <i>azil</i> , she will come;	
<i>aznal</i> , you will come (masc.); <i>ēznil</i> , you will come (fem.).	
<i>bishul</i> , I shall sit; <i>bēshal</i> , thou wilt sit.	
<i>kōṭul</i> , he will strike; <i>kōṭēl</i> , she will strike.	

and many others.

In Pādārī the vowel *y* is often inserted before *i* or *ē* as in Kāshmīrī. Thus, *pyiṭṭh*, the back; *dyittā*, for *dittā*, given; *lyēkhan*, to write. So also the possessive pronouns *miün*, my; *tiün*, thy; *hiün*, our, are little more than orthographical variations of *myün*, *tyün*, *hyün*. The optional forms, *mēṇ*, *tēṇ* and *hēṇ*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhṇa* (Hindī *bhūkhā*), hungry; *bhraḍḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhṇā* underwent a further change, becoming *ḍhukkhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhluḍkkhō*, hungry (Bhad.<sup>1</sup>).

*bhra* or *ḍhlā*, a brother (Bhad.).

*bhrābū* (Chamēālī), *bhrabbū* (Paṅg.).

*ḍhlabbu* (Bhad.), *ḍhlībbhū* (Bha.), a red bear.

*bhēḍḍū*, *bhraḍḍ* (Churāhī), *bhaiḍḍ* (Bhad.), *ḍhlēḍḍ* (Bha.), a sheep.

*barāg* (Kulni), *ḍhlāhg* (Bhad.), *ḍlōg* (Bha.), *dlāhg* (? *ḍhlāhg*) (Pād.), a leopard.

Cf. *Bhaḍhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *banhdṇū*, Pād. *dlanḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bha., *ḍlañ*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in

*tlāi* (Paṅg.), *trāi* or *tlāi* (Bhad.), *tlāē* (Pād.), three.

*tshēṭhl* (Bhad.), Sanskrit *kshētra*, a field.

*ṭhliggō* (Bhad.), the back; *trak-* (Kāshmīrī), *trika* (Sanskrit), the lower part of the back.

*trī* (India generally), *ṭhlī* (Bhad.), a woman.

*kētrū* or *kēṭlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlaz*, also seems to belong to this set, but its origin is obscure.

<sup>1</sup> Bhad.=Bhadrawāhī. Bha.=Bhaḍēsī. Paṅg.=Paṅgwālī. Pād.=Pādārī.

The change of *bhr* to *ḍhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *ṭhl* in the Piśācha languages, as in the Pashai *puṭhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *ḍ*. Thus in Bhad. we have *tsūūr*, four; *tsarnū*, to graze; *ḍtshī*, the eye; *manz*, in; *zakhan*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ijjī*. In the middle of a word it is sometimes dropped, as in *chānū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kāshmīrī *dānt*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *mayṛ*, a man. The same change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛī*, where? *zarā* or *zarī*, where; *irā* or *ērī*, here, and so on. In *kuī*, a girl, a medial *r* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwālī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍarī, as will be seen from the following:—

	my	thy	our	your
Chamēālī	<i>mērā</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhadrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērū</i>	<i>tusērū</i> .
Churāhī	<i>mīṇḍā</i>	<i>tīṇḍā</i>	<i>asṛā</i>	<i>tuārā</i> .
Paṅgwālī	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍarī	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i>	<i>hiūṇ, hēṇ</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśācha) *ēnd-ēsh*, my, and *iti-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmīrī *son*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwālī and Kāshmīrī is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwālī.	Bhadrawāhī.	Bhaḷē-ī.	Pāḍarī.	REMARKS.
Ass . . .	<i>khōtā</i>	<i>khauthan</i>	<i>khōtrā</i>	...	
Bear (Black bear)	<i>rikkh</i>	<i>itsh</i>	<i>ūtsh</i>	<i>yatsh</i>	
Bear (Red bear)	<i>bhrabbā</i>	<i>ḍhlabbu</i>	<i>ḍhlibbā</i>	...	
Bird . . .	<i>pakhrā</i>	<i>tsarōllī</i>	...	<i>pōkkhar</i>	Ksh. <i>pākhī</i> , <i>tsīrī</i>

English.	Pāṅgwālī.	Bhadrawāhī.	Bhəjēsī.	Pāḍarī.	REMARKS.
Body . . .	sarīr	jind	...	jān	
Boy . . .	kōā	māṭṭhu, mōṭṭhū	kō	gēōbhur	Ksh. <i>gōbur</i>
Bread . . .	rōṭī	rōṭṭī	...	ruait <sup>i</sup>	
Brother . . .	bhān, bhāi	ḍhā, bhrā	kāk, bhēi	bhāē	Ksh. <i>bōy</i> <sup>u</sup>
Buffalo . . .	bhañ	bhañ	bhañ	mañh	Ksb. <i>mōs</i>
Cow . . .	gā	batshī	gañ	gā	Ksh. <i>gāv</i>
Daughter . . .	kuṛi, kūi	kōi, kūi	kūr, kuī	kōi	Ksh. <i>kūr</i> <sup>u</sup>
Day . . .	din	zhēz	...	disn	Ksh. <i>dōh</i>
Egg . . .	aṇḍhērū	ṭhūl	...	ṭhūl	Ksh. <i>ṭhūl</i>
Eye . . .	ṭir	ēṭshi	..	ṭir	Ksh. <i>achhi</i> , eye ; <i>tōr</i> , eyelid
Face . . .	...	tuttar	..	tōtar	
Father . . .	bab, bau	bābō, bāzī, bau	bāb, bājī	bab	Ksh. <i>bab, bāb</i>
Field . . .	...	ṭshēṭhī	...	...	
	bāg	bāgrī	...	baig <sup>i</sup>	
Fish . . .	machchī	masli	...	machchh <sup>i</sup>	
Girl . . .	kūi	kūi, kōi	kuī	kōi	Ksh. <i>kūr</i> <sup>u</sup>
Goat (masc.) . . .	bakrū	ṭshērō	ṭshērō	bakrā	Ksh. <i>ṭsāwul</i>
Goat (fem.) . . .	bakrī	ṭshailli	ṭshellē	bakrī	Ksh. <i>ṭsāwājū</i>
Good, clean, beautiful	kharā	chhail	...	chhēr	Ksh. <i>khōr</i> <sup>u</sup>
Hair . . .	kēs	śir-āl	...	rōṭṭh	Ksh. <i>wāl</i>
Head . . .	kupāl	dōg	...	magir	
Hill . . .	jōth, ḍzōth	dhār	dhār	phāṭ	
Husband . . .	gharēth	mūpās	rōn, mūpās	dhaini	Ksh. <i>rūn</i> <sup>u</sup>
Kite (the bird) . . .	ill	śēṇ	..	glēz	
Leopard . . .	...	ḍhlāhg	ḍlag	dlahg	
Man . . .	maṛd, māhṇū	maṛd	muṭēār	mauhṇū	Ksh. <i>mahanyuv</i> <sup>u</sup>
Moon . . .	jōsan	chānaṇī	...	ṭsainnē	Ksh. <i>zūn</i> <sup>u</sup>
Mother . . .	ijjī	hāj	hai	ij	
Month . . .	āsī	ās	...	tōtar	Ksh. <i>ōs, ōs</i> <sup>i</sup>
Night . . .	rāt	ḍlaz	...	...	Ksh. <i>rāt</i>

English.	Paṅgwāḷi.	Bhadrawāhī.	Bhaḷṣā.	Pādārī.	REMARKS.
Ox . . . .	liṇḍ	dānt	dānt	badhēl	Ksh. <i>dīnd</i>
Plain, a . . . .	paddhar	paddhrū	..	mādān	Ksh. <i>mōdān</i>
Rain (subst.) . . . .	mēgh	dēñ	...	mēgh	
River . . . .	daryā	nīrū	...	gaḍōṛ	<i>Cf. Stream</i>
Run, to . . . .	naśṇā	naśṇū	...	naśaṇ	
Say, to . . . .	bōḷā	zaṇṇū	dzōṇū	bōlaṇ	Ksh. <i>dapun</i>
Seed . . . .	baijū	biḷz	...	bēḷzā	Ksh. <i>bīz</i>
Sheep . . . .	bhēḍ	bhaiḍḍ	ḍhḷēḍḍ	daingī	
Sister . . . .	dēddī, bhain	baiḷṇ, baiḷṇ	bīnyi	bhēṇ	Ksh. <i>bēñē</i>
Sleep, to . . . .	sōṇā	zhulṇū	...	uṇhaṇ	
Small . . . .	maṭhṛā	nīkrō	nīkrū	māṭhar	
Son . . . .	kōā	kō	kō	kuā	<i>Cf. Daughter</i>
		māṭṭhū, mōṭṭhū	...	...	<i>Cf. Small</i>
			bōkut	...	Ksh. <i>bōkut</i>
Stream (subst.) . . . .	gaḍḍrī	gaḍ	...	pāaṇ	<i>Cf. River and Water.</i>
Sun . . . .	dēs	dihāṛō	...	dīus	
Thief . . . .	...	tsaur	...	tōr	Ksh. <i>tsūr</i>
Tongue . . . .	jibh	zibbh	...	ḍzēbh	Ksh. <i>zēv</i>
Tooth . . . .	dand	daṇt	...	daṇṇ, dand	Ksh. <i>dand</i>
Town . . . .	saiḷ	sāhr	...	saihr	Ksh. <i>shēhr</i>
Tree . . . .	...	būṭā	...	bōṭṭ	Kumauni <i>lōṭ</i>
Village . . . .	girā	ḍlaū	ḍlaū	ṭhāṇ	
Water . . . .	pāṇī	pāṇī	pāṇī	pāaṇ	Ksh. <i>pōñ</i> <i>Cf. Stream</i>
Wife . . . .	jōḷlī, ḍzōḷlī	ṭhḷī	zanān	ḍzail	Ksh. <i>triy</i>
Woman . . . .	...	ṭhḷī	...	...	Ksh. <i>triy</i>
			kuṇṣ	...	
				khiḥōn, ghīḥṇū	
	jēḷhāṇū	...	...	...	

## Numerals.

	Paṅgwālī.	Bhadrawāhī.	Pāḍarī.	Kāshmirī.
1	yak	ak	yak	akh
2	dāi	dāi	dāi	z <sup>a</sup> h
3	tlāi	tlāi	tlāē	trēh
4	chaur	tsūūr, tsōūr	tsōur	tsōr
5	pañj	pañs	pānz	pānts
6	chhē	sāh	tshai	shēh
7	satt	satt	satt	sath
8	aṭṭh	aṭṭh	aṭṭh	ōṭh
9	naō	nañ	nau	nav
10	daś	daś	daś	dah
20	bih	bih	bih	wuh
100	sau	sauū	sau	hath

*Authorities.*—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhī, Bhaḷēsī and Pāḍarī. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

## BHADRAWĀHĪ AND BHAḤĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that BhaḤsī is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōṛū*, a horse, is *ghōṛē-rū* in Bhadravāhī and *ghōṛēū* in BhaḤsī. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmīr Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for BhaḤsī, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns in *ū*, like *ghōṛū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōṛā*, *ghōṛau*, or *ghōṛō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages :—

*ghōṛū*, a horse.

	Bhadravāhī	BhaḤsī
Sing.		
Nom.	<i>ghōṛū</i> (-ā, -au, -ō)	<i>ghōṛū</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛē-jō</i>	<i>ghōṛē</i> .
Abl.	<i>ghōṛē-kara</i>	<i>ghōṛā</i> .
Gen.	<i>ghōṛē-rū</i>	<i>ghōṛēū</i> .
Loc.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Voc.	<i>ghōṛā</i>	
Plur.		
Nom.	<i>ghōṛē</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛēṭ</i>	<i>ghōṛē</i> .
Dat.	<i>ghōṛan-jō</i>	<i>ghōṛan</i> .
Abl.	<i>ghōṛan-kara</i>	<i>ghōṛān</i> .
Gen.	<i>ghōṛā-kērū</i>	<i>ghōṛ-kēū</i> .
Loc.	<i>ghōṛan-mā</i>	<i>ghōṛan-maḥz</i> .
Voc.	<i>ghōṛāu</i>	

For the locative we may also add *mā* (Bhad.) or *maḥz* (BhaḤ.) in the singular. Thus, *ghōṛē-mā*, *ghōṛē-maḥz*. For the ablative other BhaḤ. postpositions are *sī* and *sēhī* and BhaḤ. may use *kaṇṇā*, as in *ḍḷaṇṇā haṭṭibālē kaṇṇā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the BhaḤ. genitive plural, we may have *karu* instead of *kēru*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.



Similarly are declined other masculine nouns, such as :—

	Bhadrawāhī	<i>ghar</i> , a house.	BhaḤĒSĪ
Sing.			
Nom.	<i>ghar</i> ( <i>ghōr</i> )		<i>ghar</i> .
Ag. and Loc.	<i>gharē</i>		<i>gharē</i> .
Gen.	<i>ghar-rū</i> , <i>gharē-rū</i>		<i>gharēū</i> .
Abl.	<i>gharē-kara</i>		<i>gharā</i> .
Obl.	<i>gharē</i>		<i>gharē</i> .
Plur.			
Nom.	<i>ghar</i>		<i>ghar</i> .
Ag.	<i>gharē</i>		<i>gharan</i> .
Gen.	<i>ghar-kērū</i>		<i>ghar-kēū</i> .
Abl.	<i>gharan-kara</i>		<i>gharān</i> .
Obl.	<i>gharan</i>		<i>gharan</i> .

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the BhaḤ. abl. in *ā*.

	Bhadrawāhī	<i>hāthī</i> , an elephant.	BhaḤĒSĪ
Sing.			
Nom.	<i>hāthī</i>		<i>hāthī</i> .
Ag. and Loc.	<i>hāthē</i>		<i>hāthē</i> .
Gen.	<i>hāthē-rū</i>		<i>hāthēū</i> .
Abl.	<i>hāthē-kara</i>		<i>hāthīā</i> .
Obl.	<i>hāthē</i>		<i>hāthē</i> .
Plur.			
Nom.	<i>hāthī</i>		<i>hāthī</i> .
Ag.	<i>hāthē</i>		<i>hāthīē</i> .
Gen.	<i>hāthī-kērū</i>		<i>hāthī-kēū</i> .
Abl.	<i>hāthī-kara</i>		<i>hāthīān</i> .
Obl.	<i>hāthī</i>		<i>hāthīan</i> .

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the BhaḤ. agent plural is *hāthīē*, not *hāthīan* as we might expect. *Hāthīē* is the form given by Mr. Bailey.

*naū*, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū*, *bauē-rū*, dat. *naūē-jō*, *bauē-jō*, and so on.

For feminine nouns, we have :—

	Bhadrawāhī	<i>kūī</i> , a daughter.	BhaḤĒSĪ
Sing.			
Nom.	<i>kūī</i>		<i>kūī</i> .
Ag. and Loc.	<i>kūīā</i>		<i>kūīē</i> .
Gen.	<i>kūīē-rū</i>		<i>kūīēū</i> .
Abl.	<i>kūīē-kara</i>		<i>kūīā</i> .
Obl.	<i>kūīē</i>		<i>kūīē</i> .

*kūṛ*, a daughter.

	Bhadrawāhī	Bhaḷēsī
Plur.		
Nom.	<i>kūṛā</i>	<i>kuṛā</i> .
Ag.	<i>kūṛēṭ</i>	<i>kuṛē</i> .
Gen.	<i>kūṛ-kērū</i>	<i>kuṛ-kēū</i> .
Abl.	<i>kūṛ-kara</i>	<i>kuṛān</i> .
Obl.	<i>kūṛ</i>	<i>kuṛān</i> .

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *batṣhī*, a cow, has *būṭṣhē* in the other cases of the singular, and *būṭṣhīā*, etc. in the plural.

*baiṇ*, a sister.

	Bhadrawāhī	Bhaḷēsī
Sing.		
Nom.	<i>baiṇ</i>	<i>bhaiṇ</i> .
Ag.	<i>baiṇā</i>	<i>bhaiṇē</i> .
Gen.	<i>baiṇē-rū</i>	<i>bhaiṇēū</i> .
Abl.	<i>baiṇī-kara</i>	<i>bhaiṇā</i> .
Obl.	<i>baiṇī</i>	<i>bhaiṇē</i> .
Plur.		
Nom.	<i>baiṇī</i>	<i>bhaiṇ</i> .
Ag.	<i>baiṇēṭ</i>	<i>bhaiṇē</i> .
Gen.	<i>baiṇī-kērū</i>	<i>bhaiṇī-kēū</i> .
Abl.	<i>baiṇī-kara</i>	<i>bhaiṇīān</i> .
Obl.	<i>baiṇī</i>	<i>bhaiṇīn</i> .

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhaḷ. *ēū*, *kēū*, are as usual adjectives, becoming *rē*, *kērē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēī*, *kēī*, when agreeing with a feminine noun: thus, (Bhad.) *ḍḷaṭṭē-rē hēṭṛībālē-kara*, from a shopkeeper of the village; (Bhad.) *chittē ghōṛē-rī kāṭhī*; (Bhaḷ.) *chhittē ghōṛē zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

**Adjectives** call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

**Pronouns.**—The first two personal pronouns are thus declined :—

		I		THOU	
		Bhadrawāhī.	BhaḶēsī.	Bhadrawāhī.	BhaḶēsī.
Sing.					
Nom.	.	<i>aũ</i>	<i>aũ̃</i>	<i>tũ</i>	<i>tũ</i>
Ag.	.	<i>mẽ̃</i>	<i>mẽ̃̃</i>	<i>tẽ̃</i>	<i>tẽ̃̃</i>
Obl.	.	<i>mẽ̃</i>	<i>mẽ̃̃</i>	<i>tũ̃</i>	<i>tũ̃̃</i>
Abl.	.	.....	<i>mẽ̃r̃ũ̃</i>	.....	<i>tẽ̃r̃ũ̃</i>
Gen.	.	<i>mẽ̃r̃ũ̃</i>	<i>mẽ̃r̃ũ̃</i>	<i>tẽ̃r̃ũ̃</i>	<i>tẽ̃r̃ũ̃</i>
Plur.					
Nom.	.	<i>as</i>	<i>as</i>	<i>tus</i>	<i>tus</i>
Ag.	.	<i>asẽ̃̃</i>	<i>asun, ahan</i>	<i>tusẽ̃̃</i>	<i>tusan, tuhan</i>
Obl.	.	<i>asun</i>	<i>asun, ahan, abl. asān</i>	<i>tusun</i>	<i>tusan, tuhan, abl. tusān</i>
Gen.	.	<i>ishũ</i>	<i>asẽ̃-rũ̃</i>	<i>tishũ, tushũ</i>	<i>tusẽ̃-rũ̃</i>

In the genitive singular, note how BhaḶēsī, as usual, drops the *r*.

The Demonstrative Pronouns are :—

		THIS		THAT	
		Bhadrawāhī.	BhaḶēsī.	Bhadrawāhī.	BhaḶēsī.
Sing.					
Nom.	.	<i>ih, eh</i>	<i>eh</i>	<i>oh</i>	<i>oh</i>
Ag.	.	<i>inẽ̃</i>	<i>iñ̃</i>	<i>uñ̃</i>	<i>uñ̃</i>
Obl.	.	<i>is, ish, ẽs</i>	<i>is</i>	<i>us</i>	<i>us</i>
Abl.	.	.....	<i>is̃̃</i>	.....	.....
Gen.	.	<i>isẽ̃-rũ̃, ẽsẽ̃r̃ũ̃</i>	<i>isẽ̃r̃ũ̃</i>	<i>usẽ̃-rũ̃</i>	<i>usẽ̃r̃ũ̃</i>
Plur.					
Nom.	.	<i>inhā, in, ẽn</i>	<i>inā</i>	<i>unhā, unhā, un</i>	<i>unā</i>
Ag.	.	<i>inẽ̃̃, ẽnẽ̃̃</i>	<i>inhẽ̃̃</i>	<i>unẽ̃̃</i>	<i>unhẽ̃̃</i>
Obl.	.	<i>inan, ẽnan</i>	<i>inan</i>	<i>unan</i>	<i>unan</i>
Abl.	.	.....	<i>inān</i>	.....	<i>unān</i>
Gen.	.	<i>in-karũ, ẽn-kẽ̃r̃ũ̃</i>	<i>in-kẽ̃r̃ũ̃</i>	<i>un-kẽ̃r̃ũ̃</i>	<i>un-kẽ̃r̃ũ̃</i>

In the Bhadrawāhi forms, Mr. Bailey writes every *n* as cerebral. Thus, *ini*, *iṇan*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

		WHO, WHICH		THAT	
		Bhadrawāhi.	Bhaḷēsi.	Bhadrawāhi.	Bhaḷēsi.
<b>Sing.</b>					
Nom.	.	<i>zē, zai</i>	<i>dzē</i>	<i>tē, sē, tai</i>	<i>tē, sē</i>
Ag.	.	<i>zainē</i>	<i>dzēnē</i>	<i>tainē</i>	<i>tēnē</i>
Obl.	.	<i>zis</i>	<i>dzis</i>	<i>tis, tēs, tas, tash</i>	<i>tus</i>
Abl.	.	.....	<i>dzisā</i>	.....	<i>tusā</i>
Gen.	.	<i>zisē-rū</i>	<i>dzisēu</i>	<i>tisē-rū</i>	<i>tusēu</i>
<b>Plur.</b>					
Nom.	.	<i>zanā, zen</i>	<i>dzēnā</i>	<i>tēnā, tanā</i>	<i>tēnā</i>
Ag.	.	<i>zēnēi, zanēi</i>	<i>dzinhē</i>	<i>tēnēi, tanēi</i>	<i>tinhē</i>
Obl.	.	<i>zēnan, zainan, zēn</i>	<i>dzinan, dzin</i>	<i>tēnan, tanan, tēn</i>	<i>tinan</i>
Abl.	.	.....	<i>dzinān</i>	.....	<i>tinān</i>
Gen.	.	<i>zēn-kērū, zain-kērū</i>	<i>dzin-kēu</i>	<i>tēn-kērū, tan-kērū</i>	<i>tēn-kēu</i>

The Interrogative Pronouns are :—

		WHO ?		WHAT ?	
		Bhadrawāhi.	Bhaḷēsi.	Bhadrawāhi.	Bhaḷēsi.
<b>Sing.</b>					
Nom.	.	<i>kaṇ</i>	<i>kaṇū</i>	<i>kaṇ</i>	<i>kī, kē</i>
Ag.	.	<i>kainē</i>	<i>kēnē</i>	not noted	not noted
Obl.	.	<i>kis, kas</i>	<i>kis</i>	"	"
Abl.	.	.....	<i>kisā</i>	"	"
Gen.	.	<i>kisē-rū</i>	<i>kisēu</i>	<i>kislē-rū</i>	<i>kuṛēu</i>
<b>Plur.</b>					
Nom.	.	<i>kaṇ</i>	<i>kaṇū</i>	.....	.....
Ag.	.	<i>kēnēi, kanēi</i>	<i>kunhē</i>	.....	.....
Obl.	.	<i>kainan, kain</i>	<i>kinan, kin</i>	.....	.....
Abl.	.	.....	<i>kinān</i>	.....	.....
Gen.	.	<i>kain-kērū</i>	<i>kin-kēu</i>	.....	.....

The Indefinite Pronouns are:—

Bhadrawāhī—*kōi*, anyone, someone; ag. *kēichē*; gen. *kēichē-rū*; *kichchh*, anything, something (immutable); *zai kōi*, whoever; *zai kichchh* or *zēn kichh*, whatever.

BhaḤēsi—*kōi*, anyone, someone; dat. *kēichē*; gen. *kēichēū*; *kichch*, anything, something (immutable); *dzē kōi*, whoever; *dzē kichchh*, whatever.

### VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows:—

	Bhadrawāhī.	BhaḤēsi.
<b>Sing.</b>		
1 . . . .	<i>āi</i> , I am	<i>ahū</i> , <i>hū</i>
2 . . . .	<i>ās</i>	<i>ahas</i> , <i>has</i>
3 . . . .	<i>āhē</i> , <i>ai</i> , <i>aē</i>	<i>ahā</i> , <i>hā</i>
<b>Plur.</b>		
1 . . . .	<i>āhm</i>	<i>aham</i> , <i>ham</i>
2 . . . .	<i>āhth</i>	<i>ahth</i> , <i>hath</i>
3 . . . .	<i>āhn</i> , <i>ān</i>	<i>ahan</i>

The Past Tense is masc. *thiū* (BhaḤ. *thiū*), pl. *thiē* (BhaḤ. *thiē*); (Bhad.) fem. sing. and plur. *thi*; (BhaḤ.) fem. sing. *thē*, plur. *thi*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiā*, *thiāu*, *thiō*. Similarly for BhaḤēsi.

The following are the paradigms of the **Active Verbs**:—

	Bhadrawāhī	BhaḤēsi
Infinitive	<i>kuṭṇū</i> , to strike	<i>kuṭṇū</i> .
Present participle	<i>kuṭṭū</i> , striking	<i>kuṭṭū</i> .
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū</i> .
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō</i> .
Conjunctive participle	<i>kuṭṭā</i> , having struck	<i>kuṭṭōi</i> .
Ditto in compound verbs	<i>kuṭi</i> , having struck	?
Noun of agency	<i>kuṭṇēbālū</i> , a striker, one about to strike	<i>kuṭṇēbālū</i> .

The doubling of the *t* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tū* (*tā*, *tau*, *tō*, etc.) of the present participle to *tā*. The usual form in *i* is, however, employed in compound verbs, as in *malī gāhṇū*, to be found.

In BhaḤēsi the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ē*, not to *i*. Thus, *kuṭṭē*, *kuṭṭē*. In the plural, they take *i*, as usual. Thus, *kuṭṭi*, *kuṭṭi*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhī	Bhaḷēsī
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
To go	<i>gāhṇū</i>	<i>gāhṇū.</i>
To remain	<i>rēhṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
To know	<i>zāṇnū</i>	<i>dzāṇnū.</i>
To bring	<i>āṇnū</i>	<i>aṇnū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhaḷēsī
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhautū</i>	<i>bhōtū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ēttū</i>	<i>ēintū.</i>
Past. Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>āūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahātū.</i>
Past Part.	<i>jaū</i> (pl. <i>jē</i> )	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēī</i> ).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khātū.</i>
Past Part.	<i>khāū</i>	<i>khāū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
Pres. Part.	<i>pītū</i>	<i>pītū.</i>
Past Part.	<i>pīū</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dētū.</i>
Past Part.	<i>dēū</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zauū</i>	<i>dzōū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
Past Part.	<i>kiū</i>	<i>kēū.</i>

	Bhadrawāhī	Bhaḥēsi
To know	<i>zāṇnū</i>	<i>dzāṇnū.</i>
Past Part.	<i>zāṇṇū</i>	<i>dzāṇṇū.</i>
To bring	<i>āṇnū</i>	<i>aṇnū.</i>
Past Part.	<i>āṇṇū</i>	<i>ōṇṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>
Pres. Part.	<i>naitū</i>	<i>nēṭū.</i>
Past Part.	<i>nēṇū</i>	<i>nēū.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tē gāhṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭṭā* (for *kuṭā*), strike ye.

Irregular Imperatives are:—

	Bhadrawāhī	Bhaḥēsi
To come	<i>ējṇū</i>	<i>aiṇū.</i>
come thou	<i>ēi</i>	<i>ūi.</i>
come ye	<i>ējā</i>	<i>ēiā.</i>
To remain	<i>rēhṇū</i>	...
remain thou	<i>rāh</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthēṭ*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ*- is doubled.

	Bhadrawāhī		Bhaḥēsi
	masc.	fem.	
Sing.			
1	<i>kuṭṭau</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath</i> , <i>kuṭṭat</i>	„	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	„	<i>kuṭṭan.</i>

The following forms are irregular:—

	Bhadrawāhī	Bhaḥēsi
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Sing. 1	<i>bhōuṭ</i>	<i>bhōṭ.</i>
2	<i>bhōus</i>	<i>bhōs.</i>
3	<i>bhōuē</i>	<i>bhō.</i>

		Bhadrawāhī	Bhaḷēsī
To be, become		<i>bhōṇū</i>	<i>bhōṇū.</i>
Plur.	1	<i>bhaum</i>	<i>bhōm.</i>
	2	<i>bhauth</i>	<i>bhōth.</i>
	3	<i>bhaun</i>	<i>bhōn.</i>
To come		<i>ējṇū</i>	<i>aiṇū.</i>
Sing.	1	<i>ējji</i>	<i>ēiā.</i>
	2	<i>ējjas</i>	<i>ēis.</i>
	3	<i>ējje</i>	<i>ēiē.</i>
Plur.	1	<i>ējjam</i>	<i>ēm.</i>
	2	<i>ējath</i>	<i>ēith.</i>
	3	<i>ējjan</i>	<i>ēin.</i>
To go		<i>gāhṇū</i>	<i>gāhṇū.</i>
Sing.	1	<i>gēi</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gāṇ</i>	<i>gāhan.</i>
To remain		<i>rēhṇū</i>	...
Sing.	1	<i>rēhī</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rāhṇ</i>	...
To eat		<i>khāṇū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zauṇū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhaḷēsī follows Pāḍarī in this tense, rather than Bhadrawāhī. Thus:—

		BHADRAWĀHĪ.		BHAḶĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	} kuṭalō. kuṭlō	kuṭailai	} kuṭtan, kuṭṭēn	kuṭṭān
	2 . . .				kuṭṭāl
	3 . . .				kuṭṭāl
Plur.	1 . . .	kuṭmalē, kuṭmē	kuṭmailai	kuṭmal	kuṭmāl
	2 . . .	kuṭalē, kuṭlē	kuṭailai	kuṭtal	kuṭtāl
	3 . . .	kuṭalē, kuṭlē	kuṭailai	kuṭtan	kuṭṭān



It will be seen that, as in the case of Pāḍarī, Bhaḥēśī drops its terminations.  
The following are irregular :—

	Bhadrawāhī	Bhaḥēśī
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējṇū</i>	<i>aiṇū</i>
Sing. 1	<i>ējēlō</i>	<i>ēīn</i>
2		<i>ēyēl</i>
3		<i>ēyēl</i>
Plur. 1	<i>ējmēlē</i>	<i>ēīmēl</i>
2	<i>ējēlē</i>	<i>ēyēl</i>
3		<i>ēīn</i>
To go	<i>gāḥṇū</i>	<i>gāḥṇū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2	<i>gālē</i>	<i>gāhal</i>
3		<i>gāhan</i>
To remain	<i>rēḥṇū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīṇū</i>	<i>pīṇū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēṇū</i>	<i>dēṇū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairnū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāṇnū</i>	<i>dzāṇnū</i>
Sing. 1	<i>zānlō</i>	<i>dzāṇan</i>
To bring	<i>āṇnū</i>	<i>aṇnū</i>
Sing. 1	<i>aiṇalō</i>	<i>aṇan</i>
To take away	<i>naiṇū</i>	<i>nēṇū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadravāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ṭṣ* in Kāshmirī feminines.

		BHADRĀVĀHĪ.		BHAṬṬĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.					
1 . . .	<i>kuṭṭā</i>		<i>kuṭchā</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
2 . . .	<i>kuṭṭā</i>		<i>kuṭchā</i>	<i>kuṭṭus (-tōs)</i>	<i>kuṭṭē</i>
3 . . .	<i>kuṭṭē</i>		<i>kuṭchē</i>	<i>kuṭṭū (-tau, -tō)</i>	<i>kuṭṭē</i>
Plur.					
1 . . .	<i>kuṭṭam</i>		<i>kuṭcham</i>	<i>kuṭṭam</i>	<i>kuṭṭam</i>
2 . . .	<i>kuṭṭath, kuttat</i>		<i>kuṭchath</i>	<i>kuṭṭath</i>	<i>kuṭṭath</i>
3 . . .	<i>kuṭṭaṇ</i>		<i>kuṭchaṇ</i>	<i>kuṭṭē</i>	<i>kuṭṭī</i>

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

					Bhadravāhī.	Bhaḷēśī.
Sing.						
Masc.	.	.	.	.	kuṭṭū thīū	kuṭṭū thīō
Fem.	.	.	.	.	kuṭṭī thī	kuṭṭē thīō
Plur.						
Masc.	.	.	.	.	kuṭṭē thīē	kuṭṭē thīē
Fem.	.	.	.	.	kuṭṭī thī	kuṭṭī thī

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadravāhī *bitṣharnū* and the BhaḤḤĒSĪ *khirknū*, both meaning 'to fall'. Thus:—

	Bhadravāhī	BhaḤḤĒSĪ.
I fell . . . . .	<i>aũ bitṣharū</i>	<i>aũ khirkū</i>
I struck him . . . . .	<i>mĩ kuṭṭū</i>	<i>mēĩ kuṭṭū</i>
I have fallen . . . . .	<i>aũ bitṣharū āĩ</i>	<i>aũ khirkū hũ</i>
I have struck him . . . . .	<i>mĩ kuṭṭū āhē</i>	<i>mēĩ kuṭṭū hā</i>
I had fallen . . . . .	<i>aũ bitṣharū thīū</i>	<i>aũ khirkū thiū</i>
I had struck him . . . . .	<i>mĩ kuṭṭū thīū</i>	<i>mēĩ kuṭṭō thiū</i>

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadravāhī
To eat	<i>khāṇū.</i>
To cause to eat	<i>khuāṇū.</i>
To drink	<i>pīṇū.</i>
To give to drink	<i>piāṇū.</i>
To hear	<i>śuṇṇū.</i>
To cause to hear	<i>śuṇāṇū.</i>
To graze	<i>tsarnū.</i>
To cause to graze	<i>tsārṇū.</i>

No examples, except *tsārṇū*, to cause to graze, are available for BhaḤḤĒSĪ.

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHADRAWĀH GROUP.

## BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Akī-zōṇē      dūī      mōṭṭhē      thīē.      Tēnan-manzrā      nekṛē  
*One-person (-of)      two      sons      were.      Them-from-among      by-the-younger*  
 apṇē-bauē-sēhī      zaū,      'hē      bā-zī,      zē      hasō      mī      maltē,  
*his-own-father-to      it-was-said,      'O      father-sir,      what      share      to-me      is-got,*  
 dī-dē.'      Phirī      tainī      tēnan      apṇī      ghōr-bārī      banṭi-dittī.  
*give.'      Then      by-him      to-them      his-own      property      was-divided (-and)-given.*  
 Thōṛē-dihāran-manz      nikṛē-mōṭṭhē      sēbbh-kiechh      akōṭṭhū      kiū,  
*A-few-days-in      by-the-younger-son      everything      together      was-made,*  
 bhiri      akī-dūr-dēsē-manz      jaū,      aur      tēṛī      tainī      apṇī      ghōr-bārī  
*and      a-far-country-in      he-went,      and      there      by-him      his-own      property*  
 luchpōṇē-manz      udāī.      Bhiri      zakhaṇ      tainī      sēbbh  
*debauchery-in      was-caused-to-fly.      And      when      by-him      all*  
 kbarch      kiū,      tēs-mulkhē-manz      bōrō      kāl      pēū,      bhiri      tē  
*expenditure      was-made,      that-country-in      a-great      famine      fell,      and      he*  
 lāchār      bhōṇē      lagō.      Bhiri      tē      tēs-mulkhē-mā      akī-śāhōrdār-ghōrē  
*helpless      to-become      began.      And      he      that-country-in      a-citizen-in-the-house*  
 jaū.      Tainī      tē      apṇī-bāgrī-manz      sūr      tsārnē      bhējō,      aur      zē  
*went.      By-him      he      his-own-field-in      swine      to-feed      was-sent,      and      what*  
 phak      sūr      khātē-thiē,      tē      khuśī-sēhī      khānē      chātō-thiō,  
*chaff      the-swine      eating-were,      that      happiness-with      to-eat      he-wishing-was,*  
 ki      tēs      kōī      nēīh      dētō-thiō.      Bhiri      hōśī-mā      ēttā,  
*because      to-him      anyone      not      giving-was.      And      sense-in      having-come,*  
 zaṇē      lagō      ki,      'mērē-bauē-rē      kētrē      nōkar      mast      rōṭibālē      āhn,  
*to-say      he-began      that,      'my-father-of      how-many      servants      much      breads      are,*  
 aur      aū      ḍhluḥkhō      mōrtā.      Aū      uṭhā      apṇē-bauē-kā      gēlō,  
*and      I      hungry      am-dying.      I      having-arisen      my-own-father-near      will-go,*  
 aur      tēs-sēhī      zōlō,      "hē      bā-zī,      aū      tusan-kā      aur      Pramēśurē-kā  
*and      him-to      I-will-say,      "O      father-sir,      I      you-near      and      God-near*  
 gunāhgār      bhūō,      aur      huṇē      aū      is-lāik      nēīh      ki      tus      mī-jō  
*sinner      became,      and      now      I      this-worthy      (am-)not      that      you      me-to*

mōṭṭhū zōth. Mī appē nōkaran-manzrā akī-rū zērhū  
 son may-say. Me your-own servants-from-among one-of as  
 banāā.”” Bhiri uṭhtā apnē-bauē-kējō tsalō. Hōju tē  
 make.”” And having-arisen his-own-father-near he-went. Still he  
 dūrē thīō ki tēs hērtā tēs-rē bauē dyayā  
 in-distance was that him having-seen him-of to-the-father compassion  
 āi, aur dauṛtā tē apnē-galē-sēhī laō, aur baṛī phēmṛī  
 came, and having-run he his-own-neck-on was-applied, and much kiss  
 ditti. Mōṭṭhē tēs-sēhī zañ ki, ‘hē bā-zī, tusan-kā  
 was-given. By-the-son him-to it-was-said that, ‘O father-sir, you-near  
 aur Pramēsurē-kā gunāhgār bhūō, aur huṇē aū is-lāik  
 and God-near sinner (I)-became, and now I this-worthy  
 nēñh ki tus mī-jō mōṭṭhū zōth.’ Bhiri tēs-rē bauē  
 (am-)not that you me-to son may-say.’ And him-of by-the-father  
 apnē-nōkaran-jō zañ ki, ‘chhail baṛnā kaḍhī  
 his-own-servants-to it-was-said that, ‘good garment having-brought-out  
 āṇā, aur is lōāth; aur ēsē-rē hatthē aūṭhī aur  
 bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and  
 pāṭ jūtō lōāth, aur ējā, as kham aur khuṣī kēram,  
 (on-)feet shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,  
 ki ih mērō mōṭṭhū mōrī-jaū-thīō, bhiri zintū bhūi-jaū;  
 because this my son dead-gone-was, and living became;  
 harāi-jōrō thīō, bhiri malī-jaū.’ Phiri tēnā sarā khuṣī karnē  
 lost-gone was, and was-got.’ Then they all rejoicing to-do  
 lagē.  
 began.

Aur tēs-rū baḍū mōṭṭhū uḍārē-manz thīō. Zakhaṇ ghōrē-rē  
 And his great son the-field-in was. When the-house-of  
 nērē āū gītki-rī aur natsnē-rī awāj suṇī. Bhiri ak  
 near he-came song-of and dancing-of sound was-heard. Then a  
 nōkar kujā-tā puchchhū, ‘ēn kuṇ ai?’ Tainī tēs-jō  
 servant having-called it-was-asked, ‘these what is?’ By-him him-to  
 zañ ki, ‘tuśō bhrā ōrō ai ki tuśē-bauē baṛī dham  
 it-was-said that, ‘your brother come is so-that by-your-father great feast  
 kī, ilhāl-rē ki tēs tē rāzī-bāzī malō.’ Tainī karōdhā  
 was-made, because that to-him he safe-sound was-got.’ By-him anger  
 bhuō, aur antōr gāhṇū nā chāō. Phiri tēs-rē bauē  
 became, and within to-go not he-wished. Then of-him of-the-father  
 bēṛ ēttā tēs-jō zañ. Tainī apnē-bauē-jō zōbāb  
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hēr, aitrē-bar aũ tērī tōhōl kartō  
*was-given that, 'behold, (for-)so-many-years I thy service doing*  
 rēhō, aur kadī tuśē-hukumē-rē bahrō nā bhūō; kōdā tusēī  
*remained, and ever thy-order-of outside not became; ever by-you*  
 mī-jō ak chhēlē-rū chhērū bhī nā dittō, ki aũ  
*me-to a goat-of kid even not was-given, that I*  
 apnē-yāran-sēhī khuśī kartō; aur zakhaṇ tuśū ēh  
*my-own-friends-with rejoicing might-have-made; and when your this*  
 mōtṭhū āū, zainī tuśī jaidād kañjran-patī gōāī, tusēī  
*son came, by-whom your property harlots-after was-wasted, by-you*  
 tēs-rē lai barī dham kī.' Aur tainī tēs-sēhī zaū,  
*him-of for a-great feast was-made.' And by-him him-to it-was-said,*  
 'hē mōtṭhā, tū sadā-i mī-satthī rēhtā, zēn-kichchh mērō ai,  
*'O son, thou ever-even me-with remainest, whatever mine is,*  
 tē tērū ai. Hunē khuśī karnī munāsib thī, ki tērō  
*that thine is. Now rejoicing to-be-made proper was, because thy*  
 dhlā marī-jōrō thīō, tē zintū bhūī-jaū; aur harōrō thīō,  
*brother dead-gone was, he living became; and lost was,*  
 tē malī-jaū.'  
*he was-got.'*

## PĀḌARĪ.

As already stated, Paḍar lies to the extreme north of Pangī, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangī *viā* Bhaḷēsī and Bhadravāhī, we have to go first west, and then north. While Pāḍarī is on the direct route, Bhaḷēsī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pāḍarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kashmīr Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Ṭākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,<sup>1</sup> but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pāḍarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pāḍarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels "e, i, o," referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

*Tadbhava* nouns in *ā* may probably also end in *ū* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ū* or *u*, such as *dīsū*, a day, *manhū*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, "e" or "i," or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

<sup>1</sup> There is one exception. Mr. Bailey's *eu*, I represent by *ū*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pādarī has a marked tendency to drop final vowels of terminations. Thus the *rū* of the Bhadrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of *nouns* :—

	<i>ghōṛā</i> , a horse.	
	Sing.	Plur.
Nom.	<i>ghōṛā</i>	<i>ghōṛē</i> .
Ag.	<i>ghōṛē</i>	<i>ghōṛī</i> .
Dat.	<i>ghōṛas</i>	<i>ghōṛī</i> .
Abl.	<i>ghōṛēl</i>	<i>ghōṛī-kal</i> .
Gen.	<i>ghōṛar</i>	<i>ghōṛī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Paṅgwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōṛē-dzē*. In Bhadrawāhī, the oblique plural is formed by adding *an* (*ghōṛan*), and we have a similar ending, *aṇ*, in the Pādarī *gānaṇ-bich*, among harlots. In Kāshmīrī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dakh dīṛā pūittar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmīrī.

With the genitive plural postposition *kar*, we may compare the Bhadrawāhī *kērū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōṛar*, fem. *ghōṛēr*, equivalent to the Hindī *ghōṛē-kā*, *ghōṛē-kī*. No form has been noted equivalent to the Hindī *ghōṛē-kē*.

Similarly is declined—*mauhṇu*, a man, dat. *mauhṇas*.

*Badhēl*, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ō*, as in *majūrō-bich-dzē*, to among the servants; *khurō-bich*, on the feet; *ampar sajnō-samēt*, with my own friends.

We see epenthesis occurring in *gēōbhur*, a son, plural *gōbhar*, just as Kāshmīrī has *wāndur*, a monkey, plural *wāndur*.

The word *bab* or *bāb*, a father, has its dative *bābbas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.



*Hāithi*, an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāithi</i>	<i>hāthi</i>
Ag.	<i>haithi</i>	<i>haithi</i>
Gen.	<i>haithiar</i>	<i>haithi-kar</i>

and so on.

*Kōi*, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōi</i>	<i>kūi.</i>
Ag.	<i>kūi</i>	<i>kūi.</i>
Dat.	<i>kūyas</i>	<i>kūi.</i>
Abl.	<i>kūyal</i>	<i>kūi-kal.</i>
Gen.	<i>kūyar</i>	<i>kūi-kar.</i>

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōri*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bakri*, a she-goat, has its nominative plural *bū'kēr*.

*Bhēṇ*, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ.</i>
Ag.	<i>bhēṇi</i>	<i>bhīṇi.</i>
Dat.	<i>bhēṇas</i>	<i>bhīṇi.</i>
Abl.	<i>bhēṇal</i>	<i>bhīṇi-kal.</i>
Gen.	<i>bhēṇar</i>	<i>bhīṇi-kar.</i>

*Gā*, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇi-samēt*, with his sister, in sentence 225. So, in the Parable, *gīlēr haur nātsṇēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aũ</i>	<i>tũ.</i>
Ag.	<i>maĩ</i>	<i>taĩ.</i>
Dat.	<i>mūĩ, maĩ</i>	<i>tōũ, tau.</i>
Abl.	<i>māl</i>	<i>tāl.</i>
Gen.	<i>miũṇ, mēṇ</i>	<i>tiũṇ, tēṇ.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Ag.	<i>āsē</i>	<i>tusē.</i>
Dat.	<i>āsē</i>	<i>tusē.</i>
Abl.	<i>as-kal</i>	<i>tus-kal.</i>
Gen.	<i>hiũṇ, hēṇ</i>	<i>tōhṇ, tuṇ.</i>

The Demonstrative Pronoun *ēh*, this, is thus declined :—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhṇ, ēūhṇᵃ, amanṇ.</i>
Ag.	<i>ēīnī</i>	<i>aiṇhē, iṇhē.</i>
Dat.	<i>as</i>	<i>aiṇhē, iṇhē.</i>
Abl.	<i>asal</i>	<i>aī-kal.</i>
Gen.	<i>asar</i> (f. <i>asēr</i> )	<i>aī-kar</i> (f. <i>-kēr</i> ).

*Amanṇ* has only been noted in the Parable,—*amanṇ bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ūhṇ* or *ūhṇᵃ*; but no other forms have been noted, or are given by Mr. Bailey. *Ēr-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēīnī</i>	<i>tēīnī, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (neut. <i>tath</i> ).
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar</i> (f. <i>dzasēr</i> )	<i>tasar</i> (f. <i>tasēr</i> ).
Plur.		
Nom.	<i>dzē, dzūhṇᵃ</i>	<i>sē, tāhṇᵃ.</i>
Ag.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Dat.	<i>dzaiṇhē</i>	<i>taiṇhē.</i>
Abl.	<i>dzai-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzai-kar</i> (f. <i>-kēr</i> )	<i>taī-kar</i> (f. <i>-kēr</i> ).

The neuter form *tath* also occurs in Kāshmīrī. It is used when referring to inanimate objects, as in *tath kuthī andar*, in that house. The animate form *tas* also occurs in Kāshmīrī.

The Interrogative Pronouns are *kāṇh*, who? and *kī*, what? The former has ag. *kēīnī*; dat. *kas*; abl. *kasal*; gen. *kasar* (f. *kasēr*).

Mr. Bailey gives *kuṇēr* (a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hinᵉ*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are :—

*har-kaṇē*, anyone, someone.

*kichh* or *kijh*, anything, something.

*dzē-kaṇē*, whoever.

*dzē-kichh*, whatever.

The word for 'own', equivalent to the Hindī *apnā*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēṇal bōrā*, bigger than his sister (sentence 231).

### VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *hanᵃ* or *hainā*, plural *hanᵃ*, *hanᵉ*, *hinᵉ*, or *hainē*. This is masculine, the corresponding feminine form being *hinᵉ* or *hainī* for both numbers. This

present tense does not change for person. We may compare with it the (Piśācha) *Shinā hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē<sup>a</sup></i>	<i>thē<sup>i</sup></i> .
Fem.	<i>thī</i>	<i>thī</i> .

It does not change for person.

The **Active Verb** is thus conjugated :—

**Infinitive**—*kōṭaṇ*, to strike.

So *dzhāraṇ*, to fall; *bhōṇ*, to be, to become; *adzaṇ*, to come; *ghēṇ* or *gēṇ*, to go; *bēsaṇ*, to sit; *khāṇ*, to eat; *pīṇ*, to drink; *dēṇ* or *dīṇ* to give; *lēṇ*, to take; *bōlaṇ*, to speak; *karaṇ*, to do.

**Present Participle**—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭnī*, striking.

So the fem. of *dzārṇa*, falling, is *dzairnī*, like *hainī*, above.

Irregular are :—

<i>bhōṇ</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhu'nī</i> .
<i>adzaṇ</i> , to come,	„	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēṇ</i> , to go,	„	<i>ghēna</i> .
<i>dēṇ</i> , to give,	„	<i>dyēna</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōnna</i> .

The assimilation of *l* to *n* in the case of *bōlaṇ* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

**Past Participle**—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are :—

<i>bhōṇ</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>adzaṇ</i> , to come,	„	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēī</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēī</i> .
<i>bēsaṇ</i> , to sit,	„	<i>bēṭhā</i> .
<i>khāṇ</i> , to eat,	„	<i>khā</i> ; f. <i>khaiī</i> .
<i>pīṇ</i> , to drink,	„	<i>pīā</i> ; f. <i>pī</i> .
<i>dēṇ</i> , to give,	„	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēṇ</i> , to take,	„	<i>lēa</i> .
<i>karaṇ</i> , to do,	„	<i>kēū</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhaḷēsī. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

**Static Past Participle**.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are :—

<i>āḍaṇ</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	„	<i>gōr</i> .
<i>beśaṇ</i> , to sit,	„	<i>biṭhōr</i> .
<i>lēṇ</i> , to take,	„	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlaṇ</i> , to speak,	„	<i>bōlōr</i> .
<i>karaṇ</i> , to do,	„	<i>kēōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭ'-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭ'* becomes *kōiṭ*, or *kōiṭī*. Thus from *rakkhaṇ*, to place, we have *raikkh tshar*, or *raikkhī tshar* (= Hindi *rakh chhōr*), put down. From *khōṇ*, to lose, we have, in the Parable, *khōi-ghēṇ*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>adḥaṇ</i> , to come	<i>aiḥ</i>	<i>adḥai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gah</i>	<i>ghē</i> .
<i>beśaṇ</i> , to sit	<i>běś</i>	<i>běśai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows :—

‘I shall strike,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūtal</i>	<i>kōṭul</i> , <i>kūṭal</i>	<i>kūṭal</i>
2 and 3	<i>kōṭal</i>	<i>kōṭēl</i>	<i>kōṭnal</i>	<i>kūṭnēl</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ũ*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

*ḍzhārāṇ*, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ḍzhārāl</i>	<i>ḍzhairēl</i>	<i>ḍzhurūl</i>	<i>ḍzhurēl</i>
2 and 3	<i>ḍzhārāl</i>	<i>ḍzhairēl</i>	<i>ḍzhārṇāl</i>	<i>ḍzhairṇē'l</i>

*bhōṇ*, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bhōl</i>	<i>bhō'l</i>	<i>bhōl</i>	<i>bhō'l</i>
2 and 3	<i>bhōl</i>	<i>bhō'l</i>	<i>bhōṇāl</i>	<i>bhunē'l</i>

*adzan*, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>azul, azal</i>	<i>azil</i>	<i>azul</i>	<i>azil</i>
2 and 3	<i>azul, azal</i>	<i>azil</i>	<i>azṇāl</i>	<i>ēznīl</i>

*ghēṇ* or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>	<i>ghaũ</i>
2 and 3	<i>ghēl</i>	<i>ghē'l (?)</i>	<i>ghēṇāl</i>	<i>ghēṇē'l (?)</i>

*bēśāṇ*, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bīśul</i>	<i>bēśēl</i>	<i>bīśul</i>	<i>bēśēl</i>
2 and 3	<i>bēśāl</i>	<i>bēśēl</i>	<i>bēśṇāl</i>	<i>bēśṇē'l</i>

*dēṇ*, to give, makes *daũ*, *dēal*, etc. ; *lēṇ*, to take, makes *lēũ*, *lēal*, etc. ; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnē*, and the fem. sing. and plur. *kōṭnē*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṭnath*, plur. *kōṭnēth* ;  
Fem. sing. and plur. *kōṭnēthi*.

The **Past** Tense is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

*aũ dzhāra*, I fell.  
*maĩ kōṭṭa*, I struck him.  
*aũ dzhārōr han*, I have fallen.  
*maĩ kōṭōr han*, I have struck him.  
*aũ dzhārōr thē*, I had fallen.  
*maĩ kōṭōr thē*, I had struck him.

So, with a feminine object, we have *tiũ bābbē matā dhām kēōr hin*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēā hainā*, I have done sin, and also *maĩ pāp kēā*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

<i>khāṇ</i> , to eat	<i>khalāṇ</i> , to cause to eat.
<i>pīṇ</i> , to drink	<i>piāṇ</i> , to cause to drink.
<i>khunāṇ</i> , to hear	<i>khunāṇ</i> , to cause to hear (Compare Gādi).
<i>tsaraṇ</i> , to graze	<i>tsāraṇ</i> , to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

*sē lachār bhōṇ lagā*, he began to be helpless.  
*sē khushī karaṇ lagē*, they began to do rejoicing.

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHADRAWĀH GROUP.

## PĀPARĪ.

(KASHMIR DARBĀR.)

Yak-mauhṇas dūi kōḥ thē<sup>a</sup>.      Tin-bichal māṭharē  
*To-a-man two sons were.      Them-from-among by-the-younger*

bābba-dzē bōlā ki, 'bah bābbā, mālar baṇḍ dzē  
*the-father-to it-was-said that, 'O father, of-the-property share which*  
 maĩ-dzē ōzal-hī maĩ-dzē dē.' Taũ tin māl inhē-dzē  
*me-to will-come me-to give.' Then by-him the-property them-to*  
 baṇḍ-dyittā. Haur dakh dirā pūittar māṭhar-kuē sōbh-kijh  
*was-divided-out. And a-few days afterwards by-the-younger-son everything*

jama-kair<sup>i</sup>-kar yak-dūr-mulkhār sail kēā, haur taṭ ampar  
*collected-made-having of-a-far-country journey was-made, and there his-own*  
 māl laṇḍpana-sāthī urā<sup>i</sup>-dyittā. Haur dzapal sōbh kharch  
*property debauchery-with was-caused-to-fly-away. And when all expenditure*  
 kēōr-gā, tis-mulkh-bich matā kāl pēā, haur sē lachār bhōṇ  
*was-made, that-country-in a-great famine fell, and he helpless to-become*  
 lagā. Taũ tis-mulkhār yak baṇ-maṇḍhū-karā taṭ gā. Tin  
*began. Then of-that-country a great-man-near there he-went. By-him*

tis ampar-bagrī-bich sūr tsāraṇ laṅgā. Haur tas manshā  
*as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire*  
 thē<sup>a</sup> ki 'amar bag dzē sūr khānnē ampar yaḍ bhara,' ki  
*was that 'those barks which the-swine eat my-own belly I-may-fill,' because*  
 har-kaṇē tas-dzē nā dina-thē<sup>a</sup>. Taũ hōsh-bich didz<sup>i</sup>-kar bōlā,  
*anyone him-to not giving-was. Then sense-in come-having it-was-said,*  
 'miūṇ-bābbas kattar majūr lōṛī, haur aũ drukkh maran lagōr.  
*'to-my-father how-many servants are (?), and I (of-) hunger to-die (am-) begun.*  
 Aũ khara-bō<sup>i</sup> ampar-bābbas-lakh gēna, haur tas-dzē bōlul ki,  
*I erect-becoming my-own-father-near am-going, and him-to I-will-say that,*  
 "bah bābbā, maĩ dharmar haur tiūṇ-hajūr pāp kēā-hainā, haur  
*"O father, by-me of-religion and (in-) thy-presence sin done-is, and*  
 ab is-jōgar nōī ki bhiri tiūṇ kuā bōlōr. Maĩ-dzē  
*now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)*

ampar majūrō-bich-dzē yakar rēn bujh." ' Taū khara bōi-kar  
*thine-own servants-among-to of-one like consider.*" ' Then erect become-having  
 ampar-bābbas-lakh nis-gā. Haur sē hazab dūr thē<sup>a</sup> ki tas  
*his-own-father-near he-went-away. And he yet far was that him*  
 hīr<sup>i</sup>-kar tasar-bābbas dayā jāgī, haur dauir<sup>i</sup>-kar tas hīro-pūr  
*seen-having to-his-father compassion awoke, and run-having his neck-on*  
 rakkhā, haur matā phachī lēi. Kuē tas-dzē bōlā  
*he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said*  
 ki, ' bah bābbā, maī dharmar haur tiūn agrān pāp kēā, haur ab  
*that, 'O father, by-me of-religion and of-thee before sin was-done, and now*  
 is-jōgar nōī ki bhiri tiūn kuā bōlōr.' Bābbē  
*this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father*  
 ampar-naukar-dzē bōlā, ' chhair chhair liōkar kaḍā<sup>i</sup> dē, haur  
*his-own-servants-to it-was-said, ' good good garment bringing-out give, and*  
 tis ḍaban-dē; haur tasar-hatē aṅūthī, haur khurō-bich paḍiōr lan-dē;  
*to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;*  
 haur as khaū haur khushī kōrul, sē-kis mēn ēh kuā marōr-thē<sup>a</sup>,  
*and we may-eat and rejoicing will-make, because my this son dead-was,*  
 ab zīna han<sup>a</sup>; khōi-gōr-thē<sup>a</sup>, ab miōr-han<sup>a</sup>.' Taū sē khushī karaṇ  
*now living is; lost-gone-was, now got-is.' Then they rejoicing to-do*  
 lagē.  
 began.

Haur tasar mōtā kuā bag-bich thē<sup>a</sup>. Dzapaḷ gī-dzē nērē  
*And his big son the-field-in was. When the-house-to near*  
 ā, gīlēr haur nātsnēr hak khuinī. Taū yakas-naukras  
*he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant*  
 bayā<sup>i</sup>-kar puchchhā ki, ' ēh kayan hin<sup>?</sup>? ' Tin tas-dzē bōlā  
*called-having it-was-asked that, ' these what are? ' By-him him-to it-was-said*  
 ki, ' tiūn bhāē aur han<sup>a</sup>, haur tiūn-bābbē matā dhām kēōr hin<sup>i</sup>,  
*that, ' thy brother come is, and by-thy-father a-great feast made is,*  
 ēṛ-dōstī ki tas kharā-chhair kā.' Tin karōd-sē  
*this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with*  
 nahī mā ki andar gēē. Taū tasar bāb bahar  
*not (?) it-was-wished that within he-may-go. Then his father outside*  
 āidz<sup>i</sup>-kar tas-dzē manāwan lagā. Tin bābbā-dzē juwāb-bich  
*come-having him (acc.) to-propitiate began. By-him the-father-to answer-in*  
 bōlā, ' hīr, ittar-baraṇ aū (for maī) tiūn ṭahl kēōr-hin<sup>i</sup>, baur  
*it-was-said, ' see, for-so-many-years by-me thy service done-is, and*  
 kapal tiūn hukm baḍaṇ nā haṇḍā. Bhiri taī kadī yak bakrīr  
*ever thy order against not (I-) walked. But by-thee ever a of-goat*



tshaur maĩ-dzē nā dyittā ki ampaṛ-sajñō-samēt khushī kōrul.  
*a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.*  
 Haur dzapal tiūṇ ēh kuā ā, dzis tiūṇ māl gānaṇ-bich  
*And when thy this son came, for-whom thy property harlots-among*  
 urāi-dyittā, taĩ us-dōstī matā dhām kī.' Tin tas-dzē  
*was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to*  
 bōlā, 'bah kuā, tū sadā mēṇ-lakh han<sup>a</sup>, haur dzē-kichh miūṇ  
*it-was-said, 'O son, thou always of-me-with art, and whatever mine*  
 hainā, sē tiūṇ hainā. Bhirī khushī mīṇ, haur khushī bhōṇ  
*is, that thine is. But rejoicing (?) to-make, and rejoicing to-become*  
 laizaṇ thē<sup>a</sup>, sē-kis tiūṇ ēh bhāē marōr-thē<sup>a</sup>, sē zīna han<sup>a</sup>; khōī-gōr-thē<sup>a</sup>,  
*proper was, because thy this brother dead-was, he alive is; lost-gone-was,*  
 ab miōr-han<sup>a</sup>.  
*now got-is.'*



# STANDARD LIST OF WORDS AND PHRASES FOR THE BHADRAWĀH GROUP.

English.	Bhadrawāhī.	Paḍarī.
1. One . . . . .	Ak . . . . .	Yak.
2. Two . . . . .	Dñī . . . . .	Dñī.
3. Three . . . . .	Tlāī, trāī . . . . .	Tlāē.
4. Four . . . . .	Tsūūr, tsōūr . . . . .	Tsōur.
5. Five . . . . .	Pants . . . . .	Pānz.
6. Six . . . . .	Śāh . . . . .	Tshai.
7. Seven . . . . .	Satt . . . . .	Satt.
8. Eight . . . . .	Atṭh . . . . .	Atṭh.
9. Nine . . . . .	Nañ . . . . .	Nau.
10. Ten . . . . .	Daś, dōś . . . . .	Daś.
11. Twenty . . . . .	Bih . . . . .	Bih.
12. Fifty . . . . .	Pōñjāh . . . . .	Pañjāh.
13. Hundred . . . . .	Śauñ, śōñ . . . . .	Sau.
14. I . . . . .	Añ . . . . .	Añ.
15. Of me . . . . .	Mērō, mērñ . . . . .	Miññ, mēñ.
16. Mine . . . . .	Mērō, mērñ . . . . .	Miññ, mēñ.
17. We . . . . .	As . . . . .	As
18. Of us . . . . .	Iśñ . . . . .	Hiññ.
19. Our . . . . .	Iśñ . . . . .	Hiññ.
20. Thou . . . . .	Tñ . . . . .	Tñ.
21. Of thee . . . . .	Tērñ, tērō . . . . .	Tiññ, tēñ, tau.
22. Thine . . . . .	Tērñ, tērō . . . . .	Tiññ, tēñ, tau.
23. You . . . . .	Tus . . . . .	Tus.
24. Of you . . . . .	Tiśñ, tuśñ . . . . .	Tshñ, tuñ.
25. Your . . . . .	Tiśñ, tuśñ . . . . .	Tshñ, tuñ.

English.	Bhadrawāhi.	Pāḍari.
26. He . . . .	Ōh, tai . . . .	Sě, oh.
27. Of him . . . .	Usērū, tisērū . . . .	Tasar.
28. His . . . .	Usērū, tisērū . . . .	Tasar.
29. They . . . .	Ūphā, ophā, taṇā . . . .	Tāhṇ <sup>a</sup> , ūhṇ <sup>a</sup> .
30. Of them . . . .	Uṇkarū, taṇkarū . . . .	Taiṇ-kar.
31. Their . . . .	Uṇkarū, taṇkarū . . . .	Taiṇ-kar.
32. Hand . . . .	Hatth . . . .	Hat.
33. Foot . . . .	Pāḍ . . . .	Khur.
34. Nose . . . .	Nakk . . . .	Nakk.
35. Eye . . . .	Ētshī, atsh . . . .	Tir.
36. Mouth . . . .	Āś, aśi . . . .	Tōtar.
37. Tooth . . . .	Dant . . . .	Dann, dand.
38. Ear . . . .	Kann . . . .	Kann.
39. Hair . . . .	Śirāḷ . . . .	Rōtṭh.
40. Head . . . .	Dōg . . . .	Magir.
41. Tongue . . . .	Zibbh . . . .	Dzēbbh.
42. Belly . . . .	Paiṭ . . . .	Pēt.
43. Back . . . .	Piṭṭh, ṭhiggō . . . .	Pyiṭṭh.
44. Iron . . . .	Lahū, laū . . . .	Lōh.
45. Gold . . . .	Sunnō . . . .	Sōnna.
46. Silver . . . .	Chāndī . . . .	Chāndī.
47. Father . . . .	Bau, bābō . . . .	Bab, bāb.
48. Mother . . . .	Āmmā, hāj . . . .	Ij, yij.
49. Brother . . . .	Dhīā, bhra . . . .	Bhāē.
50. Sister . . . .	Baiṇṇ, baiṇṇ . . . .	Bhēṇ.
51. Man . . . .	Manū, maṇḍ . . . .	Mauṇṇū, mōhaṇ.
52. Woman . . . .	Ṭhī . . . .	Khihōn, ghiṇṇ <sup>u</sup> .

English.	Bhadrawāhī.	Pāḍarī.
53. Wife . . . .	Ṭhī . . . .	<u>Dzail</u> , zō'l.
54. Child . . . .	Māṭṭhū, mōṭṭhū . .	Kuā.
55. Son . . . .	Kō, māṭṭhū, mōṭṭhū .	Kuā.
56. Daughter . . .	Kōi, kūi . . . .	Koi.
57. Slave . . . .	Kāmi . . . .	Kām <sup>a</sup> .
58. Cultivator . . .	Zimidār . . . .	Jim <sup>a</sup> dār.
59. Shepherd . . .	Pubāl . . . .	Pahāl.
60. God . . . .	Pōrōmishōr . . . .	Nārān.
61. Devil . . . .	Sāitān . . . .	Haṣmān.
62. Sun . . . .	Sōraj, dihārō . . . .	Dius.
63. Moon . . . .	Chānaṇī . . . .	<u>Tsainnē</u> .
64. Star . . . .	Tārō . . . .	Tār <sup>a</sup> .
65. Fire . . . .	Agg . . . .	Ag.
66. Water . . . .	Pāṇī . . . .	Pāaṇī <sup>1</sup> .
67. House . . . .	Ghar, ghōr . . . .	Gih, ghar.
68. Horse . . . .	Ghōrō . . . .	Ghōr <sup>a</sup> .
69. Cow . . . .	Batshī . . . .	Gā.
70. Dog . . . .	Kutar . . . .	Kōtar, ( <i>fem.</i> ) kōtēr.
71. Cat . . . .	Bilī ( <i>f.</i> ), balāi ( <i>f.</i> ) . .	Balā, ( <i>fem.</i> ) balai.
72. Cock . . . .	Kukkuṛ . . . .	Kōkkaṛ, ( <i>fem.</i> ) kōkkaṛ.
73. Duck . . . .	Batak . . . .	Ār.
74. Ass . . . .	Khōthō, khautān . . . .	.....
75. Camel . . . .	Ūṭ . . . .	Ūṭh.
76. Bird . . . .	Tsirī, tsarōlli . . . .	Pōkkhar.
77. Go . . . .	Gāh . . . .	Gah.
78. Eat . . . .	Khā . . . .	Khā.
79. Sit . . . .	Bis . . . .	Bēs.

English.	Bhadrawāhī	Pāḍarī.
80. Come . . .	Ēi ( <i>root</i> ěj) . . .	Aih.
81. Beat . . .	Kuṭ . . .	Kōṭ.
82. Stand . . .	Uṭh . . .	Khaṭ bhō.
83. Die . . .	Mar . . .	Mar.
84. Give . . .	Dē, dāh . . .	Dēi.
85. Run . . .	Naś, daur . . .	Naś.
86. Up . . .	Bāh . . .	Bīh, bahyur <sup>2</sup> .
87. Near . . .	Nēṛē . . .	Nēr <sup>2</sup> .
88. Down . . .	Bunh . . .	Naiṇḍ, wōndē.
89. Far . . .	Dūr . . .	Dūr.
90. Before . . .	Aggar, agri . . .	Agar.
91. Behind . . .	Pattar, pattri, patti . . .	Paīttar, pō'tr, pūittar.
92. Who . . .	Kaṇ . . .	Kāṇh.
93. What . . .	Kuṇ . . .	Ki.
94. Why . . .	Kuṣḍ, kī . . .	Kyēs.
95. And . . .	Phiri, bhiri, aur . . .	Tē.
96. But . . .	Magar . . .	Tē.
97. If . . .	Agar . . .	Dzai.
98. Yes . . .	Ā. hā . . .	Ā.
99. No . . .	Nahī, nēih . . .	Na, nahī.
100. Also . . .	Apsōs . . .	Hai hai.
101. A father . . .	Bau . . .	Bāb.
102. Of a father . . .	Bauē-rū . . .	Bābbar.
103. To a father . . .	Bauē-jō . . .	Bābbas.
104. From a father . . .	Bauē-sī . . .	Bābbal.
105. Two fathers . . .	Dūi bau . . .	Dūi bāb.
106. Fathers . . .	Bau . . .	Bāb.

English.	Bhadrawābī.	Pāḍarī.
107. Of fathers . . .	Bauē-kēru . . .	Bāb-kar.
108. To fathers . . .	Bauan-jō . . .	Bāb.
109. From fathers . . .	Bauan-sī . . .	Bāb-kal.
110. A daughter . . .	Kñi . . .	Kōi.
111. Of a daughter . . .	Kñiē-rñ . . .	Kñiar.
112. To a daughter . . .	Kñiē-jō . . .	Kñias.
113. From a daughter . . .	Kñiē-sī . . .	Kñial.
114. Two daughters . . .	Dñi kñiā . . .	Dñi kñi.
115. Daughters . . .	Kñiā . . .	Kñi.
116. Of daughters . . .	Kñiā-kēru . . .	Kñi-kar.
117. To daughters . . .	Kñiā-jō . . .	Kñi.
118. From daughters . . .	Kñiā-sī . . .	Kñi-kal.
119. A good man . . .	Ak kharō mēnū . . .	Yak kharā mōhap.
120. Of a good man . . .	Aki kharā mēnē-rū . . .	Yak kharā mōhapar.
121. To a good man . . .	Aki kharā mēnē-jō . . .	Yak kharā mōhapas.
122. From a good man . . .	Aki kharā mēnē-sī . . .	Yak kharā mōhapal.
123. Two good men . . .	Dui kharē mēnū . . .	Dñi kharā mōhap.
124. Good men . . .	Kharē mēnū . . .	Kharā mōhap.
125. Of good men . . .	Kharē mēnē-kēru . . .	Kharā mōhap-kar.
126. To good men . . .	Kharē mēnē-jō . . .	Kharā mōhap.
127. From good men . . .	Kharē mēnē-sī . . .	Kharā mōhap-kal.
128. A good woman . . .	Ak kharī ṭhli . . .	Kharī ghiṣṇ <sup>a</sup> .
129. A bad boy . . .	Ak burō māṭṭhū . . .	Yatsar kuā.
130. Good women . . .	Kharī ṭhliā . . .	Kharī ghiṣṇ.
131. A bad girl . . .	Ak burī kñi . . .	Yatsar kōi.
132. Good . . .	Kharō, kharō, kharau . . .	Kharā.
133. Better . . .	(Is-kara) kharō . . .	(Tasal) kharā.

English.	Bhadrawāhī.	Pāḍarī.
134. Best . . .	Sēbbhan-kara kharō . . .	Sōbh-kal kharā.
135. High . . .	Uchchū . . .	Adhām <sup>a</sup> .
136. Higher . . .	(Is-kara) uchchū . . .	(Tasal) adhām <sup>a</sup> .
137. Highest . . .	Sēbbhan-kara uchchū . . .	Sōbh-kal adhām <sup>a</sup> .
138. A horse . . .	Ghōṛō . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛē . . .	Ghōṛē.
141. Mares . . .	Ghōṛīā . . .	Ghōṛī.
142. A bull . . .	Dānt . . .	Badhēl.
143. A cow . . .	Batshī . . .	Gā.
144. Bulls . . .	Dānt . . .	Badhēl.
145. Cows . . .	Būtsāhīā . . .	Gōī.
146. A dog . . .	Kutar . . .	Kōtar.
147. A bitch . . .	Kutri . . .	Kōtēr.
148. Dogs . . .	Kutar . . .	Kōtar.
149. Bitches . . .	Kutriā . . .	Kōtēr.
150. A he goat . . .	Tshēṛō . . .	Bakrā.
151. A female goat . . .	Tshāillī ✓ . . .	Bakrī.
152. Goats . . .	Tshēṛō . . .	Bakrē ( <i>fem.</i> bū'kēr).
153. A male deer . . .	Harin . . .	.....
154. A female deer . . .	Harnī . . .	.....
155. Deer . . .	Harin . . .	.....
156. I am . . .	Aū āī . . .	Aū han <sup>a</sup> , <i>fem.</i> hin <sup>l</sup> .
157. Thou art . . .	Tū ās, as . . .	Tū han <sup>a</sup> , <i>fem.</i> hin <sup>l</sup> .
158. He is . . .	Ōh āhē, ai . . .	Sē han <sup>a</sup> , <i>fem.</i> hin <sup>l</sup> .
159. We are . . .	As āhm . . .	As han <sup>a</sup> , hin <sup>ē</sup> , han <sup>ē</sup> , <i>fem.</i> hin <sup>l</sup> .
160. You are . . .	Tus āth, āth . . .	Tus han <sup>a</sup> , hin <sup>ē</sup> , han <sup>ē</sup> , <i>fem.</i> hin <sup>l</sup> .



English.	Bhadrawāhī.	Pādarī.
161. They are . . .	Ūṇhā āhṇ. ān . . .	Tāhṇ <sup>a</sup> han <sup>a</sup> , hin <sup>ē</sup> , han <sup>ē</sup> , <i>fem.</i> hin <sup>l</sup> .
162. I was . . .	Aũ thiō ( <i>fem. thī</i> ) . . .	Aũ thē <sup>a</sup> , <i>fem. thī</i> .
163. Thou wast . . .	Tū thiō . . .	Tū thē <sup>a</sup> , <i>fem. thī</i> .
164. He was . . .	Ōh thiō . . .	Sē thē <sup>a</sup> , <i>fem. thī</i> .
165. We were . . .	As thiē ( <i>fem. thī</i> ) . . .	As thē <sup>ē</sup> , <i>fem. thī</i> .
166. You were . . .	Tus thiē . . .	Tus thē <sup>ē</sup> , <i>fem. thī</i> .
167. They were . . .	Ūnhā thiē . . .	Tāhṇ <sup>a</sup> thē <sup>ē</sup> , <i>fem. thī</i> .
168. Be . . .	Bhō . . .	Bhō.
169. To be . . .	Bhōṇ . . .	Bhōṇ.
170. Being . . .	Bhautō . . .	Bhōṇna.
171. Having been . . .	Bhautā . . .	Bhūi-kar.
172. I may be . . .	.. ...	Aũ.
173. I shall be . . .	Aũ bhōlō . . .	Aũ.
174. I should be . . .	.....	...
175. Beat . . .	Kuṭ . . .	Kōṭ.
176. To beat . . .	Kuṭnā . . .	Kōṭaṇ.
177. Beating . . .	Kuṭtō . . .	Kōṭna.
178. Having beaten . . .	Kuṭtā . . .	Kōṭi'-kar.
179. I beat . . .	Aũ kuṭtā . . .	Aũ }
180. Thou beatest . . .	Tū kuṭtā . . .	Tū } kōṭna, <i>fem. kōṭni</i> .
181. He beats . . .	Ōh kuṭtē . . .	Sē }
182. We beat . . .	As kuṭtam . . .	As }
183. You beat . . .	Tus kuṭtath. kuṭtat . . .	Tus } kōṭnē. <i>fem. kōṭni</i> .
184. They beat . . .	Ūnhā kuṭtaṇ . . .	Tāhṇ <sup>a</sup> }
185. I beat ( <i>Past Tense</i> ) . . .	Mi kuṭtā, kuṭtō . . .	Maĩ }
186. Thou beatest ( <i>Past Tense</i> ). . .	Taĩ kuṭtā, kuṭtō . . .	Taĩ } kōṭa, <i>fem. kōṭi</i> .
187. He beat ( <i>Past Tense</i> ) . . .	Uṇi kuṭtō . . .	Tēini }

English.	Bhadrawāhi.	Pāḍari.
188. We beat ( <i>Past Tense</i> ).	Asēi kuṭṭō . . .	Āsē } kōṭa, fem. kōṭi.
189. You beat ( <i>Past Tense</i> )	Tusēi kuṭṭō . . .	Tusē } kōṭa, fem. kōṭi.
190. They beat ( <i>Past Tense</i> )	Uṇēi kuṭṭō . . .	Taiṇhē }
191. I am beating . . .	Aũ kuṭṇē lagōrō (or larō) āi	Aũ kōṭna.
192. I was beating . . .	Aũ kuṭṭō thiō . . .	Aũ kōṭnath, fem. kōṭnēth¹.
193. I had beaten . . .	Mi kuṭṭō thiō . . .	.....
194. I may beat . . .	Aũ kuṭṭau . . .	.....
195. I shall beat . . .	Aũ kuṭalō, kuṭlō . . .	Aũ kūṭal, fem. kūṭal.
196. Thou wilt beat . . .	Tū kuṭalō, kuṭlō . . .	Tū kōṭal, fem. kōṭēl.
197. He will beat . . .	Ōh kuṭalō, kuṭlō . . .	Sē kōṭal, fem. kōṭēl.
198. We shall beat . . .	As kuṭmē, kuṭmalē . . .	As kūṭal, fem. kūṭal.
199. You will beat . . .	Tus kuṭalē, kuṭlē . . .	Tus kōṭnal, fem. kuṭnē¹.
200. They will beat . . .	Ūṇhā kuṭalē, kuṭlē . . .	Tāṇḥᵃ kōṭnal, fem. kuṭnē¹.
201. I should beat . . .	.....	.....
202. I am beaten . . .	Aũ kuṭṭō . . .	.....
203. I was beaten . . .	Aũ kuṭṭō thiō . . .	.....
204. I shall be beaten . . .	Aũ kuṭēlō . . .	.....
205. I go . . .	Aũ gāhtā . . .	Aũ } ghēna, fem. ghēni.
206. Thou goest . . .	Tū gāhtā . . .	Tū } ghēna, fem. ghēni.
207. He goes . . .	Ōh gāhtē . . .	Sē }
208. We go . . .	As gāhtam . . .	As } ghēnē, fem. ghēni.
209. You go . . .	Tus gāhtath . . .	Tus } ghēnē, fem. ghēni.
210. They go . . .	Ūṇhā gāhtan . . .	Tāṇḥᵃ }
211. I went . . .	Aũ jañ . . .	Aũ } gā, fem. gēi.
212. Thou wentest . . .	Tū jañ . . .	Tū } gā, fem. gēi.
213. He went . . .	Ōh jañ . . .	Sē }
214. We went . . .	As jē . . .	As, gāē, fem. gēi.

English.	Bhadrawāhī.	Pādarī.
215. You went . . .	Tus jē . . .	Tus } gāē, fem. gēi.
216. They went . . .	Ūnhā jē . . .	Tāhṇa }
217. Go . . .	Gāh . . .	Gah.
218. Going . . .	Gāhto . . .	Ghēna.
219. Gone . . .	Jōrō . . .	Gā.
220. What is your name ?	Tērō naū kuṇ ai ?	Tau nā kī han <sup>a</sup> ?
221. How old is this horse ?	Ēs ghōrē-rī kētrī (or kēṭlī) umr ai ?	Ēh ghōrar kat barh han <sup>a</sup> ?
222. How far is it from here to Kashmir ?	Kāsmīr itthā kētrū (or kēṭlū) dūr ai ?	Īrī Kāsmīr kattēri dūr hainī ?
223. How many sons are there in your father's house ?	Tērē bauē-rē ghōrē kētrē māṭṭhē an ?	Tiūṇ bābbar kat gōbhar hin <sup>a</sup> ?
224. I have walked a long way to-day.	Az aū dūr dūr hainṭtā ān.	Adz aū barā dūral aur han <sup>a</sup> .
225. The son of my uncle is married to his sister.	Mērē chāchē-rē māṭṭhē-rē biā usērī baiṇī-sēhī bhūō.	Miūṇ māṭhar bābbar gēō-bhur tasēr bhēnī samēt bēāh kēōr han <sup>a</sup> .
226. In the house is the saddle of the white horse.	Chittē ghōrē-rī kāṭhī ghōrē āhē.	Gih chhēta ghōrar kāṭhī hin <sup>a</sup> .
227. Put the saddle upon his back.	Tisērē ṭhiggē pur kāṭhī lāth.	Tasēr piṭṭh pūr kāṭhī tsharē.
228. I have beaten his son with many stripes.	Mī usērū mōṭṭhū mast kuṭṭū.	Maī tasar kōā matā kōṭā.
229. He is grazing cattle on the top of the hill.	Ōh gōrū phōṭri us ṭibbi pur tsārnē lagōrō āhē.	Sē phāt pūr gōi tē būkēr tsārna.
230. He is sitting on a horse under that tree.	Us bātē hēth ōh ghōrē pur biōrō ai.	Sē tas bōṭṭō paḍ ghōrē pūr biṭhōr han <sup>a</sup> .
231. His brother is taller than his sister.	Usērō ḍhālā apṇī baiṇī-kara lōmmō āhē.	Tasar bhāō ampēr bhēṇal bōrā han <sup>a</sup> .
232. The price of that is two rupees and a half.	Usērō mul ḍhāl rūpayyē an.	Tasar mul tlāē (three) rūpāē han <sup>a</sup> .
233. My father lives in that small house.	Mērō bau us nikrē ghōrē mā rēhtē.	Miūṇ bāb tath māṭhar kuṭhī āndar han <sup>a</sup> .
234. Give this rupee to him.	Īh rūpayyō us-jō dō . . .	Tas ēh rūpayā dēi tsharē.
235. Take those rupees from him.	Ūnhā rūpayyē tēs-kara ṭhlā.	Tasal rūpāē lēi adzai.
236. Beat him well and bind him with ropes.	Us mast kuṭ, aur sēli-sī banhd.	Tas maihn kōiṭ-kar radzōri kī dlaiṇḍhe.
237. Draw water from the well.	Khūhō pāṇi kaḍḍh . . .	Khūhal pāiṇ kaḍḍh.
238. Walk before me . . .	Mī agri tsal . . .	Māl agar agar haṇḍ.
239. Whose boy comes behind you ?	Kisērū mōṭṭhū tūi patti ēttē ?	Tiūṇ pūittar kasar kōā azna ?
240. From whom did you buy that ?	Tai kas-kara mullē ghinōrū thiū ?	Sē kasal mullē āna ?
241. From a shopkeeper of the village.	Dlāūē-rē hēṭri-bālē-kara . . .	Ṭhāwar haṭi ēttah āna.



## GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahārī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujurī have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujurī is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwārī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujurī is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujurī, and the resemblance of Gujurī to Mēwārī is very striking. But still closer is the resemblance of Gujurī to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.<sup>1</sup>

It is curious that Gujurī agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipuri.<sup>2</sup> On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī.

Mēwātī is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujurī may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujurī in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the Gujurī and Mēwātī. speakers of Gujurī have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

<sup>1</sup> Mewar is called 'Guzarat,' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 202).

<sup>2</sup> For instance, Gujurī has nothing resembling the Jaipuri verb substantive *chhāñ*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujuri always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tīn</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hũ</i> , I	<i>maĩ</i> (oblique form used for nominative).
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhya</i>
<i>kann</i> , the ear	<i>kāñ</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujuri forms are more archaic than those of Mēwātī.

The Mēwātī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatth*, etc., before becoming fixed as we have them now. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in Standard Hindōstānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJURĪ.	MĒWĀTĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōṛō</i> , a horse	<i>ghōṛō</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Plur. Nom.	<i>ghōṛā</i>	<i>ghōṛā</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Sing. Nom.	<i>bēhṇ</i> , a sister	<i>bāhāñ</i>
Obl.	<i>bēhṇ</i>	<i>bāhāñ</i>
Plur. Nom.	<i>bēhṇē</i>	<i>bāhāñā</i>
Obl.	<i>bēhṇā</i>	<i>bāhāñā</i>
Sing. Nom.	<i>ghōṛī</i> , a mare	<i>ghōṛī</i>
Obl.	<i>ghōṛī</i>	<i>ghōṛī</i>
Plur. Nom.	<i>ghōṛī</i>	<i>ghōṛīyā</i>
Obl.	<i>ghōṛīā</i>	<i>ghōṛīyā</i>

The postpositions used to form cases are practically identical. Thus:—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>naī</i>
Dat.-Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tē</i>	<i>taī</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>maī</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kī̃* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwārī than by Mēwātī.

### Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ.
I.	Nom.	<i>hū</i>	<i>maī</i> (Mēwārī, <i>hū</i> )
	Ag.	<i>mē</i>	<i>maī</i>
	Obl.	<i>ma</i>	<i>mū</i> (Mēwārī, <i>ma</i> )
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tū</i>	<i>tū</i>
	Ag.	<i>tē</i>	<i>taī</i>
	Obl.	<i>ta</i>	<i>tū</i> (Mēwārī, <i>ta</i> ).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistān<sup>1</sup> or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJURĪ.	MĒWĀTĪ.
This.		<i>yō</i> (f. <i>yā</i> )	<i>yō</i> (f. <i>yā</i> )
	Obl.	<i>is</i>	<i>aī, aīh</i>
These.		<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>	<i>in</i>

<sup>1</sup> Cf. Maiyā *tasī*, the oblique form of *sōh*, he.

	GUJURĪ.	MĒWĀTĪ.
That.	ō, ōh (f. wā)	wō, wōh (f. wā).
Obl.	us	waĩ, waĩh
Those.	wē	wē
Obl.	un	un
Who. (sg.)	jō	jō
Obl.	jīs	jaĩh
Who? (sg.)	kōn	kaun
Obl.	kis	kaĩh
Anyone.	kōi	kōi
Obl.	kisē	kaĩ

The agreement in regard to the Verb Substantive is very striking :—

	GUJURĪ.	MĒWĀTĪ.
I am	hũ, hōũ	hũ
Thou art	ai, hai	hai
He is	ai, hai	hai
We are	hã	hã
You are	ō, hō	hō
They are	ai, hai, hẽ	hai
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thĩ	thĩ, hĩ
Were (m. pl.)	thā	thā, hā
Were (f. pl.)	thĩ	thĩ, hĩ

### Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gā*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārō	mārō
I strike	mārũ	mārũ
Thou strikest	mārē	mārai
He strikes	mārē	mārai
We strike	mārã	mārã
You strike	mārō	mārō
They strike	mārē	mārai

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ã*.

In both Gujurī and Mēwātī the future is formed as in Hindī by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārũgō*, I shall strike.



The other parts of the verb are similarly parallel. Thus :—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārñō</i>	<i>mārñū</i>
Present Part.	<i>mārtō</i>	<i>mārtō</i>
Past Participle	<i>mārēō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārñū-hñū*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 964 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

## GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galīs of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

**DECLENSION.**—The following table shows the declension of the various classes of nouns :—

SING.		PLUR.	
Nom.	Obl.	Nom.	Obl.
<i>ghōṛō</i> , a horse . . . .	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā̃</i>
<i>bāpp</i> , a father . . . .	<i>bāpp</i>	<i>bāpp</i>	<i>bāppā̃</i>
<i>ādmī</i> , a man . . . .	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīā̃</i>
<i>bakrī</i> , a goat . . . .	<i>bakrī</i>	<i>bakrī̃</i>	<i>bakrīā̃</i>
<i>trīmt</i> , a woman . . . .	<i>trīmt</i>	<i>trīmtē̃</i>	<i>trīmtā̃</i>

Irregular are—*dhī*, a daughter, nom. plur. *dhīē̃*; and *gā̃*, a cow, nom. plur. *gā̃*.

The postpositions are :—

Agent	<i>nē</i>
Acc. dat.	<i>na</i> , <i>kē</i>
Abl.	<i>tē</i> , <i>tā̃</i> , <i>tō̃</i>
Gen.	<i>kō</i>
Loc.	<i>mā̃</i> , in; <i>bichch</i> , in; <i>tārū̃</i> , up to

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō̃*, as in *dūrō̃*, from far.

The genitive postposition *kō* (*kā*, *kā̃*; *kī*, *kī̃*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā̃*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī̃*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse; *ghōṛā-kē wāstē*, for the horse; *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

**Adjectives** in *ō* follow in their declension the model of the genitive. Thus, *chaṅgō*, good, becomes *chaṅgā*, *chaṅgā̃*, *chaṅgī*, *chaṅgī̃*; as *kō* becomes *kā*, *kā̃*, *kī* and *kī̃*.

Comparison is made with the ablative, as usual. Thus, *bēhṇ-tē barō*, taller than the sister; *sārā-tē chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, *i.e.* more good, and *chaṅgā-tē chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkuṇ*.

**PRONOUNS.**—The Pronouns of the First and Second Persons are thus declined:—

	I	Thou
Sing.		
Nom.	<i>hū</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The **Demonstrative Pronouns** are thus declined:—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i> )	<i>ō, ōh</i> (fem. <i>wā</i> )
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>wē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhā</i>	<i>unhā</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the **Reflexive Pronoun** which has been noted is the genitive *apṇō*, as in *mana apṇā mazūrā jēhā baṇā*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhṛō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhṛō*, there is also the adjectival *kēhṛō*.

'Anyone', 'someone', is *kōi*, obl. *kisē*. No form for 'anything', 'something' has been noted.

**VERBS.—A.—Auxiliary Verbs and Verbs Substantive.**

The Present is :—

Sing.	Plur.
1. <i>hōũ, hũ, hẽ</i>	<i>hōã, hã</i>
2. <i>hõē, hai, ai</i>	<i>hõō, hō, ō</i>
3. <i>hõē, hai, ai</i>	<i>hõẽ, haĩ, aĩ, hẽ</i>

The Past is *thō*, plur. *thā*; fem. *thi*, plur. *thĩ*. It does not change for person.

**B.—Active Verb.**

The **Infinitive** is formed by adding *ñō* to the root, as in *hōññō*, to become. If the root ends in *r* then *nō* is used instead of *ñō*, as in *mārñnō*, to strike.

An oblique infinitive is formed by changing *ñō* (*nō*) to *añ* (*an*), *uñ* (*un*), or *ōñ* (*on*). Thus *chārññ dē-chalāyō*, he sent him to feed (swine); *pūt kēhōñ jōgō*, worthy to be called a son; *nachchan-kō wāz*, the sound of dancing; *pakrññ-kē wāstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hīl-gēō khaññ-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōñ laggō*, he began to be (in want); *kēhōñ laggō*, he began to say; *karññ laggā*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāuññō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ēō* to the root, as in *mārēō*, fem. *mārĩ*, struck. Roots ending in *ā*, add *yō*, as in *khāyō*, eaten; *uḍāyō*, caused to fly. Irregular are :—

<i>āuññō</i> , to come	Past Part. <i>āyō</i>
<i>hōññō</i> , to become	„ <i>hūō</i> or <i>hō</i>
<i>lēññō</i> , to take	„ <i>līyō</i>
<i>karnññō</i> , to do	„ <i>kīyō</i>
<i>dēññō</i> , to give	„ <i>dittō</i>
<i>jāuññō</i> , to go	„ <i>gēō, gẽō</i>
<i>pauññō</i> , to fall	„ <i>pēō</i>
<i>kahññō</i> , to say	„ <i>kēhō</i>
<i>rēhññō</i> , to remain	„ <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Písācha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in :—

*kar chhuṛēō*, he did completely  
*kōh chhuṛēō*, he slaughtered  
*dē chhuṛēō*, he gave

*khā chhurñĩ*, he devoured (a goat, fem.) (Sp. III).

*band dittō*, he divided.

*nas gēō*, he ran away. (Sp. II).

The verb *chhurñō* means to let go, as in *us-nē na chhurēō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paunñō*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows :—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārũ</i>	<i>mārã</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā* (for *khāā*), let us eat; so from *jāunñō*, to go, we have *jāñ*.

The **Future** is formed by adding *gō* to the Old Present. Thus :—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārũgō</i>	<i>mārũgĩ</i>	<i>mārãgā</i>	<i>mārãgĩ</i>
2. <i>mārēgō</i>	<i>mārēgĩ</i>	<i>mārōgā</i>	<i>mārōgĩ</i>
3. <i>mārēgō</i>	<i>mārēgĩ</i>	<i>mārēgā</i>	<i>mārēgĩ</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hũ mārũ hōũ*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hũ mārũ thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōi us-na nñh dēē thō*, no one was giving to him; *jēhñĩ śilñĩ zanaur khāē thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hũ mārto*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *ō* of the participle in the first person singular only. Thus:—

*hũ gēō̃*, I went; *ōh gēō̃*, he went.

*mē mārēō̃*, I struck him.

*hũ gēō̃ hōũ̃*, I have gone; *ōh gēō̃ ai*, he has gone.

*mē mārēō̃* (or, contracted, *mārē̃*) *ai*, I have struck him.

*hũ gēō̃ thō̃*, I had gone; *ōh gēō̃ thō̃*, he had gone.

*mē mārēō̃* (or *mārē̃*) *thō̃*, I had struck him.

The **Passive Voice** is formed with *jāunō̃*, to go, and the past participle as usual, as in *hũ mārēō̃* (or *mārē̃*) *jāunō̃*, I shall be beaten.

**Causal Verbs** are made much as usual. We can quote instances such as *chalānō̃*, to cause to go, and *chārnō̃*, to graze (animals).

[ No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJURĪ.

## SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ēkuṇ-ādmī-kā dō pūt thā. Tě nikkā-nē apṇā-bāpp-na kēhō,  
*One-man-of two sons were. And little-by his-father-to it-was-said,*  
 ‘ai bāji, tērā-māl-kō mērō hissō ōh mana dē.’ Tě us-nē  
 ‘O father, thy-property-of my share that to-me give.’ And him-by  
 apṇō māḷ unhā-bichch baṇḍ-dittō. Tě thōṛā-dihārā-pichchhē nikkā-  
*his property them-among was-divided. And few-days-after little-*  
 pūt-ne sab kaṭṭhō kar-dittō, tě dūr-milkh-bichch chalē-gēō, tě  
*son-by all together was-made, and far-country-in he-went-away, and*  
 us-jā us-nē apṇō māḷ luchpuṇā-mā kharāb kar-chhurēō.  
*(in-) that-place him-by his property debaucheries-in bad was-made-completely.*  
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichch dāhdō kaht  
*At-what-time all spent was-made-completely, that-country-in hard famine*  
 pai-gēō, tě ōh taṅg hōṇ laggō, tě us-milkh-kā kisē-rēhōṇhālā-  
*fell, and he straitened to-be began, and that-country-of some-dweller-*  
 kōḷ rah-gēō. Us-nē us-na apṇī zimī zanaur chāruṇ dē-chalāyō.  
*near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.*  
 Jēhrī śilrī zanaur khāē-thā, ōh chāhē-thō kī, ‘inhā-nāl hū  
*What husks the-pigs eating-were, he wishing-was that, ‘these-with I*  
 apṇō dhiddh bharū,’ tě kōi us-na nīh dēē-thō. Jis-bēlē  
*my-own belly may-fill,’ and anyone him-to not giving-was. At-what-time*  
 hōs-bichch āyō apṇā-dil-na kēhōṇ laggō, ‘mērā-bāpp-kā kitnā  
*sense-in he-came, his-heart-to to-say he-began, ‘my-father-of how-many*  
 mazūr hē jēhrā raj-kē rōṭī khāē, tě hū pēō  
*labourers are who become-satisfied-having bread eat, and I fallen*  
 is-jā bhukkhō marū-hē. Hū uṭh-kē apṇā-bāpp-kōlē chalūgō,  
*(in-) this-place hungry dying-am. I risen-having my-father-near will-go,*  
 tě us-na kahūgō, “bāji, mē ghunāh kīō Khudā-kō tě  
*and him-to I-will-say, “O-father, by-me sin was-done God-of and*  
 tērō; tērō pūt kēhōṇ jōgō nīh rēhō; mana apṇā-mazūrā  
*of-thee; thy son to-say worthy not I-remained; me thy-labourers*  
 jēhā baṇā.” Tě chalēō, tě apṇā-bāpp-kōḷ āyō. Ichchur ōh dūr  
*like make.” And he-went, and his-father-near came. While he far*

thō, us-kā bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē  
*was, his father-by him-as-for he-was-seen, and him-to pity came, and*  
 daur-kē galh-nāl lā-lyō, tē piyār dittō. Pūt-nē  
*run-having neck-to he-was-pressed, and love was-given. The-son-by*  
 bāpp-na kēhō, 'bāji, mē ghunāh kiō Khudā-kō tē  
*the-father-to it-was-said, 'O-father, by-me sin was-done God-of and*  
 tērō; tērō pūt kēhōn jōgō nīh rēhō.' Bāpp-nē nōkarā-  
*of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-*  
 nā kēhō, 'bēlō chaṅgā tē chaṅgō kaprō lē-āō, tē  
*to it-was-said, 'quickly good than good garment bring, and*  
 us-kā galh luāō; tē us-kī aṅglī-nāl aṅgūthī luāō, tē us-kā  
*his (on-) neck put; and his finger-on ring put, and his*  
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kē kōhō, tē  
*foot-on shoe put, and the-kept calf brought-having kill, and*  
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,  
*we-may-eat and happiness we-may-make, for my this son died-had,*  
 huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.' Tē wē khushī  
*now lived; and lost-was, now found-is.' And they happiness*  
 karun laggā.  
*to-make began.*

Us-kō barō pūt zimī-bicheh thō. Jis-bēlē ghar-kē nērē āyō  
*His big son land-in was. At-what-time house-of near he-came*  
 bājā-kō tē nachchan-kō wāz sunēō. Fir ēkuṇ-nōkar-  
*musical-instrument-of and dancing-of voice was-heard. Then one-servant*  
 na bulā-kē puchchhēō, 'yē kē gal hōē?' Tē  
*(acc.) called-having it-was-asked, 'these what things are?' And*  
 us-nē us-na kēhō, 'tērō bhāī ā-gēō, tē tērā bāpp-nē  
*him-by him-to it-was-said, 'thy brother came, and thy father-by*  
 bachchhō palēō-hō kōh-chhurēō, ki us-na chaṅgō-bhalō  
*calf kept killed-completely, because him (acc.) well*  
 thā-gēō.' Tē ōh khafē hūō, tē andar nīh jāē-thō. Tē  
*was-found.' And he angry became, and in not going-was. And*  
 us-kō bāpp birē gēō, tē us-kā barā tarlā kiā. Us-nē  
*his father out went, and his great petitions were-made. Him-by*  
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt  
*his-own-father-to answer was-given-completely, 'so-long-time by-me thy service*  
 kī tē kadē tērī gal nī mōrī, tē tē kadē mana  
*was-done and ever thy word not was-turned, and by-thee ever to-me*  
 bakrō nīh dittō, yū apnā-dōstā-yārā-nāl khushī  
*a-goat not was-given, that my-own-friends-companions-with happiness*



karũ. Jis-bĕlē tĕrō yō pūt āyō jis-nē tĕrō sārō  
*I-may-make. At-what-time thy this son came, whom-by thy all*  
 mā! kanjriā bichch udāyō, tē is-kē-wāstē palēō-hō bachchhō  
*property harlots among was-squandered, by-thee him-of-for the-kept calf*  
 kōh-dittō.' Tē us-nē us-na kēhō, 'pūtā tō hamēsh mērē  
*was-killed.' And him-by him-to it-was-said, 'O-son thou always me*  
 nāl rahē; jitnō mērō mā! hai, tĕrō hai. Khushī  
*near remainest; what-much my property is, thine is. Happiness*  
 hōṇī tē khush hōṇō chaṅgī gal thī; tĕrō yō bhāī  
*to-be and happy to-be good matter was; thy this brother*  
 mar-gēō-thō, huṇ jī-gēō; tē gum-gēō-thō, huṇ thā-gēō.'  
*died-had, now lived; and lost-was, now found-is.'*

---

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJURĪ.

## SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ ajjur-kē-nāl thō; nikrā būṭā-kē uppur charhēō khalō thō;  
*I flock-of-near was; little tree-of on climbed standing was;*  
 bakrō dānkēō. Hũ daur-kē latthō; richchh taṇṇa baṇ-bichch  
*a-goat cried-in-pain. I run-having descended; a-bear down forest-in*  
*lēi-chalēō-thō. Hũ pauchēō, kaṇḍh-bichch gaṭṭi mārī; us-nē na*  
*taken-away-had. I arrived, back-in stone was-struck; him-by not*  
*chhurēō. Bhĩ dūjī gaṭṭi mārī gāṭā-bichch, fir chhōṛ-kē*  
*was-left. Then another stone was-struck neck-in, then left-having*  
*nas-gēō. Jit saṭṭēō bakrō us-jā hũ jā-kē*  
*he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having*  
*khalō-hūō, tē mērē-dar daur-kē bhĩ richchh ā-gēō. Mē*  
*stood, and in-my-direction run-having again the-bear came. By-me*  
*nikrī-jēhī kuhārī mārī us-kē. Pattō nīh laggō jē kuhārī us-kē*  
*a-littleish axe was-struck him-to. Trace not was if axe him-to*  
*laggi-hai yā nīh laggi. Fir bakrō chā-kē nas-gēō, fir*  
*hit-is or not was-hit. Then goat lifted-having I-ran-away, then*  
*kōhēō us-na. Kōh rēhō tē bhĩ ā-gēō mērē-dar.*  
*it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.*  
*Mērō dūjō sañjī pauch-āyō. Fir ham-nē dōṇ-nē gaṭṭi mārī,*  
*My other companion arrived. Then us-by two-by stone was-struck,*  
*tē ōh nas-gēō.*  
*and he ran-away.*

## FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

---

[ No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

GUJURĪ.

## SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hñ nīkrō thō, sñh hil-gēō bakrī khaṇ-na. Satt bakrī us-nē  
*I little was, a-leopard used-was goat eat-to. Seven goats him-by*  
 khā-chhuṛī. Ēkuṇ-zimīdār-kī lūhā-kī baṇī-hūi khurakkī thī. Wā  
*caten-were. One-landowner-of iron-of made trap was. It*  
 maṅ-kē āṇī sñh-kā pakṛṇ-kē-wāstē. Wā rāh-mā  
*asked-having it-was-brought leopard-of catching-for. It way-in*  
 chhal-dittī, inā bakrō bannh-dittō. Sñh āyō, jaṅg us-kī  
*was-placed, on-one-side goat was-tied. Leopard came, leg its*  
 hichh phās-gēi laggō dāṅkuṇ. Ōsē-bēlē ham rāt  
*in stuck he-began to-cry-in-pain. At-that-very-time we at-night*  
 gēā girā-na. Kēhō, 'sñh pakrē-gēō-ai.' Ghaṇā jaṇā āyā.  
*went village-to. It-was-said, 'leopard has-been-caught.' Many men came.*  
 Ēkuṇ-lambardār-nē bandūk mārī, sñh mar-gēō. Dō adāi  
*One-headman-by gun fired-was, leopard died. Two two-and-a-half*  
 maṇ-kō thō bhārō. Atṭh jaṇā chā-kē lē-gēā-thā. Khalrī  
*maunds-of was heavy. Eight men lifted-having took-away. Skin*  
 ēkuṇ-jagīrdār-nē chā-lei, tē ham-na trī rupayyā bakshish  
*one-property-holder-by taken-was, and us-to thirty rupees reward*  
 dittī.  
*given-was.*

## FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

### GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajrī. Ajrī is the language of the Ajaṛs, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajaṛs are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajaṛs sheep. They are all bilingual, speaking Gujurī or Ajrī amongst themselves, but Puṣṭō to their neighbours, Hindū or Paṭhān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajaṛs is called Chauhān which is the name of the Rājput tribe which speaks Mēwārī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujurī.' As may be expected, these Gujurs frequently make use of Puṣṭō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwārī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Puṣṭō and Western Pañjābī languages. These I shall notice subsequently.

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## YŪSUFZAI GUJURĪ SKELETON GRAMMAR.

I.—NOUNS—				II.—PRONOUNS—				III.—VERBS—				Irregular Participles—	Past
A.—Substantives—								A.—Auxiliary and Verbs substantive—					
(a) Masculine.								Pres., <i>hai</i> , for all numbers and persons.				<i>giō</i> ,	gone.
(1) Ending in ō—								Past, Masc. Sg., <i>thō</i> ; Pl., <i>thā</i> ; Fem., <i>thī</i> , for all numbers and persons.				<i>kiō</i> ,	made.
Sing.								B.—Finite Verb—				<i>liō</i> ,	taken.
Nom.	<i>ghōr-ō</i>							Infinitive,— <i>mār-an</i> .				<i>diō</i> , <i>diō</i> ,	given.
Obl.	<i>ghōr-ā</i>							Pres. Part,— <i>mār-iō</i> .				<i>mōyō</i> ,	dead.
(2) Others—								Past Part,— <i>mār-iō</i> .					
Nom.	<i>bāp</i>							Pres,— <i>mār</i> + personal endings.				<i>lai</i> ,	take.
Obl.	<i>bāp</i>							Future,— <i>mār</i> + personal endings + <i>gō</i> .				<i>dai</i> ,	give.
(b) Feminine.								Def. Present,— <i>mār</i> + personal endings + <i>hai</i> .					
Nom.	<i>dhī</i>							Imperfect,— <i>mār</i> + personal endings + <i>thō</i> .					
Obl.	<i>dhī</i>							Past,— <i>mār-iō</i> .					
Genitive Terminations.								Perfect,— <i>mār-iō hai</i> .					
Masc.								Pluperfect,— <i>mār-iō thō</i> .					
Dir.	<i>kō</i>												
Obl.	<i>kā</i>												
Fem.													
Dir.	<i>kī</i>												
Obl.	<i>kī</i>												
B.—Adjectives—								Personal endings.					
(1) Ending in ō—													
Masc.													
Dir.	<i>chāngō</i>												
Obl.	<i>chāngā</i>												
Fem.													
Dir.	<i>chāngī</i>												
Obl.	<i>chāngī</i>												
(2) Others—													
Do not change.													

The following points may be noted in regard to the grammar of the specimens :—

### I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōṛō-kō*, of a horse, instead of the more correct *ghōṛā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apṇā bāp-tah kahiō*; but when the elder son answers his father, the Pañjābī idiom, *apnē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *baṛō pūt paṭṭi mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *iṭhār-tah ā-jā*, come to this place, and *iṭhār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt mōyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apṇā mā-tah* (Hindī, *apnē māl-sē*), from his own share; *chaṅgā admī* (Hindī, *chaṅgē ādmī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apṇā dōstā-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends; *chaṅgī trīmat* (Hindī, *chaṅgī strī*), a good woman; *is-kī aṅgī-mā* (Hindī, *is-kī aṅgūlī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted :—

*Yakō bāp*, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

*Yakā dhī*, a daughter; *yakā chaṅgī trīmat*, a good woman; *yakē dhī-kō*, of a daughter.

### II.—PRONOUNS.

The proper form of the Agent of *hū* is *māi*. Thus: *māi tairo khaṣmat kiō hai* (Hindī, *māi-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī ditō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā baṇḍiō* (Hindī, *us-nē bāṭā*), by him was divided; *us kahiō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *wah uṭhā*), he rose.

The Relative Pronoun *chi* is borrowed from Puṣhtō.

### III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hāi*),

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thō*, he was not going; *charū thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khushālī karũ*, *khushāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laĩ*, and *hō jāyāĩ*, and also for *khāĩ* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *mai tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

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[ No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

## SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admī-kā dō pūt thā. Nandō pūt apṇā bāp-tah  
*One man-of two sons were. By-the-young son his-own father-to*  
 kahiō chi, 'ai bāp, manā apṇā mā tah bandō dai-lai.' Usā  
*it-was-said that, 'O father, to-me thy-own property from share give.' By-him*  
 dwanyam-pah apṇā mā bandiō. Kāi dī pachhā nandō pūt  
*both-on his-own property was-divided. Some days after young son*  
 harkuj yakē-ṭhār kar-kē dūr dēs-tah giō. Ut isā  
*everything (in) one-place having-made far country-to went. There by-him*  
 apṇā mā mandō kam-mā udā-liō. Chi habbā mā wajhēr-liō,  
*his-own property bad works-in was-wasted. When all (his) property was-finished,*  
 ōh dēs-pah yakō barō qāhat āyō, ōh saurō hō-giō. Ōh giō,  
*that country-on one great famine came, he straitened became. He went,*  
 ōh dēs-mā yakō khān kanah naukār hō-giō. Usā apṇi paṭṭi-  
*that country-in one chief with servant became. By-him his-own field-*  
 tah dai-gāliō, chi 'mandah zīnāwar chār-lai.' Ōh apṇā mīnah-pah  
*to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on*  
 ōh bhō khādō, chi zīnāwar khaṭa, haḍō kaunē diyā na thā. Chi  
*that straw would-eat, which animals eat, but any-one giving not was. When*  
 sūl-mā hō-giō, isā kahiō chi, 'mairō bāp-kā katnā naukār  
*senses-in became, by-him it-was-said that, 'my father-of how-many servants*  
 chaṅgō ṭūk khai, hū bhakō marū. Hū uṭhūgō, apṇā bāp-tah jāwūgō,  
*good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,*  
 us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai, Khudāē-  
*him-to will-say that, "O father, I thy also sinner am, God-*  
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;  
*of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;*  
 kho apṇā naukārā-mā manā ghal-lai." Ōh uṭhiō, apṇā bāp-tah āyō.  
*but thy-own servants-among me put." He arose, his-own father-to came.*  
 Yō lā dūr thō, chi apṇā bāp isā ḍaṭhō, tars isā kiō,  
*He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,*  
 isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah  
*to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to*

kahiō chi, 'ai bāp, hñ Khudāē-kā bhī gunāhgār hai, tairō bhī *it-was-said that, 'O father, I God-of also sinner am, thine also* gunāhgār hai. Is-kō lāyiq nī chi tairō pūt hō-jāwñ. Us-kā bāp *sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father* apnā naukarñ-tah kahiō chi, 'changō chirrō lai-āō, is-tah ghal-lēō *his-own servants-to it-was-said that, 'good dress bring, him-to put-on* yakā aṅgrī is-kī aṅgrī-mñ kar-lēō, pañē is-kā pairā-mñ kar-lēō. *one ring him-of finger-on put, shoes him-of feet-on put.*

Añ chi tūk khā-lañ, khushāl hō-jāyāñ, is sawab-tah chi, yō mairō *Come that food we-eat, merry become, this reason-for that, this my* pūt mōyō thō, jīmtō hōyō hai; gum giō thō, lab-liō hai.' Wē *son dead was, living become is; lost become was, recovered is.' They* khushāl hō-giō. *merry became.*

Huñ us-kā baṛō pūt paṭṭi-mñ thō. Chi ōh āyō, ghar-tah *Now him-of elder son field-in was. When he came, house-to* nairō hō-giō, git nachan-kā awāz suniō. Yakō naukar-tah bōliō, *near became, songs dancing-of sound heard. One servant-to (he)called,* usā pachhiō, 'yō kī chhā hai?' Us kahiō, chi, 'tairō *to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy* bhāi āyō hai, tairō bāp khairāt kiō hai, chi usā rōgh-jōr *brother come is, (by)thy father feast made is, as him sound-and-well* lādō-hai.' Ōh rus-giō; andar chalā na thō. Bāp is-kā *(by-him)it-has-been-found.' He sulked; within going not was. Father him-of*

nakriō, isā minnat kiō. Is apnē bāp-tah zawāb-mñ *came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in* kahiō chi, 'daikh, hitnā machh mūdah māñ tairō khazmat kiō hai; *it-was-said that, 'see, so-much long time by-me thy service been-done is;* hēcharē tairō bē-amrī nī kiō hai. Bhī tāñ manā yakō lailō nī *ever thy disobedience not-by-me done is. Still by-thee to-me one kid not* ditō hai, chi hñ apnā dostā kanah khushālī karñ-hai. Har-kadē hi *given is, that I my-own friends with merriment might-make. As-soon-as when* tairō yō pūt āyō, chi tairō mā kachnī-pah udāyō-hai, tāñ *thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee* us-pah khairāt kiō.' Us kahiō, chi, 'pūt, tū nit mairō kōr *him-on feast made.' By-him it-was-said, that, 'son, thou always me with* hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushālī *art, and my everything thine is. This proper was, that we merriment* karñ, khushāl hñ, tāñ-chi yō tairō bhāi mōyō thō, jīmtō hōyō hai; *make, merry be, because this thy brother dead was, alive become is;* gum giō thō, lādō hai.' *lost become was, recovered is.'*

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

## SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō jākat har dī mhēsā gā chārā-thō, parbat-mā grā-tah  
*One boy every day buffaloes cows used-to-graze, mountain-in village-from*  
 dūr. Yakō dī chhā-pah jilī-kiō chi, 'bagyār āyō hai.' Grā  
*far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village*  
 kā lōk war-nakriō, chi bagyār khadēr-lai. Chi lōk apriā, bagyār  
*of people went-out, that wolf should-drive-off. When people arrive, wolf*  
 na thō. Jākat-tah inā pachhō kiō; us kahiō chi, 'hū chhā  
*not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke*  
 karū thō.' Lōk ghar-tah pachhā giō. Dūjā dī yakō parō  
*making was.' People house-to back went. Second day one leopard*  
 āyō. Jākat jilī-kiō chi, 'warhūrī-dēō; parō āyō hai.'  
*came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'*  
 Lōk kahiō chi, 'yō kūṛ kahai,' kauṇē na giō.  
*By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.*  
 Parō-nē jākat khā-liō. Chhā-mā kūṛya jākat mar-giō.  
*By-the-leopard boy was-devoured. Joke-in lying boy died.*

## Numerals.

Ēk, yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chaudahā.	Pandā.	Sōhā.	Satarā.	Aṭhāran.	Unī.	Bī.	Ēk tē bī.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bī, etc.	Dah tē bī.	Yārā tē bī, etc.	Chawē.	Ēk tē chawē, etc.						
22	30	31	40	41						
Dah tē chawē or pañjāh.	Yārā tē chawē, etc.	Saṭh.	Ēk tē saṭh, etc.	Dah tē saṭh, etc.						
50	51	60	61	70						
Chār bī.	Ēk tē chār bī.	Dō tē chār bī.	Tin tē chār bī.	Chār tē chār bī, and so on.						
80	81	82	83	84						
Dah tē chār bī.	Yārā tē chār bī.	Bārā tē chār bī, and so on, up to Unī tē chār bī.	Sau.							
90	91	92	99	100.						

The two following specimens of Ajrī will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujurī. The only real difference is that it borrows more freely from Puṣṭō.

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YŪSUFZAI AJRĪ.

## SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇā kā dō pūt thā. Un-māṇṇaṇḥō pūt-nē bāp-nah  
*One man of two sons were. Them-in the-younger son-by father-to*  
 kahiō, 'ai bāp, manā huṇ dē kitnā baṇḍā māṛ manā aprē.  
*it-was-said, 'O father, me-to now give how-much share property me-to falls.'*  
 Us-nē apṇō bisāt un-nā baṇḍ ditti. Thōṛā dī pichhē ōh  
*Him-by his wealth them-to dividing was-given. A-few days after that*  
 luṛō habbō kuj ēk ṭhār kar-kē dūr dēs-tah  
*boy all whatever one place having-made far land-to*  
 chal giō. Ut apṇō māṛ bad-lamṇi-māṇṇaṇḥō uḍā  
*having-gone went. There his-own property debauchery-in having-caused-to-fly*  
 chhōṛiō. Us ṭhār-māṇṇaṇḥō har-kuj lag-giō. Mhī us dēs-māṇṇaṇḥō  
*was-wasted. That place-in everything was-spent. Then that country-in*  
 baṛō qāhat pai-giō. Yō huṇ muhtāj hō-giō. Mhī us dēs-māṇṇaṇḥō  
*great famine fell-went. He now poor became. Then that country-in*  
 ēk khān-kā kuṛē jā rahiō, is-nē apṇā paṭṭā-māṇṇaṇḥō mūdhō  
*one chief-of in-vicinity going remained, him-by his-own field-in swine*  
 chāraṇ-kā bāstē chalāiō. Us-kō yō minō thō ōh bhō jō  
*grazing-of for was-sent. Him-of this craving was that straw which*  
 mūdhā khāē yō bhī khā-kē raj rahē. Khō<sup>1</sup> kōi kuj  
*swine eat this also having-eaten satisfied may-remain. But anyone anything*  
 na thō de. Mhī surt-māṇṇaṇḥō āyō, tē kahiō, 'Mērā bāp-kā  
*not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of*  
 muchh muchh mājhī hai, muchh-muchh ṭuk khāē, tē hū bhukh-tē  
*many many servants are, plentiful food eat, and I hunger-from*  
 marū hai. Hū ṭh-kē apṇā bāp-kā kuṛē jā rahūgō. Hū us-  
*dying am. I rising my-own father-of in-vicinity going will-remain. I him-*  
 tab kahūgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; huṇ us  
*to will-say, "O father, God-of before also, of-thee before also, sin done; now that*  
 lākat<sup>2</sup>-kō nahī jē tairō pūt hō-jāwū. Manā apṇā mājhī-kē  
*ability-to not(-am) that thy son should-become. Me-to thy-own servant-of*

<sup>1</sup> Puṣhtō.<sup>2</sup> Corruption of *liyāqat*.

shān ēk mājhī jōr-lē.''' Mhī ūṭh-kē apnā bāp-kā kuṛē giō.  
*like one servant make.''' Then rising his-own father-of in-ricinity went.*  
 Us bēṛē jē dūr thō āgā-dā<sup>1</sup> bāp-nē āgā diṭhō, taras<sup>2</sup> kiō, jhab  
*That time when far was him-of father-by he was-seen, pity was-taken, haste*  
 kiō, āgā-dā gaṛā-nār lālīō, atē muchh piār ditti. Pūt āgā-dā kahiō  
*was-made, him-of neck-with applied, and much lore giren. Son him-of said,*  
 'ai bāp, Rab-kē atē tērē agē yē guṇāh kiō, huṇ us lākat-kā  
*'O father, God-of and thee before this sin done, now that ability-of*  
 nahī, jē tairō pūt hōyō.' Bāp apnā mājhīā-dā kahiō jē, 'changā  
*not (am), that thy son I-may-be.' Father his-own servants-to said that, 'good*  
 changā chīṛā kaḍ-kē lē-āō, is-dā lawā-chhōṛō, atē is-kā  
*good robe taking-out bring, him-to clothe, and him-of*  
 hath mā angrī, tē pairā-mā chhitar lawā-chhōṛō, atē khāē tē khushāl  
*hand in ring, and feet-in shoes put-on, and we-may-eat and festivity*  
 manāē; jē mairō yō pūt mar giyō thō. tē huṇ jītō hō-giō; gum giō  
*celebrate; as my this son dead gone was, and now alive became; lost gone*  
 thō, huṇ labh-liō hai.' Mhī khushālī karaṇ-lagiā.  
*was, now recovered is.' Then merriment they-to-make-began.*

Us-kō barō pūt paṭṭā-mā thō, kēṛē bēṛē ghar-dā nēṛē āyō, gīt tē  
*His elder son field-in was, what time house-to near came, singing and*  
 nachaṇ-kā āwāz suṇ-liō. Us bēṛē ēk ashnā jaṇ-tah sadiō  
*dancing-of sound was-heard. That time one acquainted man-to it-was-called(-by-him)*  
 tē tapōs<sup>3</sup> kiō jē, 'yō kē chhaṇ hai?' Tē us-nē kahiō jē, 'tairō  
*and enquiry was-made that, 'this what matter is?' And him-by said that 'thy*  
 bhāi āyō hai, tē tairō bāp-nē muchh rōṭī kiō hai, is matlab-kā  
*brother come is, and thy father-by great feast made is, of this reason-of*  
 chi ōh rōgh-jōr<sup>4</sup> ā-giō-hai.' Khapā hō-giō, ghar-dā andar na bariō.  
*that he safe(-and)-sound he-come-is.' Angry he-became, house-of inside not entered.*  
 Mhī agā-dā bāp bāhar āyō, agā-dā pukhlā<sup>5</sup> kiō. Us-nē bāp-tah  
*Then his father out came, him pacified made. Him-by father-to*  
 jāwāb-mā kahiō, 'Dēkh, itnā samā mā tērī khidmat kiō hai, kadē  
*reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, ever*  
 bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī tāī manā ēk lailō  
*even thy order-from beyond not I-became. Ever even by-thee me-to one kid*  
 dittō nahī jē mā āpnā yār ashnā nār khushālī  
*was-given not that by-me my-own friend (and) acquaintance with merriment*  
 kiō hōtī. Huṇ, jē yō tērō pūt āyō hai, chi tairō māṛ kachnī-pah  
*made might-be. Now, that this thy son come is, by-ichom thy property harlots-on*

<sup>1</sup> Corruption of *da haḡha*, Puṣṭō = of him, the position of the *dī* is probably the result of the influence of Pañjabī, which has *us-dā* for 'of him.'

<sup>2</sup> Pure Puṣṭō word = pity.

<sup>3</sup> Pure Puṣṭō word = enquiry.

<sup>4</sup> *rōgh jōr*, pure Puṣṭō = safe and sound.

<sup>5</sup> *pukhlā* Puṣṭō word = reconciled.

gharak kiō-hai, taĩ us-pah kitnī muchh khair<sup>1</sup> kiō.  
*sunk has-been-made, by-thee him-on how-much large feast made.'*

Us-nē agā-dā<sup>2</sup> kahiō, 'ai pūt, hamēsh tū mairē kuṛē hai.  
*Him-by him-to it-was-said, 'O son, always thou me near are.*

Jē-kuj mairō hai, ōh tairō hai; khushālī karan, tē khushāl  
*Whatever mine is, that thine is; merriment making, and merry*  
 hōṇ munāsib thō, kīō yō tairō bhāi mar-giō thō, jītō  
*being proper was, because this thy brother dead was, alive*  
 hō-giō; gum-giō thō, huṇ labh-liō-hai.  
*became; lost was, now recovered-is.'*

<sup>1</sup> Corruption of Puṣhtō khairāt, a feast.

<sup>2</sup> *Ajā-dā* = *hagha-ta* = 'to him' in Puṣhtō.

[ No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

YŪSUFZAI AJRĪ.

## SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇō dhākā-mā bakrī chārai thō. Ēk dī paṛ-mā  
*One man mountain-in goats grazing was. One day rock-in*  
 maikhū labh-liō. Us-nē kahiō chi, 'hū kap-liyūgō,' khō  
*honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but*  
 hath us-kō nā apriō, kiō-jē thār saupō tē aukhō thō.  
*hand him-of not reached, because the-place narrow and difficult was.*  
 Mhī wuh grā-tah āyō, dārū liō, tē paṛ-tah  
*Then he village-to came, gunpowder was-taken-by-him, and rock-to*  
 giō; us-kō hēt dab-chhōriō, chi ag lā-kē paṛ  
*went; it-of beneath it-was-buried(-by-him) that fire applying rock*  
 udā-chhōrūgō, tē maikhū habbā kaḍ-liyūgō. Mhī palitah-nah ag  
*I-will-blow-up, and honey all will-extract. Then fuse-to fire*  
 lā-kē bais-rahiō. Mhī ḍaz hōyō, paṛ phut-giō, jaṇō  
*applying he-sat-down. Then explosion became, rock burst, (the-)man*  
 udā-chhōriō. Ut maikhū-kō armān-mā mar-giō.  
*was-blown-up. There honey-of longing-in he-perished.*

## Numerals.

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Aṭh.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandrā.	Sōhrā.	Satārā.	Aṭhārā.	Unī.	Bī	Ēk tē bī			
13	14	15	16	17	18	19	20	21			
Dō tē bī, etc.	Dah tē bī.	Yārah tē bī, etc.	Chārī.	Ēk tē chārī, etc.	Dah tē chārī.						
22	30	31	40	41	50						
Yārah tē chārī, etc.	Trai bī.	Ēk tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.							
51	60	61	70	71							
Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
80	81	90	91	100.							



## GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kihō* instead of *kēho* for 'said.'

The borrowed forms come from Kashmīrī, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahñō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōrō*, a horse, becomes first *gōrō*, and then *kōrō*; *bharnō*, to fill, becomes first *barnō*, and then *parnō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *ī*, like *ādmī*, a man, shorten the *ī* in the oblique plural, forming *ādmīā*, not *ādmīā*. So also feminines like *kōrī*, a mare. *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.				PLURAL.			
Nom.		Obl.		Nom.		Obl.	
<i>kōrō</i> , a horse	. . . . .	<i>kōrā</i>		<i>kōrā</i>		<i>kōrā</i>	
<i>bāp</i> , a father	. . . . .	<i>bāp</i>		<i>bāp</i>		<i>bāpā</i>	
<i>ādmī</i> , a man	. . . . .	<i>ādmī</i>		<i>ādmī</i>		<i>ādmīā</i>	
<i>kōrī</i> , a mare	. . . . .	<i>kōrī</i>		<i>kōrī</i>		<i>kōrīā</i>	
<i>tī</i> , a daughter	. . . . .	<i>tī</i>		<i>tīā</i>		<i>tīā</i>	
<i>gā</i> , a cow	. . . . .	<i>gā</i>		<i>gāwā</i>		<i>gāwā</i>	

The postpositions are:—

Agent,	<i>nē</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>thā</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in, on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *ādmī-gō*, of the man; *ādmīā-gō*, of the men; *tākā-gī chōṭī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mār-wāṛī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kōhistān, and *gō*, the sign of the dative, in the Gādī dialect of Chamēālī.

*Kō* and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā̃*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ēk*, one, when used as an indefinite article, is *ēkaṇ*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hũ</i>	<i>tũ</i>
Ag.	<i>maĩ</i>	<i>taĩ</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yũ</i>	<i>wũ</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yĩ</i>	<i>vĩ</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-ko</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōṇ* (obl. *kis*), who? and *kē*, what? *kōi*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō̃</i>	<i>hā̃</i>
2.	<i>hai</i>	<i>hē̃</i>
3.	<i>hai</i>	<i>hē̃</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *ṇō* (*nō*) as in *hōṇō*, *mārṇō*. The oblique form ends in *an* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be; *karan lagō*, they began to make; *chāran chalāyō*, sent (him) to feed (swine); *gāṇ-kō*, of singing; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hētō*, *mārtō*. In *khāṭō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāṇō</i> , to go	Past Part.	<i>giō</i>
<i>āṇō</i> , to come	„	<i>āyō</i>
<i>lēṇō</i> , to take	„	<i>liō</i>
<i>dēṇō</i> , to give	„	<i>dittō</i>
<i>baisṇō</i> , to sit	„	<i>baiṭhō</i>
<i>kahṇō</i> , to say	„	<i>kihō</i>
<i>lagṇō</i> , to begin	„	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujurī, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*. So we have *baiṭhō-vī hai*, he is seated (sentence 230); *liō-vī hai*, you have taken (240); *marē-vī* (or *mariō-vī*) *thō*, he was dead; *gum giō-vī thō*, he was lost; *āyō-vī hai*, (thy brother) has come; *rūṭī karī-vī hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārṇ̃, mārō̃</i>	<i>mārṇ̃</i>
2. <i>mārē</i>	<i>mārē̃</i>
3. <i>mārē, mārā</i>	<i>mārē̃</i>

*Lagōvī* (pl. *lagāvī*; fem. *lagīvī*), the past participle of *lagṇō*, may be added to any of these forms. Thus, *gadrō āvē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō̃*, I am striking = Hindī *mār rahā hū̃*.

The Imperfect is *mār rahiō*, I was striking = Hindī *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārṇ̃gō* or *mārō̃gō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū̃ giō*, not *hū̃ giō̃*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā̃*, to mean 'when.'

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## GUJURĪ.

## KASHMIR.

Ēkaṇ-janā-nā dō pūt thā. Un-bichchū nīkrā-nē  
*One-person-to two sons were. Them-from-among the-younger-by*  
 abā-nā kihō, ' Ō abā, māl-kō hisō, jō minā  
*the-father-to it-was-said, ' O father, the-property-of share, which to-me*  
 āwē, minā dē.' Phir us-nē māl un-nā baṇḍ-dittō.  
*may-come, to-me give.' Then him-by the-property them-to was-divided-out.*  
 Thōrā-diyārā picchē nīkrā-gadrā-nē sārō-kuchh baṭlō kar-kē  
*A-few-days afterwards the-younger-son-by everything collected made-having*  
 ēkaṇ-dūr-kā-mulk-mā jāṇ lagō, hōr ūgā apṇō māl  
*a-distance-of-country-in to-go began, and there his-own property*  
 pairā-kammā-nāl uṛāyō. Phir tā sārō-kuchh kharch  
*bad-work-in was-caused-to-fly-away. Then when everything expended*  
 kar-chhōriō, us-mulk-mā baṛō kāl piō, hōr wū kaṅgāl  
*was-made-completely, that-country-in a-great famine fell, and he poor*  
 hōṇ lagō. Phir us-mulk-kā ēkaṇ-baṛā-sardār-kōlē jā-lagō.  
*to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.*  
 Us-nē us-nā apṇiā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā  
*Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to*  
 armān thō ki, ' un-sakkā-nāl, jērā bankutā khāē, apṇō pēt  
*longing was that, ' those-husks-with, which the-swine eat, my-own belly*  
 parū,' ki us-nā kōī nai dē-thō. Hōr hōsh-mā āyō,  
*I-may-fill,' because him-to anyone not giving-was. And sense-in he-came,*  
 kihō, ' mērā-abā-kā kitnā mānjiā-nā jōr rūṭī hai, hōr hū  
*it-was-said, ' my-father-of how-many servants-to much bread is, and I*  
 pukkhō marū. Hū ūṭh-kē apṇā-abā-kōlē jāōgō, phir us-nā  
*hungry die. I arisen-having my-own-father-near will-go, again him-to*  
 kahōgō ki, " Ō abā, māī āsmān-kā hōtā hōr tērā  
*I-will-say that, " O father, by-me heaven-of in-the-presence and of-thee*  
 hōtā gunāh kariā, hōr hū is-lāik kō nai ki  
*in-the-presence sins were-done, and I this-worthy at-all am-not that*  
 phir tērō pūt kahāō; minā apṇā-mānjiā bichchū ēkaṇ-kē  
*again thy son I-may-be-called; me thine-own-servants from-among one-to*  
 brābar banā." Phir ūṭh-kē apṇā-abā-kōlē giō, hōr wū  
*like make." Then arisen-having his-own-father-near he-went, and he*

ajjā dūr thō, ki us-nā dēkh-kē us-kā abā-nā tars  
*yet far was, that him (acc.) seen-having him-of the-father-to compassion*  
 āyō; phir dōr-kē gal lā-liō, hōr much muni  
*came; then run-having (on-the-)neck he-was-applied, and much kiss*  
 dittī. Gadrā-nē us-nā kihō ki, 'Ō abā, maī āsmān-kā  
*was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of*  
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik  
*in-the-presence and of-thee in-the-presence sins were-done, and this-worthy*  
 nai ki phir tērō pūt kahāō.' Bāp-nē  
*I-am-not that again thy son I-may-be-called.' The-father-by*  
 apñā-māñjiā-nā kihō, 'changī-thū changī pōshāk kar-lē-āō, phir  
*his-own-servants-to it-was-said, 'good-than good garment bring-forth, and*  
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō  
*him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)*  
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō  
*put-on; and we eating rejoicing may-make; because my this son*  
 marē-vī thō, huṇ jiviō hai; gum giō-vī thō, huṇ thāyō.' Hōr  
*dead was, again alive is; lost gone was, again was-found.' And*  
 vī khōshī karan lagā.  
*they rejoicing to-make began.*

Hōr us-kō barō gadrō dōgi-mā thō. Tā ghar-kē nērē  
*And him-of the-big son the-field-in was. When the-house-of near*  
 āyō, gāṇ-kō hōr nachchan-kō āwāz suniō. Phir ēkañ-māñjiā-nā  
*he-came, singing-of and dancing-of sound was-heard. Then one-servant-to*  
 kūk-kē puchchhō ki, 'yū kē hai?' Us-nē us-nā  
*called-having it-was-asked that, 'this what is?' Him-by him-to*  
 kihō ki, 'tērō bhāi āyō-vī hai, hōr tērā-abā-nē barī  
*it-was-said that, 'thy brother come is, and thy-father-by a-great*  
 rūṭī kari-vī hai, is-wāstē ki wū changō-bhalō āyō.' Wū  
*bread (i.e. feast) made is, this-for that he good-well came.' He*  
 khafā hō-kē na māni ki, 'andar jāō.' Phir  
*angry become-having not it-was-wished that, 'within I-may-go.' Then*  
 us-kā abā-nē bahar ā-kē wū manāyō. Us-nē  
*him-of the-father-by outside came-having he was-entreated. Him-by*  
 abā-nā jawāb-mā kihō, 'dēkh, itnā-barsā-thū hū tērī  
*the-father-to answer-in it-was-said, 'see, so-many-years-from I thy*  
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai  
*service doing remained-am, and ever thy-command-from against not-is*  
 kariō, par tē kadī ēk bakri-kō bachchō minā na dittō, ki  
*done, but by-thee ever one goat-of young-one to-me not was-given, that*

apṇā-dōstā-nāl khōshī karũ; hōr tã tērō yū gadrō āyō,  
*my-own-friends-with rejoicing I-may-make; and when thy this son came,*  
 jis-nē tērō māl pairā-kammā-mā uṛāyō, tẽ us-kē  
*whom-by thy property bad-work-in was-caused-to-fly-away, by-thee him-of*  
 wāstē barī rūṭī karī.' Us-nē us-nā kihō, ' Ō bachchā,  
*for a-great feast was-made.' Him-by him-to it-was-said, ' O child,*  
 tũ hamēsh mērē-kōlē hai, hōr jō-kuchh mērō hai, sō tērō hai;  
*thou always me-near art, and whatever mine is, that thine is;*  
 magar khōshī manāṇī hōr khōsh hōṇō lāzam thō, is-wāstē  
*but rejoicing to-be-celebrated and happy to-become proper was, this-for*  
 ki tērō yū bhāī mariō-vī thō, sō jiviō hai; hōr gum giō-vī thō,  
*that thy this brother dead was, he alive is; and lost gone was,*  
 sō ajj thāyō-hai.'  
*he now found-is.'*

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### GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujurī, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujurī, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows:—

District.	Number of speakers.
Gujrat . . . . .	111,000
Gurdaspur . . . . .	60,000
Kangra . . . . .	8,460
Hoshiarpur . . . . .	47,489
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TOTAL . . . . .	226,949
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An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujurī spoken in Hazara, and of the local Pañjābī. Gujurī and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

## GUJARĪ OF GUJRAT.

Ikk-jaṇā-kē dō puttar thā. Un-vichchō nikkō puttar-nē  
*One-man-of two sons were. Them-from-among the-younger son-by*  
 pēū-nū ākhēō, 'bāp, ham-nū apnā hissō-bārī, jō-kuchh-āwē'  
*father-to it-was-said, 'father, me-to my-own share, whatever-comes,*  
*dē.'* Us-nē un-kō apnī jāydāt-kē hissō-bārī waṇḍ-dittō.  
*give.' Him-by them-to his-own property share was-divided.*  
 Thōṛā-dinō-kē bād nikkō-puttar-nē apnā māl-asbāb lai-kē  
*A-few-days-of after the-younger-son-by his-own property taken-having*  
 dūr-kē mulk ṭur-giō. Mārā kammō vichch ōdhar apnā  
*a-distance-of country went-away. Wicked deeds in there his-own*  
 māl gāwā-dittō. Jis-wakt ō sārō māl kharch  
*property was-wasted. When he all property expenditure*  
 kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr ō garīb  
*made-completely, then that-country-in a-famine fell. Then he poor*  
 hō-giō. Phēr ō us-mulk-dē rais kōl kāmō jā-reō.  
*became. Then he that-country-of chief near as-servant went-(and-)stayed.*

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujuri, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujuri *un-na*), to them; *thōṛā dinō-kē bād* (Gujuri *thōṛā dinā-kā bād*); *jaṇā-kē* (Gujuri *jaṇā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujuri *apnō māl*); and the mixed *apnā hissō* (Gujuri *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bārī waṇḍ-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē rais kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujuri.



## GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē	dō	puttar	thē.	Chhōṭē-nē	apnē-bāp-nū
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>
kihā	ki,	‘hē	bāp,	mārā	hēsā
<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>my</i>	<i>share</i>
kar-dē.’	Bāp-nē	dōhā-puttrā-nū	hēsā	waṇḍ-kē	dē-diā.
<i>make.’</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>
Thōrē-dinō-pichchhē	chhōṭā	puttar	sārī	jāidād	lai-kē
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>
pardēs-nū	giō.	Utthī	sārī	jāidād	gāwā-dī.
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>
baṛā	kāl	hō-giā.	Ōhō	laṛkā	baṛā
<i>a-great</i>	<i>famine</i>	<i>became.</i>	<i>That</i>	<i>boy</i>	<i>very</i>
kisī-grā-dē-ikk-ādmī-dē	pās	ōhō	kāmā	rihā.	
<i>a-certain-village-of-a-man-of</i>	<i>near</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>	

## GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmī-kō* for *ādmī-kā* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō̃*, a corruption of the Pañjābī *nū̃*.

Kisī-ādmī-kō	dō	pūt	thā.	Un-mā̃-tē	lōhkō-nē		
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>		
bāp-nō̃	kahyō,	‘ai	bāp,	laṭō-paṭō-mā̃-tē	jō	mērō	hissō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my</i>	<i>share</i>
niklē,	sō	min-nō̃	dē-dē.’	Tā̃	un-nē	un-nō̃	apnō
<i>comes-out,</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>his-own</i>
band-dinno.	Matā	dhiārō	nahī	bītō	kē	lōhkō	pūt
<i>was-divided-out.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>
sab-kuchh	katthā	kar-kē	dūr-dēs-nō̃	chalō-gēō,	hōr	utthē	
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
luchpan-mā̃	dhiārō	guwāē	apnō	laṭō-paṭō	urā-dinnō.		
<i>debauchery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>		
Jō	ōh	sab-kuchh	guwā-chukō,	tā̃	us-dēs-mā̃	barā	kāl
<i>When</i>	<i>he</i>	<i>everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great</i>	<i>famine</i>
pēō,	hōr	ōh	kañkāl	hō-gēō.	Hōr	ōh	jā-kē
<i>fell,</i>	<i>and</i>	<i>he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he</i>	<i>gone-having</i>
							<i>that-country-of</i>
raihnēwālō-mā̃-tē	ikkaṇ-kē	ghar	raihn	lagō.			
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>			

## GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,—but that is all.

Ēk-ādmī-kā dō putt thā. Dōhā-mē-sē chhōṭā-nē bāp-nū  
*One-man-of two sons were. The-two-in-from the-younger-by the-father-to*  
 kihō, ‘sun, bāp, jō mērā-māl-kō hissa hai, sō min-nū  
*it-was-said, ‘hear, father, what my-property-of share is, that me-to*  
 dē-dē.’ Phir bāp-nē māl band-dīnhā. Thōrā-dinā-magrō  
*give.’ Then the-father-by the-property was-divided-out. A-few-days-after*  
 chhōṭā-putt-nē sabh-kuchh kaṭṭhō kar-kē kitē dūr-nū  
*the-younger-son-by everything together made-having some-whither distance-to*  
 chalō-giō. Ūghā jā-kē apnō māl uchakpunā-bich khō-dīnhā.  
*went-away. There gone-having his-own property debauchery-in was-wasted.*  
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur ōh  
*When everything was-expended, that-country-in a-famine fell, and he*  
 garīb hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.  
*poor became. Then that-country-of a-prince-of servant he-became.*

# STANDARD WORDS AND PHRASES

English.	Mēwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
1. One . . .	Ēk . . .	Ēk . . .	Yakō . . .
2. Two . . .	Dō . . .	Dō . . .	Dō . . .
3. Three . . .	Tin . . .	Trē . . .	Tin . . .
4. Four . . .	Chyār . . .	Chār . . .	Chār . . .
5. Five . . .	Pāch . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhai . . .	Chhē . . .	Chhē . . .
7. Seven . . .	Sāt . . .	Satt . . .	Sat . . .
8. Eight . . .	Āṭh . . .	Atṭh . . .	Aṭh . . .
9. Nine . . .	Nau . . .	Nō . . .	Naū . . .
10. Ten . . .	Das . . .	Das . . .	Dāh . . .
11. Twenty . . .	Bis . . .	Bi . . .	Bi . . .
12. Fifty . . .	Pāchās . . .	Das-tē-chālī . . .	Pañjāh . . .
13. Hundred . . .	Sau . . .	Sau . . .	Sau . . .
14. I . . .	Maī . . .	Hū . . .	Hū . . .
15. Of me . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
16. Mine . . .	Mērō . . .	Mērō . . .	Mairō, mairī (fem.) . . .
17. We . . .	Ham . . .	Ham . . .	Ham . . .
18. Of us . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) . . .
19. Our . . .	Mhārō . . .	Mhārō . . .	Mahārō, mahārī (fem.) . . .
20. Thou . . .	Tū . . .	Tō . . .	Tū, tō . . .
21. Of thee . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
22. Thine . . .	Tērō . . .	Tērō . . .	Tairō, tairī (fem.) . . .
23. You . . .	Tam . . .	Tam . . .	Tam . . .
24. Of you . . .	Thārō . . .	Thārō . . .	Thārō, thārī (fem.) . . .
25. Your . . .	Thārō . . .	Thārō . . .	Thārō, thārī (fem.) . . .

# IN THE VARIOUS FORMS OF GUJURĪ.

Yūsufzai Ajrī.	Gujurī (Kashmir).	English.
Ēk . . . . .	Ēk . . . . .	1. One.
Dō . . . . .	Dō . . . . .	2. Two.
Trai . . . . .	Tra . . . . .	3. Three.
Chār . . . . .	Chār . . . . .	4. Four.
Pañj . . . . .	Pañj . . . . .	5. Five.
Chhē . . . . .	Chha . . . . .	6. Six.
Sat . . . . .	Satt . . . . .	7. Seven.
Aṭh . . . . .	Aṭṭh . . . . .	8. Eight.
Nō . . . . .	Nan . . . . .	9. Nine.
Dah . . . . .	Das . . . . .	10. Ten.
Bī . . . . .	Bī . . . . .	11. Twenty.
Dah tō chārī . . . . .	Pañjā . . . . .	12. Fifty.
Soh . . . . .	Sō . . . . .	13. Hundred.
Hū . . . . .	Hū . . . . .	14. I.
Mairō . . . . .	Mērō . . . . .	15. Of me.
Mairō . . . . .	Mērō . . . . .	16. Mine.
Ham . . . . .	Ham . . . . .	17. We.
Mahārō . . . . .	Mahārō . . . . .	18. Of us.
Mahārō . . . . .	Mahārō . . . . .	19. Our.
Tō . . . . .	Tū . . . . .	20. Thou.
Tairō . . . . .	Tērō . . . . .	21. Of thee.
Tairō . . . . .	Tērō . . . . .	22. Thine.
Tam . . . . .	Tam . . . . .	23. You.
Thārō . . . . .	Thārō . . . . .	24. Of you.
Thārō . . . . .	Thārō . . . . .	25. Your.

English.	Mōwātī.	Gujarī (Hazarā).	Yūsufzai Gujarī.
26. He . . . .	Wō ( <i>fem. wā</i> ) . . . .	Ō ( <i>fem. wā</i> ) . . . .	Ōh, wuh . . . .
27. Of him . . . .	Wāi-kō . . . .	Us-kō . . . .	Us-kō, us-kī ( <i>fem.</i> ) . . . .
28. His . . . .	Wāi-kō . . . .	Us-kō . . . .	Us-kō . . . .
29. They . . . .	Wē . . . .	Wē . . . .	Wē . . . .
30. Of them . . . .	Un-kō . . . .	Un-kō . . . .	Un-kō, un-kā ( <i>obl.</i> ) . . . .
31. Their . . . .	Un-kō . . . .	Un-kō . . . .	Un-kō, unkā ( <i>obl.</i> ) . . . .
32. Hand . . . .	Hāt . . . .	Hatth . . . .	Hath . . . .
33. Foot . . . .	Pāg . . . .	Pair . . . .	Pair . . . .
34. Nose . . . .	Nāk . . . .	Nakk . . . .	Nakh . . . .
35. Eye . . . .	Ākhya . . . .	Akkh . . . .	Akh . . . .
36. Mouth . . . .	Mōh . . . .	Mōh . . . .	Mō . . . .
37. Tooth . . . .	Dāt . . . .	Dand . . . .	Dand . . . .
38. Ear . . . .	Kān . . . .	Kaun . . . .	Kan . . . .
39. Hair . . . .	Bāl . . . .	Bāl . . . .	Bāh . . . .
40. Head . . . .	Sir . . . .	Sir . . . .	Sar . . . .
41. Tongue . . . .	Jib . . . .	Jibh . . . .	Jibh . . . .
42. Belly . . . .	Pēt . . . .	Ḍhiḍḍh . . . .	Ḍhaḍḍh . . . .
43. Back . . . .	Maṅgar . . . .	Mār . . . .	Lāṇḍō . . . .
44. Iron . . . .	Lōh . . . .	Lūhō . . . .	Lōhō . . . .
45. Gold . . . .	Sōnū . . . .	Sōnō . . . .	Ratō zar . . . .
46. Silver . . . .	Rūpō . . . .	Ruppō . . . .	Chitō zar . . . .
47. Father . . . .	Bāp . . . .	Bāpp . . . .	Bāp . . . .
48. Mother . . . .	Mā . . . .	Mā . . . .	Mā . . . .
49. Brother . . . .	Bhāi . . . .	Bhāi . . . .	Bhāi . . . .
50. Sister . . . .	Bāhān . . . .	Bhēn . . . .	Bain . . . .
51. Man . . . .	Ādmi . . . .	Ādmi . . . .	Admi . . . .
52. Woman . . . .	Lugāi . . . .	Trimt . . . .	Trimat . . . .

Yūsufzai Ajrī.	Gujarī (Kashmir).	English.
Oh, wuh . . . .	Wā . . . .	26. He.
Us-kō . . . .	Us-kō . . . .	27. Of him.
Us-kō . . . .	Us-kō . . . .	28. His.
Wē . . . .	Vi . . . .	29. They.
Un-kō . . . .	Un-gō . . . .	30. Of them.
Un-kō . . . .	Un-gō . . . .	31. Their.
Hath . . . .	Hatth . . . .	32. Hand.
Pair . . . .	Pair . . . .	33. Foot.
Nak . . . .	Nakk . . . .	34. Nose.
Akh . . . .	Akhh . . . .	35. Eye.
Mūh . . . .	Mūh . . . .	36. Mouth.
Dand . . . .	Dand . . . .	37. Tooth.
Kan . . . .	Kann . . . .	38. Ear.
Bār . . . .	Bāl . . . .	39. Hair.
Sir . . . .	Sir . . . .	40. Head.
Jibh . . . .	Jib . . . .	41. Tongue.
Dhīḍ . . . .	Pēt . . . .	42. Belly.
Maṅgār . . . .	Mōrā . . . .	43. Back.
Lōhō . . . .	Luhō . . . .	44. Iron.
Rattō zar . . . .	Sōnō . . . .	45. Gold.
Chittō zar . . . .	Chāndi . . . .	46. Silver.
Bāp . . . .	Abā ( <i>one's own father</i> ), bāp ( <i>another's father</i> ).	47. Father.
Mā . . . .	Amā . . . .	48. Mother.
Bhāi . . . .	Bhāi . . . .	49. Brother.
Baiṇ . . . .	Bahaiṇ, bahaṇ . . . .	50. Sister.
Jaṇō . . . .	Ādmī . . . .	51. Man.
Trēmt . . . .	Zanānā . . . .	52. Woman.

English.	Mēwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
53. Wife . . .	Lugāī . . .	Trimt . . .	Trimat . . .
54. Child . . .	Bālak . . .	Ba Page 968, No. 54, Col. 4, for 'Nāṇḍō,' read 'Nandō.'	
55. Son . . .	Bēṭō . . .	Pāt . . .	Pāt . . .
56. Daughter . . .	Bēṭī . . .	Dhī . . .	Dhī . . .
57. Slave . . .	Bāḍō . . .	Ghulām . . .	Mrayō . . .
58. Cultivator . . .	Jimīdār . . .	Zimīdār . . .	Zamīdār, harī . . .
59. Shepherd . . .	.....	Ājī . . .	Ajī . . .
60. God . . .	Īsur . . .	Khudā . . .	Khudā . . .
61. Devil . . .	Bhūt . . .	Shatān . . .	Shaitān . . .
62. Sun . . .	Sūraj . . .	Dīh . . .	Dī (also means 'day') . . .
63. Moon . . .	Chāḍ . . .	Chann . . .	Chan . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tārō . . .
65. Fire . . .	Āg . . .	Agg . . .	Ag . . .
66. Water . . .	Pānī . . .	Pānī . . .	Pānī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
69. Cow . . .	Gāy . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttō . . .	Kuttō . . .	Kutō . . .
71. Cat . . .	Bilāī (fem.) . . .	Billō (masc.) . . .	Bilī . . .
72. Cock . . .	Kukarō . . .	Kukkar . . .	Kūkar . . .
73. Duck . . .	Batak . . .	Badk . . .	Batakē . . .
74. Ass . . .	Gadhō . . .	Khōtō . . .	Gadbō . . .
75. Camel . . .	Ūṭh . . .	Ūṭh . . .	Ūkh (Pushṭō), āṭh . . .
76. Bird . . .	Pakhērā . . .	Pakhērā . . .	Chīrī . . .
77. Go . . .	Jā . . .	Jā . . .	Chal, (infinitive) chalan . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā, khāwan . . .
79. Sit . . .	Bais . . .	Bais . . .	Bais, baisan . . .



Yūsufzai Ajṛī.	Gujurī (Kashmir).	English.
Trēm̄t . . . .	Ran . . . .	53. Wife.
Nikkō, māsūm . .	Bachā . . . .	54. Child.
Pūt . . . .	Pūt ( <i>one's own son</i> ), gadrō ( <i>another's son</i> ).	55. Son.
Dhī . . . .	Tī . . . .	56. Daughter.
Gōlō . . . .	Gulām . . . .	57. Slave.
Harī . . . .	Hālī . . . .	58. Cultivator.
Ajṛī . . . .	Pahālō . . . .	59. Shepherd.
Khudā . . . .	Khudā . . . .	60. God.
Shaitān or Shatān . .	Shitān . . . .	61. Devil.
Dī . . . .	Dīh . . . .	62. Sun.
Chan . . . .	Chānn . . . .	63. Moon.
Tārō . . . .	Tārā . . . .	64. Star.
Ag . . . .	Agg . . . .	65. Fire.
Pāpī . . . .	Pāpī . . . .	66. Water.
Ghar . . . .	Ghar . . . .	67. House.
Ghōṛō . . . .	Kōṛō . . . .	68. Horse.
Gā . . . .	Gā . . . .	69. Cow.
Kuttō . . . .	Kutō . . . .	70. Dog.
Billi . . . .	Billi . . . .	71. Cat.
Kukur . . . .	Kukur . . . .	72. Cock.
Īlai ( <i>Pushiō</i> ) . . . .	Batak . . . .	73. Duck.
Gaddō . . . .	Klōtō . . . .	74. Ass.
Ūṭh . . . .	Ūṭ . . . .	75. Camel.
Chirī . . . .	.....	76. Bird.
Chal . . . .	Jā . . . .	77. Go.
Khā . . . .	Khā . . . .	78. Eat.
Bais . . . .	Bais . . . .	79. Sit.

English.	Mēwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
80. Come . . .	Āw . . .	Āu . . .	Ā, ā-jā, āwaṇ . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, māraṇ . . .
82. Stand . . .	Uṭh . . .	Khaḷ . . .	Khaṛō hō, khaṛō hōṇ . . .
83. Die . . .	Mar . . .	Mar . . .	Mar-jā, maraṇ . . .
84. Give . . .	Dē . . .	Dē . . .	Dai, daiwaṇ . . .
85. Run . . .	Daṛ . . .	Nas . . .	Bhaj, bhajaṇ . . .
86. Up . . .	Ūpar . . .	Ufrā . . .	Ophrā . . .
87. Near . . .	Nīṛō . . .	Nērai . . .	Naiṛē . . .
88. Down . . .	Nīchai . . .	Talā . . .	Tāṛā . . .
89. Far . . .	Dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Āgai . . .	Aggē . . .	Agē . . .
91. Behind . . .	Pīchhai . . .	Pīchchō . . .	Chhēkaṛ, pachhā . . .
92. Who . . .	Kaṇ . . .	Kīṇ . . .	Kōṇ . . .
93. What . . .	Kē . . .	Kē . . .	Kī . . .
94. Why . . .	Kyū . . .	Kiū . . .	Kaū . . .
95. And . . .	Ar . . .	Tē . . .	Ā . . .
96. But . . .	Par . . .	.....	Andō . . .
97. If . . .	Jai . . .	Jē . . .	K* ( <i>Pushṭō</i> ) . . .
98. Yes . . .	Hā . . .	Ahā . . .	Hō . . .
99. No . . .	Nāh . . .	Nīh . . .	Nī . . .
100. Alas . . .	Hāy . . .	Hāē hāē . . .	Armān dai ( <i>pity is</i> ) ( <i>Pushṭō</i> ). . .
101. A father . . .	Bāp . . .	Bāpp . . .	Yakō bāp . . .
102. Of a father . . .	Bāp-kō . . .	Bāpp-kō . . .	Yakō bāp-kō or ( <i>obl.</i> ) -kā . . .
103. To a father . . .	Bāp-nai . . .	Bāpp-na . . .	Yakō bāp-tah ( <i>Pushṭō</i> ) . . .
104. From a father . . .	Bāp-tāi . . .	Bāpp-tē, ( <i>dūr-ō, from far</i> ) . . .	Yakō bāp-nah ( <i>ditto</i> ) . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāpp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpp . . .	Bāp . . .

Yūsufzai Ajrī.	Gujurī (Kaslmir).	English.
Ā-jā . . . .	Āu . . . .	80. Come.
Mār . . . .	Mār . . . .	81. Beat.
Kharō hō . . . .	Khalō hō . . . .	82. Stand.
Mar-jā . . . .	Mar . . . .	83. Die.
Dai . . . .	Dē . . . .	84. Give.
Bhaj, nas . . . .	Dōr . . . .	85. Run.
Upar, ūchat ( <i>Puṣhtō</i> ) . . . .	Ūpar . . . .	86. Up.
Naiṛē, kuṛē . . . .	Nēṛē . . . .	87. Near.
Tarē hēt, tanā . . . .	Bunh . . . .	88. Down.
Dūr . . . .	Dār . . . .	89. Far.
Agē, sāmpē . . . .	Agē . . . .	90. Before.
Pichhē, kāḍ . . . .	Pichhē . . . .	91. Behind.
Kōṇ . . . .	Kōṇ . . . .	92. Who.
Kē . . . .	Kē . . . .	93. What.
Kiō . . . .	Kiō . . . .	94. Why.
Tē, atē . . . .	Hōr . . . .	95. And.
Klō ( <i>Puṣhtō</i> ) . . . .	Magar . . . .	96. But.
Ka ( <i>ditto</i> ) . . . .	Agar . . . .	97. If.
Haā . . . .	Hā . . . .	98. Yes.
Ni . . . .	Nai . . . .	99. No.
Armān . . . .	Hāē . . . .	100. Alas.
Ēk bāp . . . .	Bāp . . . .	101. A father.
Ēk bāp-kō . . . .	Bāp-kō . . . .	102. Of a father.
Ēk bāp-tah . . . .	Bāp-nā . . . .	103. To a father.
Ēk bāp-tē . . . .	Bāp-thū . . . .	104. From a father.
Dō bāp . . . .	Dō bāp . . . .	105. Two fathers.
Bāp . . . .	Bāp . . . .	106. Fathers.

English.	Mēwātī.	Gujarī (Hazarā).	Yūsufzai Gujarī.
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bāpā-kō or (obl.) -kā . . .
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bāpā-tah or -nah . . .
109. From fathers . . .	Bāpā-taī . . .	Bāppā-tē . . .	Bāpā-tah . . .
110. A daughter . . .	Bēṭī . . .	Dhī . . .	Yakā dhī . . .
111. Of a daughter . . .	Bēṭī-kō . . .	Dhī-kō . . .	Yakē dhī-kō, (obl.) -kā . . .
112. To a daughter . . .	Bēṭī-nai . . .	Dhī-na . . .	Yakē dhī-tah . . .
113. From a daughter . . .	Bēṭī-taī . . .	Dhī-tē . . .	Yakē dhī-tah . . .
114. Two daughters . . .	Dō bēṭyā . . .	Dō dhīē . . .	Dō dhī . . .
115. Daughters . . .	Bēṭyā . . .	Dhīē . . .	Dhī . . .
116. Of daughters . . .	Bēṭyā-kō . . .	Dhīā-kō . . .	Dhīā-kō, (obl.) -kā . . .
117. To daughters . . .	Bēṭyā-nai . . .	Dhīā-na . . .	Dhīā-tah . . .
118. From daughters . . .	Bēṭyā-taī . . .	Dhīā-tē . . .	Dhīā-tah . . .
119. A good man . . .	Ēk bhalō ādāmi . . .	Ēk chaṅgō ādmi . . .	Yakō chaṅgō admi . . .
120. Of a good man . . .	Ēk bhalā ādāmi-kō . . .	Ēkun chaṅgā ādmi-kō . . .	Yakō chaṅgō admi-kō . . .
121. To a good man . . .	Ēk bhalā ādāmi-nai . . .	Ēkun chaṅgā ādmi-na . . .	Yakō chaṅgō admi-tah . . .
122. From a good man . . .	Ēk bhalā ādāmi-taī . . .	Ēkun chaṅgā ādmi-tē . . .	Yakō chaṅgō admi-tah . . .
123. Two good men . . .	Dō bhalā ādāmi . . .	Dōy chaṅgā ādmi . . .	Dō chaṅgā admi . . .
124. Good men . . .	Bhalā ādāmi . . .	Chaṅgā ādmi . . .	Chaṅgā admi . . .
125. Of good men . . .	Bhalā ādāmyā-kō . . .	Chaṅgā ādmiā-kō . . .	Chaṅgā admiā-kō . . .
126. To good men . . .	Bhalā ādāmyā-nai . . .	Chaṅgā ādmiā-na . . .	Chaṅgā admiā-tah . . .
127. From good men . . .	Bhalā ādāmyā-taī . . .	Chaṅgā ādmiā-tē . . .	Chaṅgā admiā-tah . . .
128. A good woman . . .	Ēk bhali lugāi . . .	Ēk chaṅgi trīmt . . .	Yakā chaṅgi trīmat . . .
129. A bad boy . . .	Ēk burō chhōrō . . .	Ēk mandō lōhrō . . .	Yakō nākār ( <i>Pushṭō</i> ) jākat . . .
130. Good women . . .	Bhali lugaiyā . . .	Chaṅgi trīmtē . . .	Chaṅgi trīmat . . .
131. A bad girl . . .	Ēk burī chhōrī . . .	Ēk mandī bēṭkī . . .	Yakā nākār ( <i>Pushṭō</i> ) bēṭkī . . .
132. Good . . .	Bhalō . . .	Chaṅgō . . .	Chaṅgō . . .
133. Better . . .	(Wāī-taī) bhalō . . .	(Us-tē) chaṅgō, much chaṅgō . . .	Chaṅgō . . .

Yūsufzai Ajrī.	Gujurī (Kashmir).	English.
Bāpā-kō . . . .	Bāpā-kō . . . .	107. Of fathers.
Bāpā-tah . . . .	Bāpā-nā . . . .	108. To fathers.
Bāpā-tē . . . .	Bāpā-thū . . . .	109. From fathers.
Ēk dhī . . . .	Tī . . . .	110. A daughter.
Ēk dhī-kō . . . .	Tī-kō . . . .	111. Of a daughter.
Ēk dhī-tah . . . .	Tī-nā . . . .	112. To a daughter.
Ēk dhī-tē . . . .	Tī-thū . . . .	113. From a daughter.
Dō dhī . . . .	Dō tī . . . .	114. Two daughters.
Dhī . . . .	Tiā . . . .	115. Daughters.
Dhiā-kō . . . .	Tiā-gō . . . .	116. Of daughters.
Dhiā-tah . . . .	Tiā-nā . . . .	117. To daughters.
Dhiā-tē . . . .	Tiā-thū . . . .	118. From daughters.
Ēk chaṅgō jaṇō . . . .	Ēk chaṅgō ādmī . . . .	119. A good man.
Ēk chaṅgō jaṇā-kō . . . .	Ēkaṇ chaṅgā ādmī-gō . . . .	120. Of a good man.
Ēk chaṅgō jaṇā-tah . . . .	Ēkaṇ chaṅgā ādmī-nā . . . .	121. To a good man.
Ēk chaṅgō jaṇā-tē . . . .	Ēkaṇ chaṅgā ādmī-thū . . . .	122. From a good man.
Dō chaṅgō jaṇā . . . .	Dō chaṅgā ādmī . . . .	123. Two good men.
Chaṅgō jaṇā . . . .	Chaṅgā ādmī . . . .	124. Good men.
Chaṅgō jaṇā-kō . . . .	Chaṅgā ādmiā-gō . . . .	125. Of good men.
Chaṅgō jaṇā-tah . . . .	Chaṅgā ādmiā-nā . . . .	126. To good men.
Chaṅgō jaṇā-tē . . . .	Chaṅgā ādmiā-thū . . . .	127. From good men.
Ēk chaṅgī trēmt . . . .	Ēk chaṅgī zanāuā . . . .	128. A good woman.
Ēk nakār luṇō . . . .	Ēk paiṇō gadrō . . . .	129. A bad boy.
Chaṅgī trēmt . . . .	Chaṅgī zanānā . . . .	130. Good women.
Ēk nakār beṭkī . . . .	Ēk paiṇī gadri . . . .	131. A bad girl.
Chaṅgō . . . .	Chaṅgō . . . .	132. Good.
Chaṅgō . . . .	Much chaṅgō . . . .	133. Better.

English.	Mēwātī.	Gujurī (Hazara).	Yūsufzai Gujurī.
134. Best . . .	Sab-taĩ bhalō . . .	Sārā-tē chaṅgō . . .	Habbā-mā chaṅgō ( <i>all-among good</i> ).
135. High . . .	Ūchō . . .	.....	Ūchat ( <i>Push̄tō</i> ), āchō .
136. Higher . . .	(Waĩ-taĩ) ūchō . . .	.. ..	Ūchō . . .
137. Highest . . .	Sab-taĩ ūchō . . .	.....	Habbā-mā ūchō .
138. A horse . . .	Ghōṛō . . .	Ghōṛō . . .	Yakō ghōṛō . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Yakā ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛyā . . .	Ghōṛī . . .	Ghōṛī . . .
142. A bull . . .	Bijār . . .	Dānd . . .	Yakō dād . . .
143. A cow . . .	Gāy . . .	Gā . . .	Yakā gā . . .
144. Bulls . . .	Bijār . . .	Dānd . . .	Dād . . .
145. Cows . . .	Gāyā . . .	Gā . . .	Gā . . .
146. A dog . . .	Kuttō . . .	Kuttō . . .	Yakō kutō . . .
147. A bitch . . .	Kuttī . . .	Kuttī . . .	Yakā kutī . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kutā . . .
149. Bitches . . .	Kuttiyā . . .	Kuttī . . .	Kutī . . .
150. A he-goat . . .	Bakārō . . .	Bakrō . . .	Yakō bākṛō . . .
151. A female goat . . .	Bakārī . . .	Bakrī . . .	Yakā bakrī . . .
152. Goats . . .	Bakārā . . .	Bakrā . . .	Bakrī . . .
153. A male deer . . .	Hir̄ . . .	Harn . . .	Yakō ūsai ( <i>Push̄tō</i> ) .
154. A female deer . . .	Hir̄pī . . .	Harnī . . .	Yakā ūsae ( <i>ditto</i> ) .
155. Deer . . .	Hir̄ . . .	Harn . . .	Ūsae . . .
156. I am . . .	Maĩ hũ . . .	Hũ hũ, hōā . . .	Hũ hai . . .
157. Thou art . . .	Tū hai . . .	Tō ai hai . . .	Tū hai . . .
158. He is . . .	Wō hai . . .	Ō ai, hai . . .	Wuh hai . . .
159. We are . . .	Ham hā . . .	Ham hā . . .	Ham hai . . .
160. You are . . .	Tam hō . . .	Tam ō, hō . . .	Tam hai . . .

Yūsufzai Ajrī.	Gujurī (Kashmir).	English.
Habbā-mā̃ chaṅḡḡ	Sārā-thū̃ chaṅḡḡ	134. Best.
Ūchḡ, ūchat	Uchchḡ	135. High.
Ūchḡ, ūchat	Much uchcho	136. Higher.
Habbā-mā̃ ūchḡ	Sārā-thū̃ uchchḡ	137. Highest.
Ēk ghōṛḡ	Kōṛḡ	138. A horse.
Ēk ghōṛī	Kōṛī	139. A mare.
Ghōṛā	Kōṛā	140. Horses.
Ghōṛī	Kōṛī̃	141. Mares.
Ēk dānd	Dānd	142. A bull.
Ēk gā̃	Gā̃	143. A cow.
Dānd	Dānd	144. Bulls.
Gā̃	Gā̃wā̃	145. Cows.
Ēk kuttḡ	Kuttḡ	146. A dog.
Ēk kutti	Kutti	147. A bitch.
Kuttā	Kutā	148. Dogs.
Kutti	Kuttĩ	149. Bitches.
Ēk bakrḡ	Bakrḡ	150. A he-goat.
Ēk bakrī	Bakrī	151. A female goat.
Bakrī	Bakrā	152. Goats.
Ēk ūsai	Rōsḡ	153. A male deer.
Ēk ūsae	Rōsī	154. A female deer.
Ūsae	Rōsā	155. Deer.
Hū hai	Hū hō̃	156. I am.
Tō hai	Tū̃ hai	157. Thou art.
Wuh hai	Wū̃ hai	158. He is.
Ham hai	Ham hā̃	159. We are
Tam hai	Tam hē̃	160. You are.

English.	Mēwātī.	Gujurī (Hazara).	Yūsufzai Gujurī.
161. They are . . . .	Wē haĩ . . . .	Wē aĩ, haĩ, hē . . . .	Wē hai . . . .
162. I was . . . .	Maĩ thō . . . .	Hũ thō . . . .	Hũ thō . . . .
163. Thou wast . . . .	Tā thō . . . .	Tō thō . . . .	Tū thō . . . .
164. He was . . . .	Wō thō . . . .	Ō thō . . . .	Wub thō . . . .
165. We were . . . .	Ham thā . . . .	Ham thā . . . .	Ham thā . . . .
166. You were . . . .	Tam thā . . . .	Tam thā . . . .	Tam thā . . . .
167. They were . . . .	Wē thā . . . .	Wē thā . . . .	Wē thā . . . .
168. Be . . . .	Whā . . . .	Hō . . . .	Hō . . . .
169. To be . . . .	Hōṇ . . . .	Hōṇō . . . .	Hōṇ . . . .
170. Being . . . .	Hōtō . . . .	Hōtō . . . .	Hō-kē . . . .
171. Having been . . . .	Hō-kar . . . .	Hōē . . . .	Hō-giō . . . .
172. I may be . . . .	Maĩ hōũ . . . .	Maĩ hōũ . . . .	Hũ hūgō . . . .
173. I shall be . . . .	Maĩ hūgō . . . .	Maĩ hōũgō . . . .	Hũ hūgō . . . .
174. I should be . . . .	.....	.....	Hũ hōũ hai . . . .
175. Beat . . . .	Mār . . . .	Mār . . . .	Mār . . . .
176. To beat . . . .	Mārṇ . . . .	Mārṇō . . . .	Mārṇ . . . .
177. Beating . . . .	Mārṭō . . . .	Mārṭō . . . .	Mārē . . . .
178. Having beaten . . . .	Mār-kar . . . .	Mārē . . . .	Mār liō . . . .
179. I beat . . . .	Maĩ mārũ . . . .	Hũ mārũ . . . .	Hũ mārũ . . . .
180. Thou beatest . . . .	Tā mārā . . . .	Tō mārē . . . .	Tā mārāi . . . .
181. He beats . . . .	Wō mārā . . . .	Ō mārē . . . .	Wuh mārāi . . . .
182. We beat . . . .	Ham mārā . . . .	Ham mārā . . . .	Ham mārā . . . .
183. You beat . . . .	Tam mārō . . . .	Tam mārō . . . .	Tam mārō . . . .
184. They beat . . . .	Wē mārāi . . . .	Wē mārē . . . .	Wē mārāi . . . .
185. I beat ( <i>Past Tense</i> ) . . . .	Maĩ māryō . . . .	Mē mārēō . . . .	Maĩ māriō . . . .
186. Thou beatest ( <i>Past Tense</i> ). . . .	Tā māryō . . . .	Tē mārēō . . . .	Tā māriō . . . .
187. He beat ( <i>Past Tense</i> ). . . .	Wāi māryō . . . .	U-s-nē mārēō . . . .	Us (or us-nē) mārō . . . .



Yūsufzai Ajri.	Gujurī (Kashmir).	English.
Wē hai . . . .	Vī hē . . . .	161. They are.
Hũ thō . . . .	Hũ thō . . . .	162. I was.
Tō thō . . . .	Tũ thō . . . .	163. Thou wast.
Wuh thō . . . .	Wā thō . . . .	164. He was.
Ham thā . . . .	Ham thā . . . .	165. We were.
Tam thā . . . .	Tam thā . . . .	166. You were.
Wē thā . . . .	Vī thā . . . .	167. They were.
Hō . . . .	Hō . . . .	168. Be.
Hōṇ . . . .	Hūṇṇ . . . .	169. To be.
Hō-kē . . . .	Hōtō . . . .	170. Being.
Hō-giō . . . .	Hō-kē . . . .	171. Having been.
Hũ hũ-gō . . . .	Hũ hō . . . .	172. I may be.
Hũ hũ-gō . . . .	Hũ hōgō . . . .	173. I shall be.
Hũ hũ-hai . . . .	.....	174. I should be.
Mār . . . .	Mār . . . .	175. Beat.
Māraṇ . . . .	Mārṇṇ . . . .	176. To beat.
Māraṇ ( <i>verbal noun</i> ) . . . .	Mārṇ . . . .	177. Beating.
Mār-kē . . . .	Mār-kē . . . .	178. Having beaten.
Hũ mārũ-hai . . . .	Hũ mārũ, hũ mārũ la- gōvī, hũ mārō, hũ mārō lagōvī.	179. I beat.
Tō mārũ-hai . . . .	Tũ mārē, tũ mārē lagōvī . . . .	180. Thou beatest.
Wuh mārũ-hai . . . .	Wū mārē, wū mārē lagōvī, māra, māra lagōvī.	181. He beats.
Ham mārũ-hai . . . .	Ham mārē, ham mārē la- gāvī.	182. We beat.
Tam mārũ-hai . . . .	Tam mārē, tam mārē lagāvī . . . .	183. You beat.
Wē mārũ-hai . . . .	Vī mārē, vī mārē lagāvī . . . .	184. They beat.
Maĩ mārīō . . . .	Maĩ mārīō . . . .	185. I beat ( <i>Past Tense</i> ).
Taĩ mārīō . . . .	Tē mārīō . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Us ( <i>or us-nē</i> ) mārīō . . . .	Us-nē mārīō . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Mēwātī.	Gujurī (Hazara).	Yūsufzai Gujurī.
188. We beat ( <i>Past Tense</i> ) .	Ham māryo . . .	Ham-nē mārēō . . .	Ham-nē mārīō . . .
189. You beat ( <i>Past Tense</i> ) .	Tam māryo . . .	Tam-nē mārēō . . .	Tam-nē mārīō . . .
190. They beat ( <i>Past Tense</i> ) .	Un māryo . . .	Unhē mārēō . . .	Un-nē mārīō . . .
191. I am beating . . .	Maī mārū-hū . . .	Hū mārū-hū . . .	Hū mārū-hai . . .
192. I was beating . . .	Maī mārū-thō . . .	Hū mārū-thō . . .	Hū mārū-thō . . .
193. I had beaten . . .	Maī māryō-thō . . .	Mē māryō-thō . . .	Hū mārīō-hai . . .
194. I may beat . . .	Maī mārū . . .	Hū mārū . . .	Hū mārūgō . . .
195. I shall beat . . .	Maī mārūgō . . .	Hū mārūgō . . .	Hū mārūgō . . .
196. Thou wilt beat . . .	Tū mārīgā . . .	Tō mārēgō . . .	Tū mārīgā . . .
197. He will beat . . .	Wō mārīgā . . .	Ō mārēgō . . .	Wuh mārīgā . . .
198. We shall beat . . .	Ham mārīgā . . .	Ham mārīgā . . .	Ham mārīgā . . .
199. You will beat . . .	Tam mārīgā . . .	Tam mārīgā . . .	Tam mārīgā . . .
200. They will beat . . .	Wē mārīgā . . .	Wē mārīgā . . .	Wē mārīgā . . .
201. I should beat . . .	.....	.....	Hū mārū-hai . . .
202. I am beaten . . .	Maī māryō hū . . .	Hū mārē jāū . . .	Hū mārīō . . .
203. I was beaten . . .	Maī māryō thō . . .	Hū mārē gēō . . .	Hū mārīō-thō . . .
204. I shall be beaten . . .	Maī māryō jāūgō . . .	Hū mārē jāūgō . . .	Hū mārīō jāūgō . . .
205. I go . . .	Maī jāū . . .	Hū jāū . . .	Hū chalū . . .
206. Thou goest . . .	Tū jāy . . .	Tō jāē . . .	Tū chalai . . .
207. He goes . . .	Wō jāy . . .	Ō jāē . . .	Wuh chalai . . .
208. We go . . .	Ham jāh . . .	Ham jāā . . .	Ham chalai ( <i>colloquial</i> ) . . .
209. You go . . .	Tam jāwō . . .	Tam jāō . . .	Tam chalai ( <i>do.</i> ) . . .
210. They go . . .	Wē jāyāh . . .	Wē jāē . . .	Wē chalai ( <i>do.</i> ) . . .
211. I went . . .	Maī gayō . . .	Hū gēō . . .	Hū giō . . .
212. Thou wentest . . .	Tū gayō . . .	Tō gēō . . .	Tū giō . . .
213. He went . . .	Wō gayō . . .	Tō gēō . . .	Wuh giō . . .
214. We went . . .	Ham gayā . . .	Ham gēā . . .	Ham giā . . .

Yūsufzai Ajri.	Gujurī (Kashmir).	English.
Ham-nē mārīō . . .	Ham-nē mārīō . . .	188. We beat ( <i>Past Tense</i> ).
Tam-nē mārīō . . .	Tam-nē mārīō . . .	189. You beat ( <i>Past Tense</i> ).
Un-nē mārīō . . .	Un-nē mārīō . . .	190. They beat ( <i>Past Tense</i> ).
Hũ mārũ-hai . . .	Hũ mār rahīō-hō . . .	191. I am beating.
Hũ mārũ-thō . . .	Hũ mār rahīō . . .	192. I was beating.
Maĩ mārīō-hai . . .	Maĩ mārīō-thō . . .	193. I had beaten.
Hũ mārũ hai . . .	Hũ mārũ . . .	194. I may beat.
Hũ mārũgō . . .	Hũ mārũgō . . .	195. I shall beat.
Tō mārāigō . . .	Tũ mārēgō . . .	196. Thou wilt beat.
Wuh mārāigō . . .	Wũ mārēgō . . .	197. He will beat.
Ham mārāigā . . .	Ham mārāigā . . .	198. We shall beat.
Tam mārāigā . . .	Tam mārēgā . . .	199. You will beat.
Wē mārāigā . . .	Vi mārēgā . . .	200. They will beat.
Hũ mārũ-hai . . .	.....	201. I should beat.
Hũ mārīō-hai . . .	Hũ mārē giō . . .	202. I am beaten.
Hũ mārīō-thō . . .	Hũ mārē giō-thō . . .	203. I was beaten.
Hũ mārīō būgō . . .	Hũ mārē jāũgō, jāōgō . . .	204. I shall be beaten.
Hũ chalũ-hai . . .	Hũ jāũ, jāō, jāō lagōvī . . .	205. I go.
Tō chalai . . .	Tũ jāē, jāē lagōvī . . .	206. Thou goest.
Wuh chalai . . .	Wũ jāē, jāē lagōvī . . .	207. He goes.
Ham chalai ( <i>colloquial</i> ) . . .	Ham jā, jā lagāvī . . .	208. We go.
Tam chalai ( <i>do.</i> ) . . .	Tam jāē, jāē lagāvī . . .	209. You go.
Wē chalai ( <i>do.</i> ) . . .	Vi jāē, jāē lagāvī . . .	210. They go.
Hũ giō . . .	Hũ giō . . .	211. I went.
Tō giō . . .	Tũ giō . . .	212. Thou wentest.
Wuh giō . . .	Wũ giō . . .	213. He went.
Ham giā . . .	Ham giyā . . .	214. We went.

English.	Mēwātī.	Gujarī (Hazara).	Yūsufzai Gujarī.
215. You went . . .	Tam gayā . . .	Tam gēā . . .	Tam giā . . .
216. They went . . .	Wē gayā . . .	Wē gēā . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jātō . . .	Jātō . . .	Chalap . . .
219. Gone . . .	Gayō . . .	Gēō . . .	Giō . . .
220. What is your name ? .	Tērō kē nāw hai ? .	Tērō nā kē ai ? .	Tairō kī nā hai ? .
221. How old is this horse ?	Yō ghōrō kitānī umar-maī hai ?	Is ghōrā-kī kitnī ummar ai ?	Yō ghōrō ketnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kasāmir it-taī kitānī-k dūr hai ?	Is jā-tē Kashmir tānū kitnō dūr ai ?	Ithār-taī Kashmir katnā dūr hai ?
223. How many sons are there in your father's house ?	Tērā bāp-kā ghar-maī kitānā-k bēṭā hai ?	Tērā bāpp-kā ghar kitnā pūt hē ?	Tairō bap-kā ghar-mā katnā pūt hai ?
224. I have walked a long way to-day.	Āj maī bhaut dūr chalyō-hū.	Āj hū barō dūrō tūrēō .	Hū aj machh phariō .
225. The son of my uncle is married to his sister.	Mērā kākā-kā bēṭā-kō byāh waī-kī bāhān-taī huyō-hai.	Mērā patriyā-kō pūt us-kī bēhṇ nāl biāyō hūō hai.	Mairō patyō-kō pūt us-kī baiṇ biyā hai.
226. In the house is the saddle of the white horse.	Sapōd ghōrā-kī jin ghar-maī hai.	Chittā ghōrā-kī kāṭhī ghar-mā hai.	Chitā ghōrā-kō zin ghar hai.
227. Put the saddle upon his back.	Jin waī-kī piṭh-par dharō .	Us-kī kaṇḍh-pur kāṭhī ghallo.	Zin us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Maī waī-kō bēṭō bhaut karārā-taī māryō-hai.	Mē us-kā pūt-na barā kōrārā-nāl mārē-hōō.	Maī us-kō pūt karōrah-pah machh māriō.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai nīpar dhōr charā-rayō-hai.	Ōh dhākā-kī chōṭī uppar gā bakri chārē.	Wuh parbat-kā sar-pah mā chārai.
230. He is sitting on a horse under that tree.	Wō waī raūkh-kai nīchai ghōrā-par baiṭhō-hai.	Ōh ghōrā uppar rukkh hēṭh baiṭhō hōō.	Wuh rukh-kā tāh (below) ghōrā-pah baiṭhiō.
231. His brother is taller than his sister.	Waī-kō bhāi waī-kī bāhān-taī lambō hai.	Us-kō bhāi us-kī bēhṇ-tē barō ai.	Us-kō bhāi apni baiṇ-tah ūchō hai.
232. The price of that is two rupees and a half.	Waī-kō mōl dhāi rapaiyā hai.	Is-kō mul adhāi rupayyā hai.	Is-kō mul sādā dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp waī chhōṭā ghar-maī rahai-hai.	Mērō bāpp us nikrā ghar-bichh rahē.	Mairō bāp us naṇḍā ghar-mā hōwai.
234. Give this rupee to him	Yō rapaiyō waī-nai dyō .	Yō rupayyō us-na dē chhōrō.	Yō rūpay usā dai lai .
235. Take those rupees from him.	Wai rapaiyā waī-taī lyō .	Yē rupayyā us kōṭhō chā lēō.	Wuh rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Waī-nai khūb mārō ar jēwārā-taī bādō.	Us-na much mārō tē sālā-nāl bannhō.	Usā chāngō mār lai, ā rassiā-pah bād lai.
237. Draw water from the well.	Kuwā-taī pāṇī kāḍhō .	Is khāl bichhō pāṇī kāḍhō.	Khōi-tah pāṇī kaḍ lai .
238. Walk before me . . .	Mērai āgai chāl . . .	Mērē aggē chal . . .	Mairā agā-ma chal . . .
239. Whose boy comes behind you ?	Tērai pāchhai kāṭh-kō chhōrō āwai-hai ?	Tērē picchhē kis-kō lōhrō āē ?	Kas-kō jākat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-taī mōl liyō ? .	Yō tē kis-tē mōl-kō liyō-hai ?	Yō chij kas-tah layō ? .
241. From a shopkeeper of the village.	Gāw-kā ēk hāṭ-wālā-taī .	Girā-kā kisē dukānhālā-kōṭhō.	Grā-kā dūkandar-tah .

Yūsufzai Ajṛī.	Gujurī (Kashmir).	English.
Tam giā . . . .	Tam giyā . . . .	215. You went.
Wē giā . . . .	Vī giyā . . . .	216. They went.
Chal . . . .	Jā . . . .	217. Go.
Chalana (verbal noun) .	Jātō . . . .	218. Going.
Giō . . . .	Giō-vī . . . .	219. Gone.
Tairō kē nā hai ? . .	Tērō nā kē hai ? . .	220. What is your name ?
Yō ghōṛō kitnā samā-kō hai ?	Yn kōṛō kitnō-ēk baṛō hai ?	221. How old is this horse ?
Kashmīr iṭhār-tē kitnō dūr hai ?	Itū Kāsmīr kitnī-ēk dūr hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mā kitnā pūt hai ?	Tērā bāp-kā ghar-mā ketnā pūt hē ?	223. How many sons are there in your father's house ?
Hū aj muchh phiriō hai .	Mañ ajj much pēndō kariō-hai.	224. I have walked a long way to-day.
Mairō pityō-kō pūt-nē is-ki baiṇ biyāhi hai.	Mērā chāchā-kā pūt-kō biāh us-ki bahaṇ-nāl hō giō.	225. The son of my uncle is married to his sister.
Chittā ghōṛā-ki kāthī ghar-ma hai.	Ghar-mā chittā kōṛā-ki zin hai.	226. In the house is the saddle of the white horse.
Kāthī us-kā maṅgār-pah dhar.	Us-kā mōṛā-par zin kar .	227. Put the saddle upon his back.
Mañ us-kō pūt muchh karō-rā-pah māriō hai.	Mañ mārō us-kō gadrō apñi kamchī nāl.	228. I have beaten his son with many stripes.
Wuh dhākā-kō sir-pah dangar chārai hai.	Wñ us tākā-gī chōṭī-par apñā chōkharā-nā chāra lagōvī.	229. He is grazing cattle on the top of the hill.
Wuh rukh-kō hēt ghōṛā-pah baiṭhō hai.	Wñ us rukkh-kē hēt kōṛā-par baiṭhō-vī hai.	230. He is sitting on a horse under that tree.
Us-kō bhāi apñi baiṇ-tē ūchō hai.	Us-kō bhāi us-ki bahaṇ-thū lammō hai.	231. His brother is taller than his sister.
Is-kō mul sādā dō rūpyā hai.	Us-kō mul dāi rupayā hē .	232. The price of that is two rupees and a half.
Mairō bāp us naṇḍō ghar-mā hōwai.	Mērō bāp us nikkā ghar-mā raba.	233. My father lives in that small house.
Yō rūpyō us-nah dai .	Yñ rupayā us-nā dē .	234. Give this rupee to him.
Wuh rūpyā us-tē lai .	Vī rupayā us-thū lē-la .	235. Take those rupees from him.
Us-nah chaṅgō mār atrassi-pah badh chhōṛ	Us-nā chaṅgī tarah mārō, hōr rasiā-nāl badō.	236. Beat him well and bind him with ropes.
Khōi-tē pāñi kaḍ lē .	Khñ-thū pāñi chāṛō .	237. Draw water from the well.
Mairā agē chal . . .	Mērē aggē aggē chal .	238. Walk before me.
Tairā kaḍ kis-ko luṛō āwē ?	Tērā picchē kis-kō gadrō āwē lagōvī ?	239. Whose boy comes behind you ?
Yō tō kis-tē liō hai ?	Tē wñ kis-thū mul liō-vī hai ?	240. From whom did you buy that ?
Grā-kā dūkāndār-tē .	Grā-kā hāṛiālā-thū .	241. From a shopkeeper of the village.

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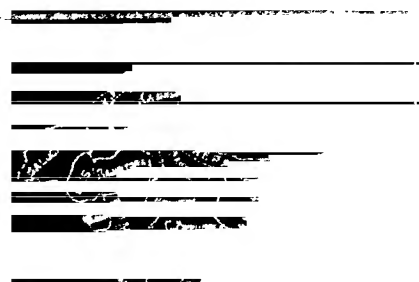


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